

The Wesleyan.

F. HUESTIS, Publisher.
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Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER 14, 1881.

No 41

THE "WESLEYAN."

OFFICE:—141 GRANVILLE STREET.

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SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

It is said that in the Welsh language an inidol book does not exist.

A Preachers' Institute, to train young men for the lay ministry, is to be organized in connection with the general Baptist churches in London.

The Revised New Testament is now regularly used in the pulpits of at least twenty leading Presbyterian churches in New York.

The Duke of Argyll, in a late *Review* article on Evolution, makes the remark that man is the only known animal capable of development in a wrong direction.

Whoever advised the Pope to start a newspaper of his own gave the holy father pretty costly advice. The *Aurora* of Rome has gone under, and the Papal treasury is "out" 90,000 lire.

Rev. C. I. Hurne, after fifty-six years of mission service, forty-three having been spent in India, has returned to his native country in Germany. He has six children in missionary work—four sons and two daughters.

Mr. Thomas Hughes has written out his reminiscences of the late Dean Stanley, especially with reference to his Rugby life and his work as a pacificator in the High Church difficulties at the East of London. The paper will appear in an early number of "Harper's Magazine."

Dr. McCosh says that at Leadville he was wandering how he might go down a mine, when a gentleman in workman's dress grasped his hand, told him he had once been a Princeton student, and led the way down his own mine; and before the Doctor departed, his new friend volunteered to create a fellowship at Princeton.

Judge Papineau recently decided for the Church, in Gibbs vs. Trinity Church, Montreal, that church organs are immovable property, and cannot be seized. It is not a little singular that while English Churchmen there are among the richest citizens, Trinity Church has been figuring in the law courts for debt for several years past.—*Tor. Globe.*

The N. Y. *Observer* praises the Methodist Council in London for "expending most of its time and strength in discussing practical questions having a direct bearing upon the advancement of the kingdom of God in the earth;" and adds: "This is the secret of that wonderful push and progress which mark the denomination whose history has no parallel for rapid development and religious triumph in the annals of Christendom."

We are pleased to learn that Mount Allison College has succeeded in raising \$1,000 additional endowment besides securing pledges for current expenses. That helps to put the "Consolidation Scheme" farther into the future if not to sound its death knell. The F. C. Baptists in Nova Scotia, a weak body, have concluded to endorse Dalhousie. That will be a grain of comfort homoeopathically administered to our Presbyterian friends.—*Christian Visitor.*

"Herded, lariat and belled by Satan," was the idiomatic phrase in which a Texan characterized the people of a very destitute neighborhood in which he lived to a missionary of the American Sunday-school Union, who replied, "Then I must go to work here," and he soon organized a Sunday-school there. Prosecuting his work in another direction, after sleeping in a buffalo-robe in the open air, and meeting much discouragement, he established a school in another very destitute neighborhood.

In the House of Lords, an effort has been made to prevent the carrying out of the disendowment measure, proposed by the Government in the Island of Ceylon. Lord Stanley of Alderly and the Archbishop of Canterbury called attention to the subject, but it was stated by the Colonial Secretary, Lord Kimberley, that the measure was reserved upon and would be gradually carried into effect. It was stated that of the 250,000 Christians in Ceylon, 190,000 are Roman Catholics, 50,000 were Protestants, and 10,000 were assisted by Government grants; and that there were but 15,000 Anglicans and Presbyterians who received state contributions amounting to £200,000.

"Nobody wanted to hear from the gifted and witty Col. Bob Ingersoll during the hours of the nation's trial and sorrow," says the Springfield *Republican*.

The Queen of Madagascar in a recent proclamation forbidding her subjects either to sell or drink rum, says: "I cannot take a revenue from anything that will debase and degrade my people."

The Yale Theological faculty have formally adopted the Revised Version for use in the devotional exercises of the school, because they believe it to be "better than any other English version, because it follows more exactly the Greek text as originally written, and is a more clear and correct translation."

The liquor-dealers of New York city paid about \$350,000 into the city treasury for licenses to carry on the rum-traffic in 1880, and the city comptroller paid out of the city treasury about \$7,000,000 to pay the expenses of the courts, police, and prisons, as the cost of keeping the liquor-business going on in the city.

Thirty Indian students, who have spent three years in the Hampton Normal school at Fortress Monroe, left recently for Dakota Territory, where they purpose becoming teachers among their respective tribes of Indians. The superintendent of the school accompanies them, and expects to bring back as many more for instruction.

Mr. James Jackson Jarvis, the arctic critic, says, in a letter to the *New York Times* from Italy: "Sooner or later there must be opened a wide field of evangelical missionary effort of some sort on a promising and open soil, for the Italian peasant has a good native foundation to work upon and capacities of no mean order."

The Methodists and Presbyterians in Ireland are complaining that they do not have their share of the magistrates, and show that while the Episcopalians have one magistrate to 432 members, the Presbyterians have one to 4,215 members, the Roman Catholics one to every 59,968 members, and the Methodists none to 3,155 members.

The care bestowed on the wounded Boers by Missionary Merensky secured the twenty-two mission stations in the Transvaal from molestation in the late war. It is not only, therefore, "the quality of mercy" that "is twice blessed." It is every act done in the Saviour's name to others. It comes back in richer blessings to him that did it.—*Episcopal Recorder.*

The *Inter Ocean* says, "It is a little strange that families who never attend a church or ask for counsel of a minister demand his best services when death invades the home. Ministers find it the most perplexing task they are ever called to perform, that of preaching a funeral sermon over the remains of a man or woman who in life wholly neglected both the practice and precepts of Christianity."

The *London Times*, commenting on the forthcoming centennial celebration of the surrender of Yorktown, says:—"We have quite as much reason as the Americans to share their centenary thanksgiving, since the event only forced the government to acknowledge what every body knew, that the war they were waging was hopeless."

The *Richmond Advocate* in noticing the fact that two Protestant Episcopal bishops had preached in a Methodist church, says:—"We could give 'constant employment' to half a dozen of these brethren till we reinforce our general superintendency. We fear a Diocesan Bishop at the helm of the Methodist Church would be like a canal pilot at the wheel of the Great Eastern—wishing for slack water and the old flat-bottom."

"I do not think we are far wrong," says the Hon. Neal Dow, "in our belief that the nation, state, people, and the church, have a deeper interest in the success of the great popular uprising against the liquor traffic than in any other branch of political, philanthropic, or church enterprise. This movement, we believe, touches the interest of all as no other does or can, and its complete triumph, we are confident, would mark a new era in political, religious, social and domestic life."
The recent announcements of the Mormons that they will sell no more land in Salt Lake City to Gentiles, leads the *Valdosta*, of San Francisco, to remark that:—"The remarkable fact just now is that a people in the heart of the continent are not only able to defy the laws of the country, but that they can control a land policy through which they can prevent the rapid increase of a population who are not in accord with Mormon doctrines. Perhaps a thing could be more fortunate for the country than that the Mormons should go a step further and attempt to drive every Gentile out of Utah."

OUR CHURCH IN THE NAVY.

Rev. W. T. Brown, the Wesleyan Missionary in the Balearic Isles, wrote last month:

"On the 5th inst., three English men-of-war arrived in the Bay of Palma, and on the Wednesday following several others. The squadron of the Mediterranean fleet thus assembled consisted of the *Alexandra*, *Superb*, *Temeraire*, *Invincible*, *Thunderer*, *Condor*, *Coquette*, and *Helicon*. It was announced in the public papers that these ships would sail on the Saturday; and I feared that we should be deprived of the opportunity of holding Divine service on those with the declared Wesleyans. I found, however, on inquiry that they would remain over Sunday, and that the number of Wesleyans was about 400. I had not previously had any experience in the steps to be taken to secure the attendance of men of the Navy at our chapels, but I lost no time in communicating with Lord Walter Kerr, the flag-captain, Admiral's ship *Alexandra*, on the subject.

On Sunday morning (yesterday), shortly before nine o'clock, I met the Wesleyan detachment in the *Rambia* and accompanied them to our chapel. The officer in command told me that the word had passed for ten Wesleyans from each ship to attend, and that fifty-three were present. With these I held Divine worship, preaching from 1 John iv. 10, "Herein is love," &c. It was soon evident that not a few, if not all, of those present were not only declared Wesleyans, but real Methodists, listening with the greatest attention, singing heartily, and responding with fervent amen. At ten I preached to the Spanish congregation.

In the afternoon two of the men from the Admiral's ship attended the Bible-class for Spaniards, and on leaving sung Spanish hymns to Moody and Sankey's tunes, produced their books and sang in English. Accompanied by the Spanish preacher and one or two of the members, they came on to my lodgings, where we had singing and prayer in both languages and Christian fellowship which greatly cheered me. Mr. and Mrs. Laverack and Mr. Field, of Malta, and Mr. Jones, of Naples, were spoken of most affectionately, and our two English brethren did not forget their old friends while supplicating the Divine blessing. The Spaniards present were favourably impressed by the fervour of our countrymen. There is evidently a good work among the men serving in the fleet.

The squadron cannot have failed to do good. The marching of 400 Roman Catholics to the cathedral and 50 Methodists to our own chapel is a lesson on religious liberty which must have impressed many. I greatly regret that the preaching-place we occupy is so inadequate. Undoubtedly our attendance would have been equal to that of the Roman Catholics had we been able to make better provision."

Rev. R. W. Allen, who forwards the above letter to the *Watchman*, remarks:—"I would note that the *Alexandra* is the ship from which, when her crew was paid off about a year ago, there went forth nearly thirty members of our Society, the fruit of the revival of religion in the Mediterranean Fleet we had the pleasure to record last year. Mr. Brown's is not the only testimony that, amidst the constant changes of the crews, the revival continues and extends."

AMUSEMENTS.

These remarks, made at the Ecumenical Conference by the Rev. Dr. Buckley of New York, are worthy of thought:—"Now, then, the question arises, Shall we give up our ancient opposition to card-playing, dancing and theatre-going? I hold that we should not, because certain facts are obvious. That class of amusements occupies the minds of the young, so that they do not and will not think on the subject of religion. Take away these amusements from them and the natural impulses of religious thought and feeling will work conversion of sin. Hence they stand directly in the way of securing the conviction and conversion of the young. Moreover, when a young man or young woman is convicted, it is to this class of amusements, one or all, that the young man or woman is apt to turn in order to stifle conviction. That is a fact, I think, which will be attested by every observer in this body. In the next place, when persons are soundly and thoroughly converted after deep and genuine conviction, whether long endured or for but a brief time, yet essentially pungent and deep—when such persons are converted, it requires no argument to induce them to turn away from the theatre, the dance and the card-table. That is a fact to which there are no exceptions, not only with us, but in other denominations. The most devout and pious Roman Catholic has no sympathy with these things; the most devout and pious members of the Church of England or the Lutheran Church have no sympathy with them. Another fact is that you can scarcely find one spiritual worker in any denomination that is in sympathy with them. You can find dress-parade workers, men who speak well on anniversary days, men who speak well when they are in the front, who have a sympathy with them, but you cannot find any hard worker in any denomination that has a sympathy with them. Moreover, when the liturgical church wish to do any positive work for Christ, they interdict these things; they have a protracted meeting for forty days in which they reap their harvest of the year, and in that time they forbid the theatre, dancing and card-table. Moreover, it is a fact with regard to them that in rural districts in the winter season, when the church is trying to do its very best work, these amusements are much in its way, and often it is a conflict, the issue of which will decide whether religion or frivolity will prevail. Yet with all these facts the subject is a difficult one to handle, because dancing is not wrong in itself; dramatic representations are not essentially wrong; and card-playing where no money is involved, is not essentially wrong. Now then, if it be true that these amusements produce these evil effects and yet are not essentially wrong, the thing is one of great delicacy and difficulty. What can we do? We must appeal first to the influence of these things and prove it to the people. Secondly, we must appeal to the loss of moral power which they will experience if they practice them. We must show them that the world counts it a large gain over the Christian when he dances, or plays cards, or is seen in a theatre, and we must bring to bear a moral influence upon the young which will hold them until a few years are past."

PROVING TOO MUCH.

The following remarks from the *Christian Standard and Home Journal* set straight a very important matter. That paper says:—"Some who have antagonized the views of the doctrine and experience of holiness set forth in these columns, make a bad use of an admitted fact, that all good men must deplore. It is claimed that the testimony of those who have found the 'second rest' cannot be relied upon, because, in many instances their lives are sadly inconsistent with their profession. As above intimated, the fact referred to must be conceded, and should be deplored. If, however, this inconsistency of conduct exists, we would submit that it only legitimately proves that the persons concerned are mistaken in the statement they make in regard to their own experience, and the estimate they have of their own character. Nevertheless, it certainly cannot be assumed that, because they have erred in the matters referred to, therefore there is no such experience, and the doctrine it involves is untrue. It must be remembered, every person who professes entire sanctification as his profession, justification. Whatever in human conduct may be inconsistent with one state of grace is equally so with the other. The obligation to cease from sinning and to practice holiness is binding upon all who profess discipleship in Christ. In regard to the outward conduct, whatever may be incongruous with a state of entire sanctification is equally so with a state of justification. Hence, if the fact that many who profess to have attained a state of entire sanctification do not act consistently, prove that there is no such state, then it proves too much, because, according to this mode of reasoning, it also proves there is no such a state as justification. Of course we utterly deny the whole argument, and would contend that the Scriptures teach and enjoin such a state, and therefore it is right, possible and true. Moreover, we have known multitudes who have simply professed conversion, whose whole character and life were altogether inconsistent with such a state of grace. But we never supposed this to be a valid objection to such a doctrine or experience. All the followers of Christ should make good their profession of faith by a holy life. If many fail to do this, it is the occasion of great regret. Nevertheless, 'the foundation of God standeth sure.' Religion is true—holiness is right—no matter how inconsistent those may be who profess or advocate it."

