

WHAT IS IT TO DIE.

BY THE LATE REV. W. C. MCKINNON.
What is it to die?
It is the end of strife;
It is the waking up the dawn of life;
It is to reach the land, the journey o'er,
And view the traversed ocean from the shore.

THE BERMUDA BURIAL CASE.

EVIDENCE OF WITNESSES IN THE CASE OF JAMES VS. CASSIDY.

EXAMINATION OF MR. COOMBE CONTINUED.

By the Attorney General.
Did any one ever interrupt you in any service? NO SIR.
Have you any reason for believing the Odd-Fellows' or Masons' service a religious one? NO.
Is it a secular one? I don't know.
It is the same as soldiers firing a salute.
If they had attempted a religious service I would have prohibited it.
Do you know whether the Odd-Fellows' or Masons' service is a religious one or a secular one?
I don't know anything about them. I am a Mason; I may be an Odd-fellow.

have laid out on the old and new yard about £300 from the church and donations and £70 from Mr. Saltus for the wall and turf of new part.
Who keeps the keys of the churchyard? The sexton; so long as I was churchwarden I kept the duplicate.
Is there a Wesleyan Methodist cemetery not far from the church? Yes.
How far? About 1/2 of a mile.
By Mr. Middleton.
Is there a debt on the new part of the graveyard? That belongs to the Parish.
Have the Church Vestry nothing to do with it? No.
Have you knowledge that there is a debt? As a member of the Parish Vestry it has come to my knowledge that it is being discharged; certificates are being taken up.
Is the Parish paying it off now? I suppose if they have not yet paid it off they are.
By Attorney Genl.
How did that debt come? It was a common fund. Pew rents went to Parochial uses.
Were you resident here then? No.
Mr. Ward recalled.—By Mr. Middleton.
Is this debt being paid off now by the Parish? All but £100 is paid; that is being now paid by assessment on the Parish.
Rev. Mark James recalled.—By Attorney Genl.
Have you the deed of new part of churchyard? Yes. (Deed produced.)
The Court to Attorney Genl.
What is the first law that recognizes the Rector in a corporate capacity? I think the general tenor of legislation does that.
The Court.—Is there any act that shows that his successors or heirs are recognized; you know Rectors are subjects of election?
Attorney Genl.—I want to refer you to the Act of '66. See No. 10 of 1869.

—No Sir. I said Mrs. Swan said that a Law had been passed by which Mr. Cassidy could bury the members of his Church.
What did he say? Tell Mrs. Swan that I will not allow any Wesleyan Minister to bury in the Church Yard without my permission.
The remaining witnesses were merely to prove that the parishioners have had the right and have exercised it of opening building, changing, selecting, &c. their tombs without asking leave &c.
The only other important point was the production of the receipt for the payment of the money by the Parish for the new part of the grave-yard which states that the land conveyed and sold is for the parish in trust.
Mr. Cassidy then addressed the Jury at some length and with great effect. He said, Gentlemen of the Jury. There is no Established Church in these Islands. The Attorney General has tried to show that there is; but all he has shown is that there is a close relation between the Government of this Country and the Church of England. The Government has thrown around her its friendly arms and the Church has put her hand in the pocket of the State.
There can't be an Established Church without Ecclesiastical Law and an Ecclesiastical Court. But here we have neither. The plaintiff bases his claim to the freehold of the churchyard upon the fact of an Establishment. He would have a right of freehold if he were in England, because such a right is obtained by canon or ecclesiastical Law.
What the Attorney General has shown is that Mr. James is simply a minister in a church "IN CONNECTION with the Established Church of England"—but that is an entirely different thing from being a minister in the CHURCH ESTABLISHMENT IN ENGLAND.
What the Attorney General has shown is quite natural in any English colony—that the names Rector, Incumbent, living, &c. should be imported here. But they can't mean the same here as in England until the Legislature defines them to mean the same. It is neither in law nor in usage to hold that Rector here means the same as in England. The thing is absurd and ridiculous.
There Ecclesiastical law gives him authority. Here there is none to give it to him. People here when they use the word "Rector" have a conception of the government that does not apply.
You noticed that the Attorney General went through statute after statute. He would show that "this one" implies one thing, and "here is another" from which we infer the same, and so on ad infinitum, until it seemed to rise to a legislative proof. (Applause.) Surely the learned Attorney General will not attempt to erect an Establishment Church on an inferential basis? (Applause.)
The Church and the State are in a close relation in Bermuda and that is recognized in the statutes. Land and money have been given here and the State demands some gratitude that return is made for this.
The Attorney General then rose to close the case for the Plaintiff but only made a few remarks stating that the Defendant had admitted all they claimed.
All he claimed was a different standing altogether from the Church of England from all others and this amounted to Establishment.
We are sorry we cannot give the charge of his Honor the Chief Justice. It was most peculiar in its way. We never heard one like it before and we hope never to hear it again.
The opening speech of the Attorney General, we have not—a circumstance we very much regret, as it was both able and interesting.
The jury retired at 1 to 10 o'clock and remained out till 12, when they returned and were dismissed not being able to agree on a verdict.