A MOMENT.

But for a moment! How the thought helps over hard places! No matter how sharp the pain, how keen the trial, how utterly dark the clouds that enfold us, it is but for a moment and will vanish away. How foolish then, for us to sit down and mourn over the ills of life, the discomforts and annoyances that fall to our lot, the toils and privations, or even the sharp agony of bereavement, that sometimes takes from us the last hope and comfort of life.

How worse than foolish to lay to heart the cruel wrongs sometimes inflicted upon us, the unmerited blame, the unjust suspicions, even though we are cast out and forsaken by all but our Father, when it is but for a moment, and is to work out for us "a far more exceeding and eternal weight of glory." "Our light afflictions!" Oh, how light when our eyes are open to see them as they are, to understand they are God's choicest mercies—angels that draw us closer to the loving heart of our blessed Lord.

If we have fellowship with his sufferings we are to be partakers of his glory! Courage, faint heart, bending and breaking under the gentle stroke of a Father's hand; it is but for a moment. Look up through thy tears, and you will see shining through the darkest cloud this bow of promise: "As thy day, so shall thy strength be."

Only a moment, compared with the vast cycles of eternity; and can we not bear all things, endure all things, when we remember who it is that orders every event of our lives, who it is that says, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness?"

Only a moment of sorrow and anguish cheerfully met, patiently endured, clinging fast to the Mighty One when the billows sweep over us, and the eternal weight of glory will dawn upon our sight.—*Advocate.*

ONLY THE CHISELLING.

A Christian mother lay dying. Beside her a loving daughter stood smoothing from the death damp brow the matted hair. Prolonged suffering had made deep lines on the once beautiful face; but still there rested upon those features a calm, peaceful expression, which nothing but a hope in Jesus could give. Tears fell upon the pallid face, from eyes that were closely watching the "changing of the countenance." Conscious of the agony that caused them to fall, the mother, looking heavenward, whispered, "Patience, darling, it is only the chiselling." Reader, the Master Sculptor "seeth not as man seeth." There are many deformities that must needs be chiselled off before thou canst find a place in the gallery on high.

When God would educate a man He compels him to learn by suffering. He does not give us a book of knowledge, rather than to the grace, that, by knowing all our sufferings, he may know also the eternal consolation.

NOT A PLAY HOUSE.
A church turned into a hall, where actors, with disguised faces and strange apparel, play for the amusement of the crowd! Is this right? What says every enlightened conscience? "The church in the world," says a recent writer, "is like a ship in the ocean. The ship is safe in the ocean as long as the ocean is not in the ship! The church is safe in the world so long as the world is not in the church." This is evidently sound doctrine. The church is safe so long as she remains true to her mission; but is she safe when her doors are thrown wide open to give an entertainment which, from beginning to end, savors more of the theatre and the ball-room than it does of any other place or institution? Every student of sacred history knows that one of the main reasons why the Church became corrupt during the dark ages was, that she lowered the standard of purity, and invited the world to come in and assist her. Are we not in a measure doing of the same catastrophe? Are we not, by these theatrical entertainments given in our churches, inviting the world to come in and lend us the aid of its unsanctified talents and wealth? It may be pleasing to the natural man to have an enthusiastic gathering in the church; it may call forth the loud applause of the multitude, and help materially to defray the current expenses; but is God's house to be decorated with ornament? Can it be made a theatre instead of a Bethel, without our seeing the reaping the consequences?

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OUR HOME CIRCLE.

WORDS OF CHEER.

O, vineyard tiller! are the shadows falling Upon thy path? Does life look long and drear? Is daily hearing of the cross appalling? Is thy heart stricken with its sense of fear? Look not upon the shadows, but above them; Around each cross bright beams of glory play; Take trials patiently, and thou shalt prove them Doors that will open to a clearer day.

CONSECRATED LOOKING-GLASSES.

This is the title of a tract in which Dr. Crosby lifts up an earnest and solemn testimony against the folly and sin of extravagance in dress, which is more than tolerated in our day, even among women professing godliness. Claiming that very particular in the order of the tabernacle and its furniture came from the mind of God, and has a meaning which we should strive to discover, the writer directs attention to the position of the altar and the laver before the tabernacle—the altar exhibiting death for sin and the laver life obtained by that death, both necessary for entrance into the holy house of God. The material of which they are made is noticed; both were of brass, in contrast with the candlestick, the table of show-bread, and the altar of incense within the tabernacle, which were of gold. But more particularly he notices that Moses made the beautiful laver out of the looking-glasses of the women, the polished brazen mirrors, which, before the invention of glass mirrors, performed their functions in private and domestic life.

This fact, it is claimed, is highly significant. A certain attention to the toilette is necessary to meet the demands of cleanliness and neatness in both sexes. But that which may be rightly used for the modest purposes of neatness and cleanliness may easily be abused for the impudic purposes of vanity and display. This has always been one of the peculiar temptations of women; and the mirrors, as the chief instruments in the abuse, might well be taken as the emblem of it. The use of these mirrors, therefore, in the instruction of the laity, among her lessons, most emphatically did those from whom they were taken to abandon the vanity of self-adornment, for the cultivation of holiness of heart and life. The writer continually urged the admonition which an apostle puts into words: "Whose adorning let it be the outward adorning of a quiet and modest behavior, without the use of gold, or of putting on of apparel; let it be the hidden man (or personality) of the heart in that which is not corruptible, even the name of a meek and quiet spirit, which is in the sight of God of great price."

There is a practical infidelity which puts aside the injunctions of God's word by flippant allusions to a circumstance of the holy men whom the Epistles were written. But it is the Holy Ghost who speaks by them, and the Word of God abideth for ever. That word declares for the nineteenth century directly as for the first, that an adorning of the person is an abridgment to grace and is displeasing to God. Yet Christian women ask, "What harm can there be in it?" and scorn those who rebuke it as Puritans and fanatics.

"If I were called," says Dr. Crosby, "to point out the most alarming sins in this city to-day—those which are most widespread in their ravages, and most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its azel victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They scar the conscience, incurst the soul with an impenetrable shell of worldliness, banish the affections from every high and heavenly object, and make man or woman the worshipper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler or the prostitute is not deceived by such a thought for a moment."

The love of outward adornment, it is claimed, gives greatest prominence to the body, which is but vanity, to the neglect of the soul, in which the graces of the Spirit should shine forth to God's glory. It is the empty mind that loves most to adorn the body. And besides the injury to the person who indulges in it, she lends herself to turn the heads of fools into a false course of emulation, and to reduce women to rivalry with peacocks.

This folly involves a wretched waste of time and money. The diary of a fashionable Christian woman would be a record of hours spent before a looking-glass; and the rest of the day for which such preparation is made is devoted to frivolity. As with time so with money. By actual computation, the sum expended by a fashionable lady in dress and ornament would clothe suitably twenty of the most refined of her sex. The waste is fearful where it can be afforded. But alas! where in one case it can be afforded, in a thousand it leads to debt, domestic jars and even bankruptcy.

It is childish as well as wicked. It is indulging a vanity which is characteristic of the lowest order of savages. Wearing jewelry does not even attest the possession of wealth; since all who see it know that it is a common thing to endure grinding poverty or to contract the most unprincipled debt in order to gain possession of the bauble.

But beyond all other considerations, God's reiterated command prohibits the folly as ill becoming, the dignity of Christian character and hostile to all the dispositions and affections of the new nature. The three glories of a woman, her triple crown, modesty, truth and sympathy, are sacrificed to this passion. For modesty, we have the brazen stare which challenges notice if not admiration; for truth, we have the perpetual lie of fashionable society; and for sympathy, the head-long plunge after selfish indulgences. "I see the Christian Church invaded by this fatal iniquity; I see Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex by the very hands that ought to have been thrown around them for protection; I see the influence of this self-decoration extending itself over all classes and conditions of society, like a subtle poison eating into the life of Christianity, and leaving the mere name. And seeing this, I cannot as a minister of Jesus Christ keep silent."

Well, surely, may Dr. Crosby ask women who are parties to such iniquity—"Can you be a Christian? Are you bound to Jesus, the Lord, by the blood-bought ties of a renewed affection? Have you received the Holy Spirit, the sweet earnest of heavenly glory? How can I believe it? How can you believe it, when you acknowledge that the world's glittering vanities are your fascinations? He also points to the true remedy in a more intimate knowledge of Jesus, clearer discoveries of His perfections, a closer walk with Him and more deep communion with His love. This is what will draw believers over to a presentation of their body a living sacrifice, holy and acceptable unto God, which is their reasonable service. This is the divine affection which will expel the ignoble passion, and constrain us to live not unto ourselves, but unto Him who died for us, and rose again.—Episcopal Recorder.

AN APPEAL FOR PROHIBITION.

I heard a young man in a railway carriage, tell his own story while conversing on the Maine Law. Said he: "My father was a drunkard for years, my mother was a strong-minded, energetic woman, and with the help of the boys she managed to keep the farm free from debt. When my father signed the pledge that which pleased her most, next to his having signed it, was that she could tell him that there was not a debt or a mortgage on the farm. My father used to drive into the city, about eight miles distant, twice a week; and I recollect my mother saying to me: "I wish you would try and persuade your father not to go any more. We don't need that which he earns; and George, I am afraid of temptation and old associates." "Oh," said I, "Don't think of it; father's all right." "One evening we had a heavy load, and were going toward home when my father stopped at one of his old places of resort, and gave me the whip and the reins. I hitched the horses, tied up the reins and went in afterward. The landlord said: "I am glad to see you; how do you do? You are quite a stranger. How long is it since the temperance whim got hold of you?"

"Oh, about two years," said my father. "Well," said the landlord, "you see we are getting along pretty well," and they chatted together for some time.

"By and by he asked my father to have something to drink." "I have got a little bit of temperance bitters here," said the landlord, "that temperance men use, and they acknowledge that it is purifying to the blood, especially in warm weather. Just try a little," and he poured out a glass and offered it.

"I stepped up and said; "Don't give my father that," to which he replied. "Well, boys aren't boys hardly nowadays,—they are got to be men amazing early! If I had a boy like you I think I should take him down a little. What do you think, Mr. Meyers? Do you bring that boy to take care of you? Do you want a guardian?"

"That stirred the old man's pride, and he told me to go and look after the horses. He sat and drank till ten o'clock, and every time the landlord gave him a drink, I said: "Don't give it to him!"

"At last my father rose up against me—he was drunk. When he got up on the wagon I drove. My heart was very heavy and I thought of my mother. Oh how she will feel this. When we got about two miles from home, my father said: "I will drive."

"No, said I, let me drive." He snatched the reins from me, fell from the wagon, and before I could check the horses the forward wheel crushed his head in the road. I was till midnight getting his dead body on the wagon. I carried him to my mother, and she never smiled from that day to the day of her death. Four months after that she died and we buried her.

"Now," said the young man after he had finished the story, "that man killed my father; he was my father's murderer."

There is not a rum-seller but can take your brother, your father, your son, into his dramshop to-night, and make him drunk in spite of your entreaties and prayers, and kick him out at midnight, and you may find his dead body in the gutter. All you have to do is to take the body and bury it, and say nothing about it: for you have no redress, no protection.

THE HILLS OF GOLD.

'Tis like a narrow valley land, This earthly way of mine; Before me, clad in glory grand, I see the hills divine— Those heights the saintly long have trod— The Hills of Hope, the Hills of God!

THE TRAIN THAT IS COMING.

As a train was passing over a New England railway it struck a broken rail. The conductor felt the shock. He knew the car was off the track, and sprang for a brake. It was his last brave service. The crash came, and he was picked up a poor mangled wreck; his skull had been broken. He was heard however, to utter these words—the last utterance of a faithful, loyal soul—"Put out the signal for the other train!" Somewhere down the line he knew another train was coming, thundering, crashing along, dashing faster, faster, faster, and there was his train on the line! Out with the signals, out with the signals; another train is coming! That was his last injunction.

ence is the consciousness that an opportunity for right doing has been lost. It brings a sad look into a man's face to know that he has set an example, bad in itself, and hopelessly followed by others.

We know of an empty train that came to a stop on a gradient, the station having been reached. In the absence of an official the train got loose, and went down the line to meet the steamboat express. Some one chased the runaway train but could not overtake it. The opportunity for the arrest of the train had gone. There was a collision that night.

Oh, souls on the track! fathers and mothers! your opportunity on behalf of your boys and girls is today—now! Don't let it slip from you.

We are not only to have a clear line for the next train, but in every way we are to keep that line suitable for the travel of the coming generation. Here comes the work of the Sunday-school teacher, to get the uneasy, rambling feet of childhood over into the roadway of the very best life.

I passed recently a large rabble of boys in a vacant building plot. They were noisy and rough. What more important work, I asked myself, than to labor for that age and class, the coming generation? Through the Sunday-school, the Bible, the Church, we are to open a sure, steadfast way for their feet.

Our opportunity is to-day. Did not Voltaire make the age of five the limit inside which character substantially is settled? At any rate, that limit cannot be set with safety very far ahead. I don't want to be so absorbed in the cares and pursuits of my generation as to forget the next. I want to think of and plan for and work for the generation coming—that other train on the track. As the Lord helps me, I mean to think more and more of the interests of the children—the other train that is coming.

THE TRUE IDEA OF MARRIAGE.

Dr. Yancy delivered a sermon on marriage in Louisville, Ky., on a recent Sunday, with the following remarks under the head of "Companionship."

"Marriage is the association of husband and wife. They should be together, except when separated by duty. No company should be so delightful to the wife as her husband's, and the husband should seek the company of none with the same pleasure he seeks that of his wife. This is the obligation of marriage. Companionship is help. Husband and wife have a mission to perform, and in accomplishing this mission each has a part. The wife has her domestic duties; the husband his business affairs. Both are essential to success. Each is to be interested in his own sphere and also in that of the other. God said: "It is not good for man to be alone; I will make him an helpmeet for him—a help worthy of him. A good wife is man's best helper—a helper in his business, a helper in adversity, in poverty. The prevailing notion is that a man is not ready to marry unless he has enough to support a wife. And there are young ladies who would not think of marrying a man who has no money. Begone with all such miserable perversions of marriage! About a hundred years since there lived in London John Flaxman, a young artist of great promise. At twenty-seven years of age John Flaxman married Ann Denman, a cheerful, noble woman. A friend of Flaxman, and an old bachelor, who, of course, was expected to have no better views of marriage, said: "So, Flaxman, I am told you are married; if so, sir, I tell you are ruined for an artist. Going home, Flaxman, taking a seat by his wife, with her hand in his, said: "Ann, I am ruined for an artist." "How so, John? How has it happened, and who has done it?" "It happened," he replied, "in the church, and Ann Denman has done it." He went on to tell her what his friend had said, how that if an artist would excel, he must bring all his powers to bear on his work, and that if he would become a great artist, he should visit Rome and Florence, and study the great works of Raphael and Michael Angelo, and others. "And I," said Flaxman, "would be a great artist." "And a great artist you shall be," said his wife, "and visit Rome, too, if that be really necessary to make you great." "But how?" asked Flaxman. "Work and economize," was the reply. "I will never have it said that Ann Denman ruined John Flaxman for an artist." "I will go to Rome," said he, "and show the president that wedlock is for a man's good, rather than for his harm, and you, Ann, shall accompany me." They worked, they economized, they went to Rome. John Flaxman studied the great authors, and returned to London a great artist, and Ann Denman helped to lift him to this pinnacle of fame. Young ladies and wives, don't forget Ann Denman."

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TO DAY AND TO-MORROW.

To-day is mine. I hold it fast, Hold it and use it as I may, Unmindful of the shadow cast By that dim thing called Yesterday. To-morrow looms just before, A bright-winged shape, and lures me on, Till in my zeal to grasp and know her, I drop To-day—and she is gone. The bright wings captured lose their light. To-morrow weeps, and seems to say, I am To-day—ah, hold me tight; Ere long I shall be Yesterday.

THE FILE-GRINDER'S STORY.

I met an old "file-grinder," a few years since, who told me the following story:

In the room where he had worked for nearly twenty years were twelve massive grindstones. Each stone had its boss who daily "dressed" it, and, mounted on a wooden seat above it, ground files. Occasionally a stone when going at full speed would burst, flying in all directions with tremendous velocity, and as two men had been killed in that room and a stone might burst at any time, it made the men quiet and cautious, yet among them all there was no Christian.

It was just after the noon hour, and the operatives had come in from a half-hour discussion about the genuineness of recent conversions among some of the "furnace men." The general opinion was that it was all a matter of imagination, and if there was a God, no man had ever heard from him, that he never did either call or warn any one.

The "speed" had started, the grinders were in their places, and work was progressing rapidly, when one of the men got down from his seat pale and agitated, and staggered to the other side of the room. He was hardly able to speak for an instant, but when pressed, said,

"Boys, something or somebody said to me, 'Get down from your seat, the stone will burst.'"

He had hardly said this, when the very stone over which he had been working, burst in pieces, crushing his seat to a shapeless mass, breaking the heavy "guards" as if they were glass.

There was no more scoffing that day.

"Sir," added the old file-cutter, "we all felt that it was God who spoke, and it made us pretty thoughtful. The man to whom it happened died last year a happy Christian, and there are five of us in the room that are trying to serve God. It's hard work to keep straight here, but it pays. A man can do his work better, and he feels that if a stone should burst and kill him that it will be all right with him.

"So you think that God really spoke to that man, do you?" said I. "Certainly I do, sir," said he earnestly. "He saw that we were all asleep, that it would take a loud strong voice to awaken us, and so he spoke as he did, loud and strong; and we could not help hearing."

Friend, look back over your life. Has not God spoken to you many times? Have your ears become so deafened by the clatter of the world's machinery that you can no longer hear his voice? You are in danger.—*Illus. Chris. Weekly.*

OUR YOUNG FOLKS.

CHINESE.

We think the Chinese dress queer; the Chinese think ours the same. Each nation makes its own style the standard of comparison. An Englishman travelling through China was often amused by hearing the free criticism of the people on his clothing and appearance. On his arrival at an inn a crowd would gather, and he would hear such remarks as these:

"What a curious looking fellow! he has no cue, and doesn't shave his head."

"And look at his tight clothes! They are not elegant!"

"Just so; and look at his hat, what a queer thing! What ugly eyes he has! His boots however, are excellent; do you not think so?"

"Oh, yes, indeed; and I am told they never wear out, and water can't get through them."

If the over curious people were driven out of the traveller's room, they would collect around the window. Those in front would make peepholes in the paper—there are no glass windows—with their fingers, and gaze for hours at the "barbar-

ian." Free criticism would be offered as to his barbarous method of eating with a pronged fork, thereby endangering his eyes and mouth, and at the old mixture of cold drinks and hot food. And that he should have two or three kinds of vegetables on his plate at once. But the strangest thing of all, the one they could not comprehend, would be that he should have left his home to wander about their country.

A WORD TO THE BOYS.

Once, as I stood musing at the window, I saw a fly upon it, and made a brush with my hand to catch it. When I opened my hand the fly was not inside, but still on the same place on the glass. Scarcely thinking what I did, I made another brush with my hand, and thought I had captured the insect, but with the same result. There was the victim quietly retaining his place in spite of me. It was on the other side of the glass! And when I saw that it was so, I smiled at my own folly.

Those who attempt to find pleasure out of Christ will experience a like failure, for they are seeking on the wrong side of the glass. When we are on the side of Jesus, and having believed in Him, are cleansed and forgiven, then our pursuit of joy will be successful; but till then we shall labour in vain, and spend our strength for naught. It is no use digging for coal where the strata show that there cannot be any, and equally useless is it to try for happiness where God's Word and the experience of those who have gone before us assure us that happiness cannot be found. But then it is all the more needful that we should seek it where it can be had, and give ourselves at once to the search. He who believes in the Lord Jesus is blessed in the deed.

What hinders you from believing? Boys, why should you not, while yet you are boys, believe in the Lord Jesus unto salvation? May the Spirit of God lead you to do so!

Do not imagine that you cannot now be Christians; the gifts of our Heavenly Father's love are not reserved for a certain age. Boys may be saved, boys may be workers for Jesus, boys may bring great glory to God. Hence it is that just now, at this particular turning point in your lives, we are anxious to see you resolute for the right way. May the Holy Spirit incline you to resolve to be the Lord's! Others may despise your conscientious choice and make mirth of your holy carelessness, but what matters it? Some of us have been laughed at for these twenty years, and are none the worse for it; we have had all manner of evil spoken falsely of us for Christ's name's sake, but we are all the happier for it. Oh! boys, if you are renewed in heart, and become for life and death the Redeemer's, none can really harm you. All must be right with him who's right with God.—*Rev. C. H. Spurgeon.*

ALMONDS AND VIOLETS.

"Dear mamma!" said a little girl to her mother as they were walking together in the garden, "why do you have so few of these beautiful double almonds in the garden? You have hardly a bed where there is not a tuft of violets, and they are so much plainer. What can be the reason?"

"My dear child!" said the mother, gather me a bunch of each; then I will tell you why I prefer the humble violets.

The little girl ran off and soon returned with a fine bunch of the beautiful almonds and a few violets. "Smell them, my love!" said her mother, and try which is the sweeter."

The child smelled again and again, and could scarcely believe herself that the lovely almond had no scent, while the plain violet had a delightful odor.

"Well! my child, which is the sweeter?"

"Oh, dear mother, it is the little violets!"

"Well, now you know, my child, why I prefer the plain violet to the beautiful almond. Beauty without fragrance in flowers is, in my opinion, something like beauty without gentleness and good temper in little girls. When any of those girls who speak without reflection may say to you, 'What charming blue eyes. What beautiful blue eyes. What beautiful curls. What a fine complexion!' without knowing whether you have any good qualities and without thinking of your defects and failings, which everybody is born with, remember then, my little girl, the almond blossom; and remember also, when your affectionate mother may not be here to tell you, that beauty without gentleness and good temper is worthless.

1.—The peac... oning sacrifice... but a joyful ce... through the... the sin of... favor; the bur... self-observat... ly to God, wh... brought forgive... thankfulness... communion wa... in his fulness... thoughtlessly... God. The... laws are given... praise is to be... must be off... by him. The... be bullocks, b... sheep, and... could be either... were slain with... the burnt o... was burnt up... formed, accord... the delicacies o... fore, they we... and they are e... bread." God... of the peace o... en to Aaron, t... sons, by a statu... the children o... tion may be... the fact that... careful to ar... well as great... looked (Gen 3... us to adopt fo... fering was acc... fering and dri... to the victim.

2.—Peace... brought at an... scribed on the... At the consec... dedication of t... rification of a... of a Nazarete... the peace offer... classes:

(1)—"The sac... How much lac... for as a nation... ing mercies of... to this time... will remind o... ings. And the... gratitude to G... not by songs o... hearty, but by... the sacrifice w... own hands, and... 29, 30). Comp... David, Oren's... words 11 Chron... offering look... God and pres... (chap. 3: 14-17... His Church, an... of his servants... and then of t... provides joy an... After God's pa... tion had been... of the animal... cakes, was con... who made the... tainment, to w... the poor, slaves... vited.

(2)—"The pe... Lord." Care... tinguish again... outcome of i... thab's, which i... daughter (Judg... which led to t... into the den... which led to t... Baptism—and... God, such as... promise to Him... been down to... who had "foun... He had vowed... when his afflict... he went up i... to "pay his vo... all His pe ple... ate and beaut... helplessness... upon God, and... giver of every... than the vow... and substance.

(3)—"The voi... The free, spont... because of his... not an offeri... law, but to g... heart's longin... and love. Th... fish and beaut... at a few of t... in God's word... ple gave willing... of all they had... stones, etc., and... thy, things had... a star at times... the making o... giving a David... house of God... praise, 1 Chr... The wonderful... the consecrat... Chron. 7; with... me many thank... the psalm 2... presented by... (2 Chron. 25)... with these one... Testament. T... niaster box o... try and stamp... Young that a... much greater... attention to G... pietism—ourselves... S. Magazine.

Do not her... make to each... preferences.

SUNDAY SCHOOL LESSON.

OCTOBER 16.

THE PEACE OFFERING—Leviticus 7: 11-18.

1.—The peace offering was not an atoning sacrifice to make peace with God, but a joyful celebration of peace made through the covenant. Expiation by the sin offering restored man to God's favor; the burnt offering was man's self-consecration, giving himself wholly to God, while the peace offering brought forgiven man full of joy and thankfulness, through sacrifice, into communion with God. Yet not even in his fullness of joy must man rush thoughtlessly into the presence of God. The lines are laid down. The laws are given, and if the sacrifice of praise is to be acceptable to God, it must be offered in the way appointed by Him. The animals sacrificed could be bullocks, rams, goats, or sheep, and unlike the burnt offerings, could be either male or female. They were slain with the same ceremonies as the burnt offering; but only a part was burnt upon the altar. These parts formed, according to Oriental taste, the delicacies of the feast, and, therefore, they were offered to Jehovah; for, they are emphatically called His bread. God also ordered that part of the peace offerings should be "given to Aaron, the priest, and unto his sons, by a statute for ever from among the children of Israel" (verse 34). Attention may be directed with profit to the fact that in these sacrifices God is careful to arrange for small matters as well as great. That nothing is overlooked (verse 33). A valuable rule for us to adopt for life. Every peace offering was accompanied by a meat offering and drink offering in proportion to the victim.