Once when was I sent up the river with a body of contrabands, not being well, I went home for a little rest. I was living in Lawrence. The town had few guns in the armory, and there was an understanding with the farmers of the surrounding country, that, upon the ringing of an alarm, they should come in and defend the town; but the coming of Quantrell and his men was a complete surprise. When the alarm was rung the arsenal was already captured and on fire. I was in bed, and heard about three o'clock in the morning, horses galloping rapidly by, and awoke my wife telling her that it was singular that horses should be galloping so fast so early in the morning; but she said she guessed it was some farmers who had been to a railroad meeting the evening before, and were hurrying back to their work. We lay and talked for some time. The children were going out that morning to get some grapes and my wife thought she would call and see the hand of Providence. It was not yet daylight, but the day was dawning. Having called the children, she went and looked out of the front door, and instantly called me; "Pa, the rebels are in town." I said that could not be; but, nevertheless, I sprang from the bed and ran to the door. There they were across the green, and just then they shot the United Brethren preacher, as he was milking his cow in his barnyard.
I rushed back into the house; my wife caught up her babe. I had four boys; one was on my wife's breast, another was by her side, and the two oldest were twelve or fourteen years old. We all rushed up the lot in which our house stood. Then I ran my wife, and with the two oldest boys ran up the hill; but something seemed to tell me that I was running away from safety. So I told the boys to run on and I would go back. It was then in the gray light of morning, and the rebels had divided into little squads, and were ransacking the town, killing every man they found, and burning houses. My boys separated, the oldest getting with a neighbor's boy, Robert Winton, and the while two were running for life, the soldiers saw them and fired a volley, killing poor Bobby, and frightening my boy almost to death. He ran and hid in the graveyard. My younger son ran off on the prairie.
In fixing my cellar I had thrown up a bank of earth near the entrance, and I crept down there and laid myself between the mound of earth and the wall in such a way that the earth would partially screen me. I lay close up to the kitchen floor. I had not been there long when four of Quantrell's men rode up to the house and demanded admittance. My wife went to the door and let them in. They demanded whether I was in the house or in the cellar. She replied: "My husband and the two older boys ran off as soon as the firing began." The leader swore that he knew I was in the cellar. My wife replied that she had two young children by her, and that she did not want any more oaths uttered before them. "You have doubted my word," she replied; "you can look for yourselves." I lay so near the floor that I could hear every word that was said. The men called for a candle. My wife replied that we didn't burn candles. Then they wanted a lantern; but she said we hadn't any. They asked then with an oath, what we did for a light. She replied that we burned kerosene in a lamp. Then they called for a lamp, and my wife had to get it, but the men in their eagerness to light it, turned the wick down in the oil.
Failing to light it themselves they called on my wife to light it. "Why you have ruined the lamp," said she, "it can't be lighted with the wick down in the oil." "Have it you another lamp?" said they. "Yes, there is one up stairs," said she, and they ordered her to go up and get it. "Gentlemen," she said, "I can't do it, your rudeness has so frightened me that I can scarcely hold my babe." One of the men then offered to hold it for her, and took it from her arms. My wife then went and got the lamp, which they lighted and started on their search. They all cocked their revolvers, and passed the word to kill at sight, and started for the cellar. I laid myself just as flat as could be, and turned my face toward the wall, for I knew my face was thinnest from ear to ear. The light came to the door, I tell you brethren I just quit living. You have heard it said that when a man is drowning all his past life comes up before him. I stood then before the judgment seat. I was a dead man. My heart ceased to beat. I already stood before my judge. Brethren, what could I do but just trust myself to the Lord. The man who carried the light was tall, and providentially stooped so low in entering the cellar that the light shined against the bank of earth which I shadowed over me. They searched the cellar but did not find me, and went back up stairs.
My wife afterward told me that when the men went down in the cellar, she took her babe and went into the parlor, and stood there holding her hand against one ear and her babe against the other, expecting every minute to hear the report of the revolvers in the cellar, announcing the death of her husband. The soldiers set fire to the