2.—Peace offerings might be brought at any time; but were prescribed on the following occasions:—At the consecration of priests; the dedication of the Tabernacle; the purification of a leper; and the expiration of a Nazirite's vow. In the Lesson the peace offering is divided into three classes:

(1) "The sacrifice of thanksgiving." How much Israel had to thank God for as a nation. Run through the leading mercies of God to them as a people to this time. Glance at Psalm 101, it will remind of God's showers of blessings. And they were to manifest their gratitude to God, not by words only, but by songs of praise only, however hearty, but by sacrifice. And note the sacrifice was to be brought by his own hands, and offered to the Lord (v. 29, 30). Compare with this the case of David, Ornan's offer, and the king's words (1 Chron. 21: 24). The peace offering looks every way—First, up to God and presents something to Him (chap. 3: 14-17). Then it thinks of His Church, and provides for the wants of his servants—the priest's portion; and then of the poor and needy, and provides joy and gladness for them. After God's part and the priest's portion had been taken, "the remainder of the animal substance and of the cakes, was converted by the persons who made the offering into an entertainment, to which widows, orphans, the poor, slaves and Levites were invited.

(2) "The paying of a vow unto the Lord." Care should be taken to distinguish against rash vows, the mere outcome of impulse—such as Jephthah's, which led to the sacrifice of his daughter (Judges 11); that of Daniel, which led to the burning of Daniel into the den of lions; and Herod's, which led to the beheading of John the Baptist—and enlightened pledges to God, such as Jacob's, after God's great promise to him (Gen. 28: 20-22); and the Psalmist's (Psa. 116), who had been down to the very gates of death, who had "found trouble and sorrow." He had vowed unto the Lord, and when his afflictions had passed away, he went up into the house of the Lord to "pay his vows in the presence of all His people." What more appropriate and beautiful to show man's utter helplessness and entire dependence upon God, and, too, that God is the giver of every good and perfect gift, than the vow to render unto God heart and substance, and life.

(3) "The voluntary peace offering." The free, spontaneous giving to God because of his abounding goodness, not an offering because of rule and law, but to gratify—not satisfy—the heart's longing to show its gratitude and love. This is not the least unselfish and beautiful of the three. Glance at a few of the many examples given in God's word (Ex 35); where the people gave willingly of their substance, of all they had, gold, silver, precious stones, etc., and of their time and ability, things harder to get laid upon God's altar at times than the substance for the making of the tabernacle. The giving of David and his people for the house of God, and David's song of praise, (1 Chron. 29: 3, 4, 9, 10-14). The wonderful free-will offerings at the consecration of the Temple (2 Chron. 7: with 1 Kings 7: 63). Also many thank offerings brought by the people (2 Chron. 29) and those presented by Jehoshaphat and the princes (2 Chron. 35). It would be well to put with these one or two from the New Testament. The widow's gift and the miser's box of ointment. Above all, try and stamp upon the mind of the young that as our privileges are so much greater than theirs, so our obligation to God should be more complete—ourselves and all we have.—S. S. Magazine.

Do not herald the sacrifices you make to each other's tastes, habits or preferences.

FRUIT BEARING.

This is a perennial subject of discussion, but no suggestion in regard to it has ever been made practical except the one which dictates careful attendance and the moderate annual pruning of the trees, with high fertilization of the soil. All the famously productive apple trees on record have stood in a rich soil, moist, but not wet. Careful pruning, manuring and mulching will, as nearly as possible, secure good annual crops from apple trees of any variety worthy of cultivation. Under this system, a small orchard of "William's Favorite" near Boston, is the chief support of a family. Thirty-eight trees of "Fameuse," in a city lot of about half an acre in Montreal, produced in 1879, fruit that sold for \$800, and the crop is rarely much less. These facts point to the remedy for the shy or intermittent bearing when the variety is naturally productive.

FAST WALKING HORSES.

It would seem to be about time for breeders of horses to turn their attention toward the very valuable quality of fast walking. Millions are wasted yearly on the fast trotters, which are of no benefit to the farmer; while not a cent goes for the development of fast walkers. Yet a fast walker is a prize. One of our neighbors has a fine gray gelding that made five and a half miles in one hour and ten minutes, a few days since, with a good load behind him. This speed ought to be the rule instead of the exception among farm horses. Let the managers of our agricultural societies offer prizes for this quality and see how the fast walkers would come to the front.

USEFUL HINTS.

The quickest and best way to boil milk is to put it into a tin dish, and set that in a kettle of boiling water. Thus scorching is avoided.

We recently heard of a mother, whose child had pushed a button up its nose, giving the child some black pepper to inhale. The button was sneezed out.

Get an afternoon nap, if you can, every day. Every housewife ought to do this. It will tend to ward off the advent of a second wife in the farm house.

A horse once spavined is always spavined, says a writer in the "National Live-Stock Journal," the assertions of patent-nostrum and sure-cure pretenders to the contrary, notwithstanding.

Lemon juice alone will not take out iron rust, but lemon juice and salt and sunshine will. Saturate the stain and rub it well with salt, lay it in the hottest sunshine and repeat the application as often as necessary.

In two instances a correspondent of the English "Garden" rid his bushes of the currant worm in a few hours by dusting them with middings, on advice of a friendly miller who had tried the application with success. The information, though coming too late for this season, will lose nothing in importance by keeping over.

Ammonia, properly used, is very beneficial for washing the hair. The usual fault is that too large a quantity is taken. A piece the size of a walnut should be dissolved in a quart of warm water, beaten to a lather with the hand, and well rubbed into the hair. After a few minutes the hair should be well rinsed with tepid water and dried with a soft towel.

Keep the body clean. The countless pores of the skin are so many little drain tiles for the refuse of the system. If they become clogged and so clogged in their action, we must expect to become the prey of ill health in some one of its countless forms. Let us not be afraid of a wet sponge and five minutes' brisk exercise with a crash towel every night or morning.

Weeds on gravel walks may be destroyed and prevented from growing again by a copious dressing of the cheapest salt. This is a better method than hand-pulling, which disturbs the gravel and renders constant raking and rolling necessary. One application early in the season, and others as may be needed, while the weeds are small, will keep the walks clean and bright.

Among the important advantages of the co-operative creamery system in dairy regions is the relief it affords the farmers' wives. The drudgery of carrying for the milk and making the butter weighs heavily upon them, and as the system is believed to pay better than the old one of individual manufacture, there seems to be no good reason for not adopting it whenever practicable.

This recommendation comes from the Scientific American for getting rid of stumps: "In the autumn or early winter bore a hole one or two inches in diameter, according to the girth of the stump, and as at eight or ten inches in depth. Put in one or two ounces of saltpeter, fill the hole with water, and plug it close. In the ensuing spring take out the plug and ignite it. The stump will smoulder away, without blazing, to the very extremity of the roots, leaving nothing but the ashes.

INFORMATION.

Fellows' Compound Syrup of Hypophosphites is not only the most reliable remedy for consumption, but it is a specific also for Bronchitis and Asthma.

ASK YOUR NEIGHBOURS ABOUT THEM.—And if they have used Harvell's Condition Powders mixed with the feed of their poultry, hogs or cattle, they will at once say that they have realized in more eggs, more meat, more milk and more butter than previously realized. Sold everywhere.

A HINT.—Beware of all the worthless mixtures, and dirty, greasy combinations which are offered you in almost every store you enter, and which some unprincipled shopkeepers try to palm off as a substitute for Perry Davis' Pain-Killer. These mixtures are gotten up expressly to injure the reputation of the Pain-Killer, but have no effect in common with it.

The blood at times becomes loaded with impurities and moves thick and sluggishly in the veins. This condition of the vital fluid cannot last long without serious results. An alterative is needed to purify the blood and impart energy to the system, and there is none better than Aper's Sarsaparilla.

CONSUMPTION CAN BE CURED.—In this changeable climate of ours, every one should remember that Dr. Wistar's Balsam of Wild Cherry has proven itself to be a positive cure for consumption, asthma, bronchitis, and all lung diseases. It has saved the lives of many even after all hope had fled. Many of our most intelligent families would as soon be without a coat of clothing in winter, as to not have Wistar's Balsam always on hand, for it never fails to immediately relieve all soreness of throat and lungs. A single dose taken at bed-time will gently warm the blood, cause refreshing slumber, and by morning an ordinary cough or cold will be gone. Ask your Druggists and your friends concerning the merit of Wistar's Balsam and be wise. 50 cents and \$1 a bottle. Sold by dealers generally.

MRS. ROBERT HUNTER, Penfield, N.H., had long been troubled with Rheumatism in her back and knees until she used Gubahn's Pain Expectorator, and has been cured by using two bottles fifteen years ago, and has since remained well. oct. 7.—21

IF YOU HAVE TO WORK EARLY and late, and get little or no exercise, take Hanington's Quinine Wine and Iron to give you strength.

WEAKNESS OF MIND OR BODY, Palpitation of the Heart and depression of spirits are quickly relieved by Hanington's Quinine Wine and Iron.

A SIMPLE CURE FOR INDIGESTION. The worst cases of Indigestion can be permanently cured by taking Hanington's Sugar Coated Dinner Pills according to directions. They seldom fail. oct 7—1m

AN EMINENT PHYSICIAN OF LARGE experience who has made Pulmonary Consumption a specialty, says that "although in the worst and most rapid forms of the disease we have still to confess that medicine is almost powerless, yet in those less overwhelming, and in those more chronic, WHICH HAPPILY CONSTITUTE THE FAR GREATER NUMBER OF CASES, we have been able to adduce many proofs that much may be done to mitigate, to prevent, to retard—aye, and even to arrest and cure this most destructive of human maladies." His experience of fifty years leads him to assert that the "great remedy, more essential and more effective than any other, is Cod Liver Oil."

PREPARED SOLELY BY HANINGTON BROS., Pharmaceutical Chemist, Saint John, N.B., and for sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. oct 7—1m

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING STRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. Jan 23—1y

BROWN'S HOUSEHOLD PANACEA has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 28—1y

REST AND COMFORT FOR THE SUFFERING.—"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 28—1y

IMPORTANT ADVICE TO ALL.—Cleanse the Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions and Sores. Keep your blood pure and the health of the system will follow. As this medicine is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the proprietors solicit sufferers to give it a trial to test its value.

ALWAYS SUCCESSFUL! FELLOWS' Dyspepsia BITTERS

Are always successful when used to Cure

INDIGESTION, JAUNDICE, BAD BREATH, SICK HEADACHE, BILIOUS COMPLAINT, COSTIVENESS, HEARTBURN, And all Diseases arising from Bad Digestion. PRICE 25 CENTS. Every Bottle bears the name of FELLOWS & CO.

PEARL WHITE TEETH

THE admiration of the world, ESAMELINA! Language fails to give expression to the beauty or the utility of a beautiful set of white teeth. With no other charm the possessor may well feel proud. ESAMELINA is unequalled for cleaning, preserving and beautifying the teeth, giving them a pearl-like whiteness, and hardening the gums. ESAMELINA removes all tartar, hardens the enamel, arrests decay, and imparts to the breath at all times a most delightful fragrance. PRICE 50 CENTS. For sale by all first-class Druggists.

SPECIAL CAUTION

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firm would be offered... method of... his eyes and mouth... mixture of cold... And that he... or three kinds of... his plate at once... st thing of all, the... not comprehend... should have left... under about their

THE BOYS.

And musing at the... fly upon it, and... with my hand to... I opened my hand... inside, but still on... the glass. Scarce... I did, I made an... my hand, and... the insect, and... the result. There... quietly retaining... of me. It was on... the glass! And... I was so, I smiled

tempt to find pleas... will experience a... they are seeking on... the glass. When... side of Jesus, and... Him, are cleans... then our pursuit of... but till then... vain, and spend... naught. It is no... where the strata... cannot be any, and... to try for hap... Word and the... who have gone... that happiness... But then it is all... that we should... can be had, and... need to the search... the Lord Jesus... ed.

VIOLETS.

said a little girl... were walking... "why do these beautiful... garden? You... there is... and they are... can be the... said the moth... of each; then... I prefer the... off and soon... bunch of the... violets... "love!" said her... which is the... gain and again... believe itself... had no scent... had a delight... which is the... it is the little

ow, my child, a violet to the... without... in my opin... without... in little... girls who... may say... blue eyes... What... a fine com... qualities and... your defects... everybody is... then, my blossom; and... your affect... not be here to... without gent... is worthless.

THE WESLEYAN

FRIDAY, OCTOBER 14, 1881.

THANKSGIVING.

It is scarcely necessary to repeat that Thursday next, by public appointment, is set apart for a day of General Thanksgiving. Our younger friends will certainly not allow the day to be forgotten; and calculations based upon its arrival may make the intervening week seem to some less susceptible hearts longer than the usual seven days.

As a festival, Thanksgiving Day can never be to us what it is to American neighbors. Even to them it has lost much of its interest through the departure of the pioneer homes, in which the blazing fire, the spacious hearth, and the chafarons brick oven were symbols of the simple, homely, natural life of those days, so powerful in shaping the character and moulding the institutions of the country. To our neighbors belong at least traditions of these. We have similar traditions, but they have no reference to this now annual festival.

Perhaps in this there is small cause for regret. The day for this reason may all the better answer its intended purpose. Recognition of any period in its more festive character almost necessarily implies forgetfulness to some extent of the sacred purpose dictating its observance. Less real spiritual benefit, there is reason to fear, is reaped from the Sabbath in our day, when the mother or the servant is too often detained at home to provide the hot Sunday dinner, than in the days of our fathers when the Saturday might have been called what the newly Christianized natives of the New Hebrides now term it—"the cooling-day." And the absence of associations of earlier days may leave us more at liberty to think upon the many causes for thanksgiving which must at once present themselves to the man or woman who gives a quiet moment to the consideration of the topic.

We do not stay to state these. Each should do this for himself. Not that the only reasons for thankfulness lie in those things which confer immediate benefits upon individuals. Far from it. Personal benefits will make a long, long list, only shorter than our shortcomings; but the glance of the patriot will bring new mercies under review, and the meditation of the Christian will call forth the utterance to which uplifted hands will give but partial emphasis, "Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" That thanksgiving which only takes cognizance of personal mercies will partake of the spirit of the Pharisee, who only thanked God for things which others did not share; most joyous will be the gratitude of Him who rejoices in the work of the Father, Son and Holy Ghost in bringing, and permitting him to be a humble co-worker in bringing, order out of chaos, light out of darkness, life out of death.

That man is to be pitied who has to get up thankfulness to order specially for Thanksgiving Day. Such thankfulness is lacking in essential elements. The simple difference between any ordinary day and the day prescribed by law for thanksgiving should be that, under the favorable influence of the latter, the too often weak and intermittent current of ordinary gratitude should flow like the strong and rapid stream. Even he, however, who on Thursday next may offer his morning thanksgiving in defective devotion, may be a gainer from the day if he will but pencil down a list of the good things flowing from the Father's love and the Saviour's death, and the Spirit's work; never forgetting, of course, that Love Divine grants blessings temporal and spiritual under the one heading of the "all things" which come through the cross of Christ.

"Oh, the blessedness of the man who walketh not in the counsel of the ungodly!" bursts forth the Psalmist, in the first of the songs of David, the son of Jesse, as if the state were beyond description. Equally difficult of description is the position of that man whose vision has ceased to be forever filled with his lacks and needs, and who ever sees only mercies in the past and only heaven ahead. Such a happiness may be in part a gift of nature; in its fullness it is a triumph of grace. He who is the subject of it will understand what an early Yorkshire settler in Nova Scotia used to remark again and again, in spite of all the discouraging circumstances of that day: "Next to the love of God, the greatest blessing is a thankful heart."

Partly governments may give us of God's warrant for thanksgiving; the power from above alone can enable us to fully appreciate our blessings.

THE MANAGEMENT OF MIS- SIONS.

Would-be wits have sometimes amused themselves and others at the expense of the managers of Christian missions. The remark of the man who gave one dollar to send out another dollar has often been quoted as an illustration of the expenditure of mission funds. It is to be regretted that the keen shaft of ridicule should so often and unjustly have been levelled at the many branches of the most benevolent work that earth or heaven knows. Cost in the management of missions there must be; it cannot possibly be avoided. Arrangements for a department whose working extends throughout the entire field at home, addresses at important centres of operation, the collection of moneys which people wait to be asked to give, the sending out and maintaining for years of numbers of men at distant posts, the large amount of correspondence, and the regular preparation of statements of receipts and disbursements, which cannot be attended to in the spare hours of any minister or layman must involve expense even under the most careful management—an expense often heavily increased by the payment of interest upon loans rendered necessary by the delay on the part of those who have not yet learned that "he gives twice who gives quickly."

A clearer acquaintance with the working of our Missionary Societies would, we are certain, win for their managers more sympathy and prompt assistance. Those who know their working best have ever been the most ready to defend them. When the leaders of the Wesleyan Reform movement in 1840-1852 raised the cry of "Stop the supplies," and charged the Secretaries with waste, eminent laymen like Thomas Farmer, and James Heald were the first to raise their voices in denial of the justice of the charges set forth. The management of our missions is not only worthy of the best men, but it demands their undivided energies. John Beecham, for years one of the Secretaries of the Wesleyan Missionary Society, is said to have once been in conversation with a missionary just from a distant field, when his evident and precise knowledge of the mission led the minister to say, "Why, have you ever been there?" Such knowledge, even in our day, is not gained without study, and such precise knowledge is always an advantage. How heavy and how exhausting is the work of missionary management is well known to those who have read the memoir of Dr. T. M. Eddy, or have become familiar with the later days of Dr. Punshon, whose death was undoubtedly hastened by the depressing outlook for the Society in the early months of 1881.

That our own Missionary Society—that of the Methodist Church of Canada—is managed in the most economical manner will be seen from a glance at a comparative table published in the *Missionary Review*. The editor of the *Review* is a returned Presbyterian missionary who labored many years in India, and is thoroughly posted on missionary topics:

Table with 4 columns: CHURCHES, Maximum Salaries, Cost of Adm. nistration, and Whole Cost. Rows include Presbyterians, U.S. Pres., Re. Ch. (Dutch), Pres. Ch. (in Canada), Congregational, A. B. C. M., Am. Miss. Soc., Am. Baptist, Miss. Union, Baptist South, Free Baptist, Nev. Day Bap., P. O. Ep. Ch., M. E. Church, N. D., U. Tr. Ch. (Christ), and OF CANADA.

On the receipt of Two Dollars the WESLEYAN will be sent to any new subscriber until the end of 1882. Will our Agents please publish this offer. Our paper ought to go into every Methodist home in the Maritime Provinces.

EDITORIAL NOTES.

A young Scotchman, who recently arrived in Newfoundland to take charge of the mission at Random South, commenced his ministry on the first Sunday in October in a fisherman's coat and boots, borrowed for the occasion. On the previous Friday evening, on the passage from St. John's, the craft in which he sailed struck a rock, only giving him time to spring to the deck and into a small boat, valve in hand, but leaving behind hat, coat and boots, with his whole supply of winter clothing, and the three trunks of books comprising his library. In a manly note to the President of the Newfoundland Conference, asking for books needed at once in view of Conference examinations, he says, "I do not know how I am to pay for them. I set out for this place with all I thought I should require; now I possess scarcely anything." President Ladner presents the case in another column, asking ministers and friends who may have any spare books in their libraries to aid in making up Mr. Lumsden's loss. Any volumes sent him or ordered to be sent him from our Book Room, will be carefully forwarded by Rev. S. F. Huestia. A young man who could reach the shore on Sunday morning in such plight, and greet his future parishioners with the challenge, "Lend me a coat and boots, and I'll preach to you," is well deserving of help.

The President of the Newfoundland Conference, Rev. Chas. Ladner, of Brigus, and H. J. B. Woods, Esq., of St. John's, arrived per *Nova Scotian*, on Sunday morning, on their way to the approaching meeting of the Missionary Board at Toronto. Mr. Ladner took advantage of a few spare days to visit his aged father and other friends at Charlottetown, while Mr. Woods proceeded to Massachusetts to see his brother, Rev. F. Woods. These gentlemen confirm previous reports respecting the failure of the Labrador fishery. Mr. Ladner states that the falling off as compared with last year's quantity will be not less than 300,000 quintals. On some parts of the Southern coast, too, the shore fishery has proved a failure. Correspondence between Burin and St. John's has already taken place respecting the need of Government aid to prevent suffering in the former district. Our ministers in the Island are working with energy and success,—a census taken this year, as in other parts of the British Empire, would have shown—but appalling financial difficulty stares them in the face. They have thus far stood the test manfully; but there may come a point at which even brave men may feel themselves bound to halt. We hope most ardently that an increase in Missionary contributions will prevent the necessity of a single step backward in that or in any other part of our vast mission field.

The Rev. Dr. Pope, of St. John, N. B., took the chair on the closing day of the Ecumenical Conference. The black drapery of the pulpit and platform, and the many touching references in both prayers and addresses to the death of President Garfield, gave to the gathering on that day a special degree of solemnity. In the afternoon, Dr. Allison, of this city, read the closing essay—"Methodism, a bond of Brotherhood among the Nations." The Doctor's essay was followed by the invited address by Rev. Benjamin Gregory, and other addresses by Drs. Buckley and Andrews. Dr. Buckley, in a message to his paper, says that the closing exercises on that afternoon—the 20th—were "intensely interesting and impressive." Elloquent addresses were made by Bishop Simpson and Dr. Osborn, and eight closing prayers were offered by as many delegates, and in the following order: by the Rev. W. Arthur, A. M., of the British Conference; Rev. Bishop J. T. Peck, L. D., of the Methodist Episcopal Church; Rev. Wm. Cocker, D. D., of the Methodist New Connexion Church of Great Britain; Rev. George Douglas, L. D., of the Methodist Church of Canada; Rev. Bishop Wm. Dickerson, D. D., of the African M. E. Church; and by laymen Samuel D. Waddy, ex-member of Parliament, and now Queen's Counsel, London (a Methodist local preacher), and General Clinton B. Fisk, of the United States.

A well-known correspondent writes that our Toronto Publishing House has in the press a work in refutation of the Atheistic theories of the day, and in vindication of the doctrine of a personal God, from the pen of Rev. A. W. McLeod, D. D. of Baltimore, formerly a well-known Methodist minister of the Maritime Provinces, and now of the Methodist Episcopal Church of the United States. The coming work will not be by any means Dr. McLeod's earliest essay at authorship. His letters on Apostolical Succession, The Argument on Universalism, etc., and Conversations on Baptism, published many years ago, are all valuable stores-houses of forcibly-presented argument on the several subjects. The last named work on Baptism was, we think, republished by the Conference Office, England. Some of our readers will remember him as the successful manager of the WESLEYAN during its earlier years.

All over the continent the Methodist "home guards" are well coming roving brethren as they come home in "squads." We regret to learn that some of our Canadian brethren have had unpleasant experience of storm and tempest on their way back. Dr. Dewart, who, with Dr. Sutherland, Rev. S. J. Hunter, Dr. Stone, and John Macdonald, Esq., arrived in the *Peruvian* on the 4th inst., reports that "for days it was not possible to keep the deck, as the waves swept over it constantly." The *Anchoria*, on which an American delegate took passage, was much injured by a collision with a large sailing vessel, but outrode the gale in safety. The other immediately sank with all on board. That cry for help which can never be forgotten was heard, but nothing was left to tell the name of the ship or the number of the lost.

An interesting paper from the pen of the venerable Dr. Wood, Honorary Secretary of the Missionary Society of the Methodist Church of Canada, appears on another page. Few of our readers are aware of the persistent struggles through which our predecessors obtained, even in the British North American Provinces, the liberties we to-day enjoy. We should welcome from Dr. Wood and from any others of our fathers, who are at once reviewing the past and awaiting the revelation of the future, a series of papers such as that now given. By such recitals of our history as these personal actors can give, our readers would be interested, and our young people would be strengthened in attachment to the Church of their fathers.

Lack of space prevents us from transferring some remarks from a very interesting article in the October number of the *Canadian Methodist Magazine*, on Methodist missions in the North West. As the testimony of the Rev. George M. Grant, D. D. so well known as a Presbyterian divine, and as a traveller in that vast region, the article possesses unusual interest. His statements respecting George Macdougall's work, and the success of other laborers in that immense field, must inspire our people with courage, while his references to the work yet to be done, and to the men who are needed to do it must prompt them to more earnest endeavor. Other papers in the Magazine will also interest its readers.

The editor of the *Chronicle* confesses that he went to see the "circus." Going a little further on than was necessary for the study of natural history, he felt "a little conscience-stricken." Relief came through the sight of the eye. He says, "when a worthy Methodist clergyman came in and took his seat near us we thought it was all right." Alas, that his peace of mind should have to be disturbed by that "note" in the WESLEYAN! The incident has its lessons. That minister, whoever he may be, should be more careful to remember Paul's rule of expediency, and his fellow-wanderer, the editor, should seek to cultivate a tender conscience, less ready to interpret the right or wrong of actions by human examples. Both parties are doubtless sorry by this time, and will do better in future.

Monday, the 2nd inst., was the Jewish Day of Atonement. On that day the wail goes heavenward from Jewish lips: "Woe is us, for we have no Mediator." Such a note of helplessness should make the Christian cling the more closely to his faith in the "one Mediator between God and man, the man Christ Jesus, who is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Unto the uttermost! What blessed possibilities of salvation lie hidden beneath that word, possibilities which angels desire to look into, but only men are privileged to fathom!

The *Missionary Messenger*, the organ of the African Episcopal Methodists of Canada, gives its contributors some wise counsels. Among others are these:—"Do not write two pages when one will suffice—other people wish to be heard. Do not always expect your article to appear in the next issue—papers cannot be stretched. Do not fail to sign your name so that the editor may know you. Believe that your editor is no nearer perfection than yourself, and accord him some little sympathy."