house in several places, and leaving one of their number to prevent my wife from putting it out, departed. The man seemed to be touched with pity, and told her that if she wanted to save some furniture he would help her. My wife thinks that holding the babe in his arms had touched his heart. She pleaded with him that if he had any consideration for her or her helpless children, to leave the house and let her put out the fire. He consented and left, and she succeeded in extinguishing the flames. She then came to me and asked me whether it was all right between me and God. "I am afraid," she said, "they will come back and kill you yet, and it will be the greatest comfort to know that you felt prepared to die. Telling me to pray, she left me.
It was not long before another party of Quantrell's men came, and in drunken tones—for the marauders had become intoxicated by this time—demanded whether I was in the house. "Do you suppose," said my wife confidently, "that he would stay here, and you shooting and burning all over the town? No; he left this morning as soon as the firing commenced, and unless some of you have shot him and killed him outside, he is safe. Some of your men were here this morning and searched the house. However, you may look for yourselves." In this way she bluffed them. They set fire to the house, and left one, who drew a revolver on my wife and said he would kill her if she tried to put it out. He stayed till the house was so far consumed that there was no possibility of saving it. My wife pulled up a carpet, and in taking it to the yard, dropped it accidentally by the door. My wife was afraid, and so was I, that I would be burned alive. The floor was on fire almost over me, and the flames were creeping nearer. My wife stood and threw water, pail after pail on the floor, and was doing this when a neighbor woman came and said: "Why, Mrs. Fisher, what are you doing? What good will it be to save that floor? Besides, you can't save it." "I don't care what good it will do," replied my wife, "I'm going to keep on wetting that floor." "But finally, when she saw she could not save it, she asked the neighbor whether she could keep a secret. "Well, then," said my wife, "my husband is under that floor."
The soldiers were still everywhere shooting and burning; and the air was filled with the shrieks of wounded and dying men, the wailings of widows and orphans, and the sound of falling buildings. My wife then called me to come out, and I threw a dress over my shoulder. The two women picked up the carpet, and I crawled under it between them, and so we three proceeded to a small bush, about four feet high out in the yard. There my wife saw four soldiers ready to fire. They were not a hundred yards off. Then for the first time, the poor woman despaired. A pang then shot to her heart, and she gave up all for lost. Nevertheless I slunk under the bush and they threw the carpet over me, "save the chairs!" cried my wife; and they rushed to where the chairs were piled, close to the burning building, and ran with them and flung them carelessly upon me, and piled up all that was saved of our household goods about me. The soldiers evidently thought the pile only a lot of household furniture, and left it unmolested. I staid there till two hours after they left, and then gathered my wife and my four children—for the two boys had come back—and in the garden we knelt and thanked God for the deliverance. Brethren, you don't know what it is to be thankful.

AM EXCHANGE.
DR. PUNSHON AND METHODISM.—Mr. Punshon has done more, perhaps, than any other divine of his own Connexion to popularize Methodism in this country. It is a remarkable thing that a sect founded by one whose history forms one of the brightest pages in the religious annals of our land should, for so many years, have laid under an almost overpowering reproach. Down even to the present day, it is the fashion amongst some—a dwindling section, happily—to apply the word "Methodist" as a derisive epithet to all exact and rigid Christians. It may be that in time past they were their religion too outwardly; that they were deficient in mind and manner, and made their services dolorous and depressing instead of joyous and exhilarating. It may be that sometimes they made their piety rather too intrusive in its connection with the affairs of the world, and in that way themselves provoked the sneer and ridicule of scoffers and unbelievers. But whatever there may have been or may be, in all this, there is no doubt that the accession of recent years of men like Mr. Punshon to the ranks of the ministry has infused into Methodism a robustness of spirit and aspect which has most properly rescued it from the opprobrium under which it at one time laboured. There is nothing uncalculated or unbecoming about Mr. Punshon as he delivers his message to the people. If anything, he errs a trifle on the other side, by occasionally falling too much into the Boazian style of oratory.—From Cassell's "National Portrait Gallery" for November.

A SABBATH MORNING
My thoughts O God ascend to Thee
The fountain of all purity.
On wings of faith I soar to Thee
To meet Thee, Saviour from above.
This is the day which thou hast set
With holy calm and peace, full rest
O may my soul this best day find
In sweet communion with Thee.
May no vain thoughts their train
To man the ground from heaven's train
But let thy baptism from above
Fill all my soul with holy love.
And may this day of holy peace
Suggest to me that full release
Which death will give my next
When soul and body are at rest.
That Sabbath of celestial light
Undimmed by any fit or night
Where sweetest smiles of praise
To God my everlasting King.

BEREAN NOTES.
LESSON 12. LESSON 11. JOHN.
JESUS AND THOMAS.
HOME READINGS.
MONDAY John 20: 24-31.
TUESDAY Luke 24: 13-35.
WEDNESDAY Acts 8: 26-39.
THURSDAY Heb 11: 1-19.
FRIDAY Heb 3: 12-19.
SATURDAY 1 John 5: 1-11.
SUNDAY Rom 1: 10-13.

TOPIC: The Risen Christ as Doubting Disciple.
GOLDEN TEXT: Believe in your God, so shall ye be established. Chron. 20: 20.

GENERAL STATEMENT.
The interview between Jesus and Thomas on Sunday, March 27, 29. On the day Jesus arose he went to his friends several times. In doing so he met his disciples. Thomas absent. This led directly to the v. 24, 25 of today's lesson. He admitted the case to stand in this another week, when he again came and gave Thomas the interview in v. 36-31. We here see, as stated in the topic, The Risen Christ assuring his Disciple. The whole drift of the text is well expressed by the text: "Believe in the Lord your God, and ye shall be established." The text presents three classes of persons THOSE NOT HAVING SEEN—PART 2. THOSE HAVING SEEN—BELIEVING. THOSE NOT HAVING SEEN—BELIEVING. From the beatitude announced in verse 28, teachers may well prize desirableness of a faith which grasps words irrespective of sight or sense. 2 Cor. 5: 6.

- 1. About keeping the first day week?
2. About coming early to meeting
3. About avoiding foolish words

OUTLINES, NOTES, AND LESSONS.
1. OUTLINES.
1. Thomas and the disciples; 2. Jesus.—1. Unbelief; 2. Conviction; 3. Faith; 4. Revelation. 1. The demand; 2. The genuine conviction. The new beatitude; 3. The great opportunity.—1. The doubt of Thomas; 2. The manifestation to Thomas; 3. The confession of Thomas; 4. The opportunity for faith.—1. Doubt; 2. Conviction; 3. Confession.

THOMAS, verse 24. See John 14: 5; and Matt. chap. 10. His doubt upon the first Sunday, when Jesus the other disciples, warrants the idiom he had gloomily dropped the matter considered it substantially at an end. WE HAVE SEEN THE LORD, yet, then the vision was unbelieved. Thomas it seemed an impossible. Not that he doubted their intended fullness, but he considered them as having reached a conviction based upon insufficient evidence. EXAMINATION, etc. He requires more reliable evidence, perhaps with of consciousness as to his own intellectual superiority.

How Christ himself views state of mind is evident from 16: 14. But, however, spring the timidity of resistance in such a man. Not certainly from reluctance. Live, but as in Nathanael, J. 46; from mere dread of mistake vital a matter.—David Brown. I WILL NOT BELIEVE. Not men will believe if I, too, see, but, my special tests can be applied. I will believe. Not more passivity will be impressed, but real activity will evidence of special force that it is subdued. The conquest of such a man Christ was a wonderful trophy of grace. AFTER EIGHT DAYS, ver. 26. The fisherman of designating a week, bringing this appearance to the Sunday of his resurrection life. Within the place of meeting, the shut, etc. John 20: 19. STROOP. 18 M.D.S.T. A phrase indicating the shyness of his appearance there. He knocked and enter in an ordinary way the first observed fact was he "sto-

A SABBATH MORNING HYMN.