We give to-day the last of a series of racy letters from Britain, from the pen of the Rev. A. W. Nicolson, the delegate from the Nova Scotia Conference to the great Ecumenical gathering in London. Among the many Methodist journals of America, none has in this respect been more highly favored than

our own. Where so much was to be seen and so much heard, the writing of these letters, even to one who holds a ready pen, must have involved no small degree of self-denial.

A "much married" rascal in the United States has just been sentenced to ten years imprisonment for the crimes of bigamy and forgery. It is to be hoped that the publicity given to Marvin's case may serve to deter young women from hasty matrimonial alliances with comparative strangers. Too many victims of such haste are to be found in our own Provinces repenting at leisure.

Send the WESLEYAN to friends. They will welcome it. It will be sent to any address in the Dominion, Great Britain or the United States, for two dollars, from date of receipt of cash up to the end of 1882.

ACKNOWLEDGMENT.

To the Editor of the Wesleyan: MR. EDITOR.—Permit me to acknowledge through the columns of the WESLEYAN, the receipt of one thousand dollars from the Executors of the estate of the late Mrs. S. N. Binney, being that lady's bequest to the Endowment Fund of the Mount Allison College. I beg to offer, on behalf of the Board of Governors, sincere thanks to the Executors for their promptness in the payment of this legacy. J. R. INCH, Pres. M. A. College. Sackville, Oct. 7th, '81.

WHO WILL HELP?

The Rev. C. Ladner, President of the Newfoundland Conference, sends us the following letter. Any parcels in response should be forwarded to our Book Room.

DEAR MR. EDITOR.—A fortnight since Bro. James Lumsden arrived from England, to take charge of the Random South Mission. He left St. John's last week in a schooner for his field of labor, but on last Friday night the craft was lost near Random Head, Trinity Bay. Our brother had not time to save a pair of boots. He had a good supply of clothing and a valuable library. Our good people of this circuit are subscribing for the replacing of his clothing, but it is difficult to supply the books lost. Perhaps our brethren of the Nova Scotia and New Brunswick and P. E. Island Conferences, hearing of our young brother's loss, will be inclined to contribute a volume or more from their own stock, to aid a promising young minister in this time of distress. On my return to Newfoundland, I shall gladly take charge of any such contributions from brethren or friends. C. LADNER. St. John's, Oct 7th 1881.

FROM BRITISH COLUMBIA.

The following letter from Rev. Benj. Chappell, dated "Clinton, B. C., Sept. 20th," will be read with interest:—

DEAR BROTHER,—*Kla-hoo-ya*, or, if you will have it in English, rather than Chinook,—How do you do? It is time that I dropped you a line, having been on the circuit for a month, but I have been particularly busy trying to get round it. That is not done in a day. With Bro. Turner, 350 miles north, Bro. John Macdougall, 600 miles east, some brother in Washington Territory, on the south, Bro. Hall, 200 miles west, one may, if he wishes, lose himself "where rolls the Oregon, and hears no sound save its own dashing," for the said Oregon has its rise on my circuit and flows through it some 200 miles, I would think. "No pent up Utes," indeed.

I am writing at an altitude of 3,000 feet. Pavilion Mount, which I expect to visit to-morrow, is 4,000 feet. I am encouraged in the work more and more as I get better acquainted with it. Yesterday afternoon, in a bar-room on the "wagon-road," I had the most satisfactory conversation with a Chinaman that I have had yet. He spoke English very well, told me of the suspicion of China toward England, and the opinion entertained that Christianity is but being used as an instrument by which China shall become British. I was able to get some idea from him of their religious belief: the others that I have spoken to seemed to be quite destitute of any. He told me of "Gook-di," their name for God (believing, as he says, in only one God), of "Tin-ton," their heaven, and "Fank-too," where go the wicked after death, of Confucius greater than Buddha, and the Son of God. I was able to explain to him in what way the death of Christ was more to us than the life of Confucius could be to them, and rejoiced to have an opportunity in any intelligent way to "preach Jesus" to three of them. I suppose there are at least not less than 2,000 Chinese in my circuit, so that one need not cross the Pacific on missions to the heathen. I find myself being quite drawn out toward them. Poor fellows! They see but little that would commend Christianity to them. One of them, having been mercilessly beaten on the coast by a Hoodlum, "just for fun," merely said—"you Christian, me heathen."

I find I cannot be of much service to the Indians until I pick up the Chinook, which is a jargon first used by the H. B. Company and understood by all the Pacific tribes. It is painful in passing ranches, and seeing there the sick and dying, not to be able to say one

word of all that is in our heart to say. Yesterday I was able to put a Gospel truth in a few words: *Nagahie tye skookum*, "the Chief above good," or in other words so precious to us all, "God is Love." The Indians throughout this part of the Colony are as a rule under the care of either the Roman Catholic or Episcopal Church. But this will not prevent my helping them in any way I can.

I will not have time this morning to write at length about the white population. The farmers are as a class, very generous-hearted men, generally miners, who having failed at that, have undertaken the surer occupation of ranch-work. This morning Mr. Bell pointed out to me an old man on the other side of the road—"That," he said, "is the man that first struck the Caribou claim. Barkerville is called after him. There was a time when he could not pack what he was worth in gold. He is now working on the roads, without a dollar of his own. Run!" About 40 millions have been taken from the gold mines, and much of it has proved a curse rather than a blessing. If you will excuse these "rambling remarks" this morning, I will try and write more consistently the next time. B. CHAPPELL. Nicola Valley, B. C.

THE ECUMENICAL CONFERENCE.

It was curious to note the eagerness with which Southern men introduced their own special work, in its varied features, when opportunity offered. This subject of education gave such a chance. And it was really instructive and encouraging to hear so much of actual result in the education of the freedmen. One Bishop created no little sensation at an evening meeting by alluding to the topic, and producing a book, considered ingenious and elaborate, on the elements of the Greek language, the work of a colored man. "Brethren" said the colored man, while cheered again and again on this theme, "You make me forget since coming to this Conference that I am a black man, except when I look in the glass." "We send you sugar and cotton," said he, continuing his appeal, "it is too much to ask Englishmen to send us mental and moral help in return!"

On the education and special training of ministers, Dr. W. B. Pope read an essay in all respects such as we might expect from that quarter. To those who remember the opposition offered to the appointment of this man to his present place, as Theological Tutor, and successor to one of the very first teachers who ever graced a Methodist chair of Theology, there is something comforting in seeing things as they are to-day. Unquestionably the first divinity student of our Church, and so highly esteemed by other denominations that they hasten to do him honor—a scholar among even the merely philo-sophic thinkers of this time; and a writer whose reputation, already world-wide, is destined to live very long, Dr. Pope, only as yet in the prime of his manhood, will carry through to old age (which may God vouchsafe to him) a sweet consciousness, that his path was of the Lord's ordering. The reader of the essay will find in it some striking passages, original and solid throughout. The discussion which followed was not confined to mental or religious training. One speaker deplored the neglect of physical culture among our ministers. It was perhaps in favor of this argument that the speaker himself had a noble physique, a rich flow of blood, and a voice that might awe a hurricane! Not a little amusement was produced by a D. D. who gave a standard of physical proportions. He would accept no man he said, above six feet four, and very few under four feet six. This while standing beside Ebenezer Jenkins, whose "words are always weighty," whatever may be said of his bodily presence, was rather a bold stroke of oratory, over which, however, all were disposed to laugh good-naturedly. There was a little impatience sometimes with the apparent intention of speakers to attribute all the best results of Methodist effort to the "educated agencies," so-called, while no recognition was made of the great facts, namely, that the larger proportion of Methodist preachers had been deprived, through no fault of theirs, of a collegiate training; that many of these, notwithstanding, had obtained a degree of culture, through systematic and persevering application, quite in advance of some who were favored with scholastic recognition; and that among the bravest, the best and most graceful of Methodist preachers, were men of the larger class alluded to. True, the Church took high ground for ministerial training; but let us give honor to the heroic, though undistinguished dead and living. That was the burden of one or two speeches, and they struck a sympathetic chord in the assembly.

A very animated debate followed a paper on Denominational Literature. There was one point, scarcely hinted at, that seldom finds utterance in such discussions. I mean the tendency among rural people to neglect reading altogether. Of the many ardent disputants I have listened to on this topic, I cannot recall an instance where there was a deviation from the onetime of thought, namely, light literature, injurious, and does the larger proportion of reading consists of the doubtful kind? It is always taken for granted that the evil among the middle and lower classes, indeed of the higher as well—is in respect to the character of the reading. It requires but a limited knowledge of both English and American society to ensure the conviction, once the subject is weighed as it deserves—that, with all our boasted advantages

of cheap literature, stagnation, of idling people, and a waste of themselves to a degree that is some, and you have quite equal to the stated. What is the large class? A book on the subject would be a most valuable pursuit. So much have we, conveying Conference work, the same strain of your readers—will you all such literature, as well as the readers or hearers, but they are not. Dr. Osborn's with an essay on if there be a living the English idea Me thodist, that if there be which Dr. Osborn it, as is Hyman great expectation the man and part subject; an extension and a lowered in quantity of matter any means equal to the self, unneeded, just his own time a Birkenhead the difficult to hurry that and that quality excellence which Englishmen. Pe- lions about the state to indicate their character, would a Osborn. And so and I could not see privilege as any mo- Dr. Buckley, of the cate, followed. No- once has so complete this rare genius. He created for the New York B- sities with Dr. Curry Stonewall Jackson- gy, I came looking is really a little me- would be in danger- trampled down like men of humanity, sometimes strangely till they burst forth- ment. The same time was offered Dr. Osborn, but he decli- even that there seem- kink at his leader for out beyond the pres- Our Canadian repre- reason to feel injured these proceedings. I speak very often, of all of them, though they would have had times to get a hearing hints and half the would speak, and on- gallant men held the all corners. But Can- which was far better. Pope came on as Pre- closing day when Dr. paper on Methodism among the Nations. justice to themselves situations. There we and winks here and a distinguished Superin- tion threw off those pe- cutting their way the works of sophistry, an- entangling themselves the case in a great me Benjamin Gregory fol- original, humorous pa- how our poor people are shattered! Grego- le, polished man, a- fore; but his white h- person, his resemblance to Dickens, these we- features. There is the which genius invariably And here I must at- does this great Ecumen- to! "Cul bono!" Well, I have met fore. It was deep in an advanced stage of- All at once it began to- that there was oth- divine present; and that governing its affairs. hally.

1. What will not be? Much was said and subject of an Ecumen- But that has been set law of necessity. E- (North and South), their distinct Hyman H- and branches of Meth- And some of them brought out that to giv- an impossible sacrifice, be gained. Something may hav- in the way of uniting bodies, so long distract- immediate attempt to though much was said carry a strong influence- tion. 2. What has been ope- A most blessed I spent came with the beginn- sided toward the m- see more "eye to eye- will be less childish, were born to fight, a- influence who a cross- worst elements, and in human nature. Wh- no more be fastid- pent about at any place- can only look and expect

of cheap literature, stagnation, of idling people, and a waste of themselves to a degree that is some, and you have quite equal to the stated. What is the large class? A book on the subject would be a most valuable pursuit. So much have we, conveying Conference work, the same strain of your readers—will you all such literature, as well as the readers or hearers, but they are not. Dr. Osborn's with an essay on if there be a living the English idea Me thodist, that if there be which Dr. Osborn it, as is Hyman great expectation the man and part subject; an extension and a lowered in quantity of matter any means equal to the self, unneeded, just his own time a Birkenhead the difficult to hurry that and that quality excellence which Englishmen. Pe- lions about the state to indicate their character, would a Osborn. And so and I could not see privilege as any mo- Dr. Buckley, of the cate, followed. No- once has so complete this rare genius. He created for the New York B- sities with Dr. Curry Stonewall Jackson- gy, I came looking is really a little me- would be in danger- trampled down like men of humanity, sometimes strangely till they burst forth- ment. The same time was offered Dr. Osborn, but he decli- even that there seem- kink at his leader for out beyond the pres- Our Canadian repre- reason to feel injured these proceedings. I speak very often, of all of them, though they would have had times to get a hearing hints and half the would speak, and on- gallant men held the all corners. But Can- which was far better. Pope came on as Pre- closing day when Dr. paper on Methodism among the Nations. justice to themselves situations. There we and winks here and a distinguished Superin- tion threw off those pe- cutting their way the works of sophistry, an- entangling themselves the case in a great me Benjamin Gregory fol- original, humorous pa- how our poor people are shattered! Grego- le, polished man, a- fore; but his white h- person, his resemblance to Dickens, these we- features. There is the which genius invariably And here I must at- does this great Ecumen- to! "Cul bono!" Well, I have met fore. It was deep in an advanced stage of- All at once it began to- that there was oth- divine present; and that governing its affairs. hally.

our heart to say... to put a Gospel... Saghalie... above good... or precious to us all... Indians through-... as a rule... the Roman Church. But this helping them in... this morning to... the white popu-... are as a class, very... generally min-... at that, have un-... occupation of... morning Mr. Bell... old man on the... "That," he said... struck the Carle... is called after... when he could... worth in gold... the roads, with... "Run!" About... taken from the... of it has proved... blessing. If you... bling remarks... y and write more... me.

of cheap literature, the chief evil is mental stagnation. Make up the proportion of working people who either think it a waste of time to read... or allow themselves to become weary of labor to a degree that makes reading burdensome, and you have a serious question quite equal to the one so generally agitated. What is to be done with that large class? Will some one write a book on the subject? Who will expand from the pulpit the sin of crowding out the mind in the slavish or idolatrous pursuit of the world's gain? So much have I written without, perhaps, conveying a fair estimate of the Conference work. But a little more in your readers—which means, by the way, your readers—all such literary and pulpit pleas—"one word and I have done" &c. &c.—that the readers or hearers cannot help themselves, but they may or may not read or listen, and so have their revenge! Dr. Osborn was brought forward with an essay on our Hymnology. Now, if there be a living man who represents the English idea of the encyclopedic Methodist, that man is Dr. Osborn: and if there be a special subject on which Dr. Osborn is a first rate authority, it is Hymnology. So there were great expectations. Partly because of the man and partly because of the subject, an extension of time was called for, and I bowed in this case, though the quantity of matter on paper is not by any means equal to some other essays we heard. The doctor is so wonderfully self-possessed, so determined to have just his own time and his own way, that a Birkenhead tugboat would find it difficult to hurry him or pull him aside. And that quality is really one of the excellencies which give him honor among Englishmen. People who multiply lions about the statue of a strong man, to indicate their appreciation of his character, would naturally lionize Dr. Osborn. And so they gave him time, and I could not see that he regarded the privilege as any more than his right! Dr. Buckley, of the New York Advocate, followed. No one in the Conference has so completely surprised me as this rare genius. Watching the agitation he created from time to time in that New York East Conference—his sittings with Dr. Curry and others, and his Stonewall Jackson-like pluck and energy, I came looking for a Titan; but he is really a little man, and in a crowd would be in danger of being run over or trampled down like any common specimen of humanity. So does nature sometimes strangely conceal volcanoes till they burst forth to your astonishment. The same grace of extended time was offered Dr. Buckley as to Dr. Osborn, but he declined it, though in even that there seemed to be a wagging kick at his leader for presuming to step out beyond the prescribed limits. Our Canadian representatives had no reason to feel injured or overlooked in these proceedings. True, they did not speak very often. Modest gentlemen, all of them: though, sooth to confess they would have had mortifying work at times to get a hearing. Notwithstanding hints and half threats to those who would speak, and on every topic, these gallant men held their ground against all comers. But Canadians were sought, which was far better. In this way Dr. Pope came on as President during the closing day when Dr. Allison read his paper on Methodism a bond of union among the Nations. And both did full justice to themselves and their constituencies. There were significant nods and winks here and there among the more cultured of the audience while our distinguished Superintendent of Education threw off those ponderous sentences, cutting their way through little networks of sophistry, and perpetually disentangling themselves, as is not always the case in a great metaphysical display. Benjamin Gregory followed with a rich, original, humorous paper. Dear, dear! how our poor preconceptions of men are shattered! Gregory, is a keen, subtle, polished man, as we all knew before; but his white hands, his slender person, his resemblance in some respects to Dickens—these were the surprising features. There is the charm about him which genius invariably carries. And here I must stay the attempt at description. "After all, Mr. N." you ask, "what does this great Ecumenical affair amount to? 'Cui bono?'" Well, we have met this question before. It was deep in many hearts up to an advanced stage of the proceedings. All at once it began to dawn upon sceptics that there was other than a human element present; that there had been a divine voice and hand summoning and governing its affairs. To sum up, practically—

A universal Catechism for Methodism, suggested by Dr. W. B. Pope, is likely to take some tangible shape. It is about time our Catechism passed under revision, anyway. And this would be a good season for putting upon one book the imprimatur of all the churches. This would take to some extent the place of a universal Hymn Book. There is a better understanding as to the occupation of foreign, if not home, missionary fields of labor. Less rivalry in Western Canada, the Southern States, England and Australia, where several Methodist bodies hold possession of the same territory; and more unity of effort in distant lands to which the Gospel is being furnished—these will result in good time, as a Central committee is to have an advisory oversight of such matters. Little more can be said. We can only look back and see that a small still voice had been whispering to call the husbandmen together who had been branching out from the old homestead, taking less and less interest in each others' great work; that, once together, it was soon felt there was a new, warm current in the air—the turtle was in the groves, the sweet breath of spring-tide was fanning the brow, the crocus was unfolding, while ten thousand pumps in the roots of latent vegetation were beginning to open their valves for active work; that one by one the husbandmen looked about them and beneath them and above them, till recognizing each other, and each other's employment, they clasped hands and vowed to live not only for God and for man, but for one another and one another's purposes. "Have you been to the shrine?" said one minister thoughtlessly to another who he met coming out from the rear of old City Road Chapel. "Yes," was the reply, "some of us have been renewing our ordination vows beside John Wesley's grave." They had come back from distant lands and perhaps unseemly strife, to give themselves unitedly to God and his cause, under the shadows of his tombstone who dreaded disunion as an evil and counselled goodwill from a heart itself "the friend of all, the enemy of none." A. W. N.

Funk & Co. of New York will publish them at once in their Standard Series, 8vo form, at 15 cents per copy. They offered to enclose Col. Ingersoll's lecture in the same book, but he refused to permit this. Does he feel 'Falstaff-like' that discretion is the better part of valor? The same enterprising firm is publishing The Gospel of Mark, from their Teachers' edition of the Revised Version, and also a Commentary on Mark, by Rev. D. C. Hughes, so well known to the readers of the Homiletic Monthly for his masterly handling of the Sabbath School Lessons. The work is prepared especially for the use of preachers, superintendents and teachers during 1882. Its price, cloth bound, will be \$1.00. The price of the former work will be, paper, 15 cents; in cloth, 50 cents.

OPENING OF THE PORTLAND CHURCH. The dedicatory services connected with the Portland, (N. B.) Methodist church took place on Sunday last. Extra seats had to be brought in to accommodate the large congregation at the morning service. On the platform were the Rev. W. Dobson—pastor of the church, and the Revs. S. T. Teed and R. Duncan, his predecessors, and also the Rev. J. S. Addy. After the opening exercises had been conducted by Messrs. Teed, Dobson and Duncan, the dedicatory sermon was preached by Mr. Dobson from the 32nd verse of the 12th chapter of the Gospel according to St. John. At the close of the sermon the trustees stood before the pulpit, and in their behalf Jas. Harris, Esq., presented the building for dedication. In the presence of the congregation, which had risen, Mr. Teed declared it to be set apart for worship according to the discipline and usages of the Methodist Church, following the statement with an exhortation to his hearers to personal dedication, and a prayer that the high and holy purposes for which the church has been erected may be fully realized. Rev. J. S. Addy then pronounced the benediction. Several visiting brethren followed Mr. Teed in addresses in the afternoon. The speakers were Revs. Mr. Corey, of the Portland Baptist Church, J. S. Addy, of Carleton, Thos. Marshall, of Dorchester, on his way from England, and Silas James, of Apohaqui. The new church was crowded in the evening by an attentive congregation, to whom Mr. Duncan, of Moncton, preached an impressive sermon from Col. 1: 25, 28. The collection taken up at the several services of the day amounted to about \$250.

METHODISM IN NORTHERN EUROPE. The Norway and Denmark Conferences of the Methodist Episcopal Church held their annual meetings at Frederikstadt and Veile, in August, under the presidency of Bishop Peck. The growth of the Church in both countries had been impeded by the large emigration of members to the United States, which quite offset the accessions in Norway, while the Danish Church enjoyed an increase of nine members. The spirit in both bodies was good and the collections had been relatively liberal, amounting in Norway to 50,000 crowns for 2,766 members. Both conferences approved a proposition to unite the Sweden Conference in the establishment of a school to train Scandinavian Methodist ministers, which will probably be located at Gottenberg, Sweden. In Norway a society has been formed at Trondhjem and a preacher has been sent to Hangesund, on the western coast. The twenty-fifth anniversary of the formation of the first society in Norway was to be celebrated September 11th. The ministers in Denmark are leaders in the temperance movement, which has resulted in the formation of forty total-abstinence societies, with more than two thousand pledged members.

METHODIST ITEMS. By a post-card from Bridgetown, Rev. D. W. Johnson informs us that the missionary meetings on his circuit on Sunday were most satisfactory. The receipts, if no shrinkage take place in collection, will amount to \$165. Rev. J. Strothard, of Granville Ferry, was the deputation.

The St. John Daily News says that the organ used in the Mechanic's Institute has been purchased by the Rev. D. D. Currie, to be thoroughly repaired and placed in the new Centenary Church next spring. It has been regarded as one of the best organs ever brought to the city.

On the evening of the 6th inst., a lecture under the auspices of the Brunswick St. Ladies Parsonage Aid Society was given in the vestry of the church by Rev. E. A. Telfer, of London, on "Crotchety Grumblers in and out of Zion." A large and intelligent audience listened to an interesting lecture, which was calculated to please and also to profit.

The anniversary sermons of the Grafton St. Sunday-school were preached on Sunday. Rev. E. A. Telfer preached in the evening. The teachers and scholars occupied the galleries. In the evening the past— the Rev. J. J. Teasdale dwelt upon the incentives and encouragements connected with the teacher's work. Both sermons were admirably suited for the occasion.

Rev. A. F. Weldon, of Wentworth circuit, a few weeks since at Lake Road received eleven persons into full membership. The missionary meeting held last week was well attended. Excellent addresses were given by Messrs. M. Sher, Knight and Moton, the deputation. Subscribers much in advance of the past.

Henry Abraham, a young Englishman who came from home a few weeks ago to take charge of our mission at Burgeo, Nfld., has already reported several cases of conversion to the President of the Conference. The ladies of the Centenary Church, St. John, held a Harvest Festival in the lecture room of the church last week. Ripe wheat, pumpkins, corn in the ear, mosses, autumn leaves, and various products of the soil were all laid under contribution in the decoration of the room. Supper was served to over four hundred persons. Everybody voted the Festival a "great success." In a few weeks the new church at Freshwater, Carboner circuit, Nfld., will be ready for dedication. It is being built on the model of our beautiful new church at Carboner. The population of Freshwater, estimated at eight hundred persons, is Methodist, with a single exception. Similar instances are to be met with elsewhere in that colony. In other parts the number of Methodist adherents has increased with wonderful rapidity. In the extensive district of Green Bay, where a few years ago not a hundred Methodists were to be found, there are now said to be more than 6,000 adherents of our Church. The officers and teachers of the Sunday school at Musgrave Town, Newfoundland, held their annual "treat" on the grounds of John Oldfield, Esq., on the 15th ult. The pastor, Rev. R. B. Hemlaw, and a number of friends spent a pleasant day with the members of the school. On the 22nd and 23rd of September the annual Sunday-school festival at Moreton's and Tizzard's Harbors were held. Evening gatherings for addresses, recitations and singing were presided over by the pastor, the Rev. J. Pincock. Interesting addresses were delivered by Rev. T. W. Atkinson, and Mr. Lucas, superintendent of the school at Moreton's Harbor. Rev. R. Weddall writes, Oct. 11th: "We are now settled in the pleasant little town of Bathurst. The people have proved willing to contribute to the comfort of their minister and his family. At considerable expense they have added to the furniture of the parsonage, which is thus rendered attractive and homelike. To-day the painters begin painting the church and parsonage. Money sufficient to meet the demands in both cases, has been already raised by the liberality of our people. We are now using the new Hymn Book in the church at Bathurst. Last week the annual Missionary meetings were held, when brethren Howie and Wells did good work. The meetings were well attended. A blessed influence was felt in all the services. Financial results good. "E. B." writes from Murray Harbor, Oct. 4th: "On our arrival here we were received very kindly, and on visiting the different families found a hearty welcome. Our congregations are large, and the people anxious to hear the Word of eternal life, and our classes are precious means of grace. The Sabbath-schools are prosperous. The friends have recently procured a new library from our Book Room, which has given great satisfaction. On the 25th ult., we received two new members at Cape Bear. Our missionary meetings were held on the 27th and 28th ult., the deputation being Revs. J. S. Phinney, (Chairman), S. R. Ackman, and J. C. Berrie. (The latter we regret to say was unable to attend through indisposition.) The Revs. W. Bayne, and A. E. Tomkin also favored us with their presence. The speeches were good, and we believe created a fresh impetus in our mission cause, and we think the result will be a larger contribution to the Mission fund. On Sabbath the 2nd inst., the Rev. S. R. Ackman preached two able and eloquent sermons to large congregations. Many in the evening could not gain admittance. The services of the day will not soon be forgotten.

MISSIONARY MEETING. ST. JOHN DISTRICT. The Circuits of St. John City, and its immediate vicinity, to make such arrangements as they may deem best.