My thoughts O God ascend to thee. The fountain of all purity. On wings of faith I wish to rise. To mortal's eye thou art the skies.

BEREAN NOTES.

DECEMBER. LESSON XI. John 20, 24-31. JESUS AND THOMAS. HOME READINGS. MONDAY—John 20, 24-31.

GENERAL STATEMENT.

The interview between Jesus and Thomas took place on Sunday, March 27, A. D. 29. On the day Jesus arose he appeared to his friends several times.

CONCISE COMPEND. FREEMAN.

Double number, 807; Salvation, "Peace," 823. FOSTER: 1623, 1628, 1629, 1625, 1626.

Where does this lesson drop a hint—

- 1. About keeping the first day of the week? 2. About coming early to meeting? 3. About avoiding foolish vows?

OUTLINES, NOTES, AND LESSONS.

1. OUTLINES.

1. Thomas and the disciples; 2. Thomas and Jesus—1. Unbelief; 2. Conviction; 3. Faith; 4. Revelation; 5. The willful demand; 6. The genuine conviction; 7. The new beatitude; 8. The gracious opportunity; 9. The doubt of Thomas; 10. The manifestation to Thomas; 11. The confession of Thomas; 12. The opportunity for faith; 13. Doubt; 14. Conviction; 15. Confession.

2. NOTES.

THOMAS, verse 24. See John 11, 16, 14, 5, and Matt. chap. 19. His absence upon the first Sunday, when Jesus met the other disciples, warrants the idea that he had gloomily dropped the matter. He considers it substantially at an end.

WE HAVE SEEN THE LORD, verse 25. To them the vision was undoubted. To Thomas it seemed an impossible thing. Not that he doubted their intended truthfulness, but he considered them deceived, as having needed a conviction hastily and upon insufficient evidence. EXCEPT I SHALL SEE, etc. He requires tangible, irrefragable evidence, perhaps with a spice of consciousness as to his own intellectual superiority.

HE REPRESENTS HONEST, earnest, inquiring, truth-loving scepticism; or that rationalism which anxiously craves tangible evidence, and embraces it with joy when presented.—Schaff.

How Christ himself viewed this state of mind is evident from Mark 16, 14. But whence sprang this pertinacity of resistance in such minds? Not certainly from reluctance to believe, but as in Nathaniel, John 1, 46, from mere dread of mistake in so vital a matter.—David Brown.

I WILL NOT BELIEVE. Not merely "I will believe if I too see," but "Unless my special tests can be applied, I will not believe. Not more passivity waiting to be impressed, but real activity requiring evidence of special force that it may be substantial. The conquest of such men for Christ was a wonderful trophy of grace."

A FOUR EIGHT DAYS, verse 26. The Jewish manner of designating a week, thus bringing this appearance to the second Sunday of his resurrection life. WITHIN. Within the place of meeting, the doors shut, etc. John 20, 19. STOOD IN THE MIDST. A phrase indicating the suddenness of his appearance there. He did not knock and enter in an ordinary way, but the first observed fact was he "stood in

the midst." Happy they to whom Jesus comes! PEACE BE UNTO YOU. Repeating a former salutation. John 20, 26. It was a greeting in common use, but now specially adapted to quiet their rising fears.

REACH UPHER THY FINGER, etc., verse 27. He uses the words of Thomas, so that the exact demand of Thomas might be met.

There is something rhythmical in these words, and they are purposely couched in the words of Thomas himself, to put him to shame.—Luther.

The Lord is silent about the print of the nails, which would have recalled the malice of his enemies, and points simply to the wounds as the abiding monument of his dying love to Thomas and to all.—Schaff.

MY LORD AND MY GOD, verse 28. Not a mere exclamation, for 1. No such phrase was in use among the devout Jews; 2. An unobvious use of it would savor of profanity; 3. None there but Jesus could be addressed as "My Lord," but he also was called "My God."