Sussex	Nov. 3rd, 4th, Revs. J. Read, 5th and 6th Silas James
Apohaqui	Oct 24rd, 25th, Rev. W. Dobson 26th and 27th
Upham	Oct 26th, 27th Revs. H. McKeown, J. J. Colter
St. Martin's	Nov. 17th 18th Rev. C. Comben
Welsford	Oct 18, 19, 20 J. Selar R. O'P

EDUCATIONAL. St. John—(Queen Square)—Dep. Revs. J. Burwash, W. W. Brewer. Rev. J. Burwash, W. W. Brewer. St. John (Exmouth St.)—Dep. Revs. J. Burwash, W. W. Brewer. St. John (Portland)—Dep. Revs. J. Burwash, W. W. Brewer. St. John (Carleton)—Dep. Revs. J. Burwash, W. W. Brewer. St. John (Courtney Bay)—Dep. Rev. D. D. Currie. St. John (Carmarthen St.)—Dep. Rev. J. Burwash. Fairville—Dep. Rev. W. W. Brewer. Sussex—April—Dep. Revs. J. Burwash, H. McKeown. Aponaqui—April—Dep. Revs. J. Burwash, J. F. Betts. Upham—April—Dep. Rev. W. W. Lodge. St. Martin's—April—Dep. Rev. C. Comben. Grand Lake—May—Dep. Rev. W. Dobson. Jerusalem—May—Dep. Rev. W. Dobson. Welsford—May—Dep. Rev. W. Dobson. Kingston—February—Dep. Revs. D. D. Currie, H. M. Keown.

GLEANINGS ETC. THE DOMINION. Seven cars of sugar were shipped on Monday over the Intercolonial. The new barque being built at Avondale by Mr. John A. Harvey, was to be launched this week.

Numerous Exhibitions are being held in the Maritime Provinces. Notice of these is crowded out. Five parties in King's and Queen's Counties, P. E. I., have just been fined \$50 each for violation of the Scott Act. True bills have been returned by the Grand Jury against Dunn and Kehoe, the circus men, for the murder of Fletcher. The Fredericton Police Magistrate has imposed fines to the extent of \$1,400 during the past year for violations of the Scott Act. The business of canning mutton is to be carried on extensively in P. E. I. this season, one firm using at the rate of 100 sheep a day. The Nellie Swift, at Provincetown on the 10th, had on board the crew of the schr. G. F. Baird, of St. John, N. B., wrecked off St. John's Oct 6th. The steamer Hunter met with an accident on Saturday, when within five miles of Annapolis, which has obliged her to go off the route for several days. The Acadia Steamship Company's fruit carrier "Empusa" will leave Annapolis for London direct about 25th October. A large part of her cargo has already been engaged. Hon. Edward Goff Penny, Senator, editor of the Montreal Herald, died at 11 o'clock on Tuesday night. He had been ill for some time, but death was not expected so soon. Joseph Suttop, of this city, employed on the Alhambra, having met with an accident on board, was taken into Sydney, where he died from the effects of the injuries on Sunday. A very handsome monument has been erected in the cemetery at Dorchester to the memory of the late Lieut. Governor Chandler by his sons. It consists of a large cross of grey granite. Judge Monk has sentenced Hayverne, the convict who killed Thomas Salter in the St. Vincent de Paul Penitentiary, to be hanged. Dr. Howard, of Montreal testified that he was "an epileptic maniac." Mr. Snowball, M. P., of Chatham, N. B., has promised to furnish one-third the money required to establish a woolen mill or other industry in Northumberland. Another gentleman has promised \$3000. At the meeting of the Nova Scotia Historical Society last week, ex-Mayor Longworth, of Truro, read an interesting paper, the tenth chapter of his forthcoming biography of the late S. G. W. Archibald. The Peters Combination Locomotive Company, Moncton, has decided to increase its capital stock by thirty thousand dollars. Eighteen thousand dollars of this amount have already been taken, several of the subscribers being P. E. Island capitalists. At a large meeting at Bay Verte on Saturday last resolutions were passed affirming the necessity of constructing the Cape Tormentine railway. A committee was appointed to wait upon Sir S. L. Tilley and press the matter upon his attention. The Governor-General was expected to reach Ottawa to-day. He will sail on the 22nd for England. The Princess will not sail for Canada on the 20th. It is quite probable that she will not return until spring. The Marquis will probably be absent two months. A velocipede, on the new railway model, has been supplied, at the instance of Superintendent Archibald of the P. E. I. Railway, for Mr. Houle, the Eastern trackmaster. Mr. Macpherson, the Western trackmaster is to get one also, soon.—Summerdale Journal. Typhoid fever is very prevalent in Toronto, and there have been many deaths. The impurity of the city water is blamed as the chief cause, and all this summer an extensive supply pipe has been in process of being extended from the outside of the island into the lake. Mr. Peter Imrie was on trial at Sydney on Tuesday for the alleged altering of the signature of the second will: Johnston, Gordon and McLellan, witnesses to the second will, charged with perjury and forgery, were ready, but Mackay, Q. C., declined to try them this term. A fire broke out at Victoria, Crapaud, P. E. I., on Saturday night. Several houses were totally destroyed. Nothing was saved except a few goods from a store. S. H. Trowdale's loss is the heaviest, about \$6,000; insurance, \$2,000. One report says thirteen buildings were burned. Vennor says: "Give notice at Newfoundland and ports in that direction of the probable approach of very stormy weather, with cold and snow, for a period between the 15th and 20th of the present month. The indications at present existing make the occurrence of this wintry period almost certain and of unusual severity. I include also Nova Scotia." Isaac McFarlane, of Moncton, was on board the Marjorie Taylor, launched last week at that place. While standing at the bow, where the captain was paying out rope intended to check the vessel's speed, his left foot was caught in a coil of rope and drawn up to the deck. Almost in a moment the foot was snapped off and carried overboard with the boat. The Societe Postale Francoise de l'Atlantique, which will in a short time commence running steamers between Canada and Brazil, has a capital of 19,000,000 francs, paid up. The company is subsidised to the extent of \$250,000, receiving, besides the \$50,000 from the

Canadian Government and a similar amount from the Brazilian Government, a bounty of \$150,000 from France. Seven steamers will be in the service, one of which, the Comte d'Eu, has sailed from France for Brazil and will arrive here early next month.—Chronicle. Two legal gentlemen of St. John, Dr. F. E. Barker and E. McLeod, Esq., are justly incensed at their reception at Cincinnati. They happened to arrive there about the time of a big bank robbery, and were "spotted" by a detective at the guilty parties. This officer got a policeman to assist him, arrested the strangers, carried them off in a cab to the police station, coolly searched them, taking everything out of their pockets, even to their handkerchiefs, placed them on exhibition, and called in people to establish their identity as the robbers. There ought to be some speedy redress for such grievous treatment. NEWFOUNDLAND. It is reported that snow fell in Newfoundland on the 8th inst., to the depth of seven inches. There was a furious west-north-west gale. Two steamers have been chartered by the Railway Company to bring rails, laborer's tools and other railway material from England. The cost of these two cargoes will it is said amount to £35,000. The steamer Juliet which arrived at St. John's on the 6th, experienced fearful weather. During a storm which crushed in one of the port side lights, a lady passenger was dashed to leeward and had her skull fractured. She was landed, it was supposed, in a dying state. The new Governor of the Colony, Sir H. F. Maxse, was one of the "six hundred" at Balaklava. The then "Lieutenant" Maxse was one of those who came back when "not came the six hundred," but he came back wounded. For his bravery he received from his Sovereign several badges and decorations and was promoted to the rank of Lieut.-colonel. ABOARD. The average daily reduction of the U. S. national debt during the present fiscal year has been \$456,000. Gen. Wood has left Maritzburg for Zululand to inquire into reports of the renewal of war in that country. The Philadelphia city council has fixed the rate of taxation for the year 1882 at \$1.90 for every \$100 worth of real estate. The Marquis of Northampton on Tuesday invested King Alfonso with the British Order of the Garter with great ceremonies. There are about \$21,000,000 of United States bonds still outstanding which have been called and on which interest has ceased. An explosion of petroleum occurred on the 4th inst. on board the Italian brigantine Armonia, from Barcelona for Marseilles. The vessel sank and eight persons were drowned. The Times' Cairo despatch says: "Egyptian Ministers, under the advice of England and France, will refuse to give the Turkish mission information with regard to the internal affairs of Egypt." The house of Mr. Spaight, magistrate, residing in Ennis, County Clare, was fired into and Spaight narrowly escaped injury. Other cases of firing into houses are reported in different parts of the country. A clock has been set up at the Northern Railway Station, Brussels which it is stated needs no winding, and attains the maximum of regularity by a very simple mechanism. The clock is kept in motion by a current of air. It is reported that a new conspiracy against the life of the Emperor of Russia has been discovered. Nihilists in the telegraphic service having on various occasions betrayed to the conspirators news concerning the Emperor's intended journeys. At the special meeting of the U. S. Senate on Monday, the Democrats took control of the Senate, refused to allow the new Republican Senators to be sworn before the Senate organized, and elected Senator Bayard, of Delaware, President pro tempore. A serious riot occurred at Ballyragget, Kilkenny, on Sunday. One man died from bayonet wounds and another was fatally wounded. A serious collision occurred between the police and people at Athens on the same day, in which severe injuries were sustained on both sides. A Ragusa despatch announces that a number of Mohammedans having desecrated the church of St. Anthony a Alessio, a body of 800 Catholic mountaineers entered the town fully armed and obliged the authorities to hand over the authors of the outrage and carried them off to the mountains. One thousand two hundred employees of the Old Colony Railroad have been examined for color-blindness, in compliance with the new Massachusetts law, and forty engineers, firemen conductors, and others have been dismissed as having defective sight. Some of them were old and valued servants of the company. The Fourth Avenue car stables, New York, owned by Vanderbilt, were burned on Monday with a large number of horses. Loss \$200,000. The fire spread to a storage building and a large amount of valuable property fell a prey to the flames, including paintings owned by Vanderbilt, valued at \$20,000. The total loss on building and contents is valued at \$2,000,000.

LITERARY AND MUSICAL.

Oliver Ditson & Co., Boston, have published "The Herald of Peace," a collection of music for Chorus, Singing Classes and Conventions, sold at \$1.00. Most choir-leaders will feel curious to look over a copy of this. Mr. Emor was a last book. He has a very happy way of providing music, sacred and secular, exactly fitted to the times. His sacred music books, especially, have probably sold far in excess of any others, except, it may be, the earlier works of Dr. Lowell Mason. The Herald of Peace includes a compact description of Musical Notation, a multitude of new and fresh easy vocal pieces, sacred and secular, for practice of the notes; this part, in fact, constituting an acceptable collection of new Hymn Tunes and Anthems, and a number of well chosen pieces for concert. Messrs J. & F. W. Harris, Barrington Street, have this book on sale. Dr. Joseph Parker, of London, has delivered a series of five lectures, in reply to Col. Ingersoll's lecture, "What must I do to be saved?" By an arrange-

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TO SUBSCRIBERS AND AGENTS. Many of our subscribers are in arrears for the WESLEYAN.

Table with columns for names and amounts, including Frederick, Florenceville, and others.

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VOL XXXII THE "WESLEYAN" OFFICE:—141 GR

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All articles to be inserted in the WESLEYAN must be accompanied by the name of the contributor, and the name of the place where the contributor resides.

FROM THE

Evangelization in ed to the amount of an American gift—Stone.

We wonder how n realize, on that the den is, next to the Spirit, ally they have!

A special fund is be land to forward a pro ing school banks thro try in connection with schools. The Nation moving in the matter.

Only four hundred female voters have th their names in Bosto half as many as were r It would seem that the are not very anxious

The Evangelists in ca additions made by the the strength of the Pr the French Chamber of number, as at present l three.

Ex-Governor Moses, arrested in New York a petty crime, has passe stages of descent from governor of South Car being a penniless beggar

The London Lancet crease of medical mi thirty-five to one hu short period; the fe among the number are able, since they have entering Oriental home

The Pope is reported ized the members of religious orders to assu the secular priests, or men, and has empow bishops to give them parish priests.

The University of Vi students, exclusive of students. The law de largest number—1,789, 300 in the faculty of P (and letters). There are rican students in the un

Hubert H. Bancroft brick building, forty h accommodate his Pac numbering 35,000 volu tion of the history States, on which M been engaged twelve y next year.

The London Inquirer the children of Metho was urged in the Eu ence that they be taug We do not sympathize v Osteichism does childre get too little of it. It Sunday-school story-bo dependent.

A new Education Act from the Vatican. No pension or salary from send any child to v schools. The effort is v love of knowledge and for the exertion of force wi yoke more galling to the result must be freed Recorder.

At the third annual Church of England Fun ing Reform Association, at Newcastle-on-Tyne, a dency of the mayor, sev were passed in furthering the first condemning th husbands, scoundrels, plun ing coaches, and advoca of mourning attire.

Mr. Moody with his fa Easton Station, Englan from Liverpool. He ha America the previous da Mr. R. Paton, Mr. Math dar, Rev. C. Worbys (Church), and other frien on the platform. Both Mr. Sankey look exceed in uncertainty where th their labours, but proba Leeds or Plymouth. Af spent in the provinces t the campaign in Le

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