The highest apostolic confession of faith in the Lordship and Divinity of Christ, an echo of the beginning of this Gospel: "The Word was God." John 1, 1.—Schaff.

That Thomas did not do what Jesus invited him to do, is plain from ver. 29: "Because thou hast seen me," etc.—Brown.

BLESSED ARE THEY, etc., verse 29. A new beatitude belonging especially to us, who never say, but who do believe. See 1 Pet. 1, 8.

MANY OTHER SIGNS, etc., verse 30. Some are written in the other gospels, and some have been permitted to sink from history as unnecessary for the uses of the church. Many of these will be heard of when the saints gather around their King above.

THESE ARE WRITTEN, etc., verse 31. Belief in Christ, and salvation through his name, the object of John's Gospel. Inferentially the object of the other gospels, of all Scripture, and of all true Christian work. Teachers may take the keynote for work from this statement.

3. LESSONS.

1. Absence from among Christ's disciples hinders the progress of the absentee. See Heb. 10, 25, "Not forsaking the assembling," etc. 2. The naturance and the duty of telling what we know of Christ. 3. Honest inquiry to be distinguished from stubborn unbelief. 4. Some unbelievers are ready to believe. 5. Christ sometimes comes when unlooked for. 6. Christ's coming a mission of peace to men. 7. Christ ready and able abundantly to convince men. 8. The very wounds of Jesus proclaimed his Lordship and Divinity. 2. The benefit of an assured faith. 10. The certainty of the resurrection should put to flight all doubts. 11. Thomas' doubt overruled for our confirmation in the faith.

BISHOP SIMPSON'S LIFE SAVED BY PRAYER.

I remember once when there was a conference at Mount Vernon, at which I was present. Bishop James was presiding one afternoon, and after reading a despatch stating that Bishop Simpson was dying at Pittsburgh, asked that the conference unite in prayer that his life might be saved. We knelt down, and Mr. Taylor, the great street preacher of California, led in one of his beautiful prayers. After the first few sentences, in which I joined with my whole heart, my mind seemed to leave me, and I did not pay much attention to the rest of the prayer, only to notice its beauty. When we rose from our knees I turned to a brother and said, "Bishop Simpson will not die; I feel it!" I then told him how the feeling had come over me, and he assured me that he had experienced the same impressions. The word was passed round, and over thirty ministers who were present said they had the same feeling. I took my book, and made a note of the hour and the circumstances. Several months afterward I met Bishop Simpson, and asked him what he did to recover his health. He did know, but the physicians said it was a miracle. He said that one afternoon, when at the point of death, the doctor left him, saying that he should be left alone for half an hour. At the end of that time the doctor returned, and immediately noticed a great change in the patient. He was startled, and asked the family what they had done for the Bishop, and they replied nothing at all. That half hour I found, by making allowances for difference in localities, was just the time when we were praying for him at Mount Vernon. From that time he steadily improved, and has lived to bless the Church and humanity. God does answer prayer for physical good. I know He does. On the God who has so often answered my prayers, I will still rely, scientific men and philosophers to the contrary notwithstanding.—Bishop Brown.

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(Continued from first page.)

But, seriously Mr. Editor, what is it all about? For the past year our beloved people have been suffering great financial pressure, and struggling heroically under crushing burdens. All this while we, as their pastors, have been comforting, encouraging, cheering them as we best could, telling them wise little things about the "silver lining" the good "time coming," "patience and its perfect work," &c. &c. Indeed, we have been quite philosophers. But now that the cloud has cast some of its shadows, and by no means its densest—upon us, our philosophy—no, our faith, our trust in God gives way, and lo, from so many quarters the most unmanly outcries! Is this right? Is this preaching by example? What will our people think of us? Does God pay His workmen with starvation? Well, even if he does, such wages coming from His hand are good. We shall the sooner enter upon our reward. But why talk of starvation! I am free to assert that class for class and man for man the ministers of Christ are in far better circumstances than men in any other line of life. (Hear, hear, E.I.) "Cape Breton" writes of "lying on the bed we have made." If he will only enquire I doubt not he will find on every hand beds softer than his stretched on, and covering narrower than he wraps himself up with.

Now, I do not want to occupy much of your space with this matter. Too much of it has been taken up already. I only want to protest against being "assid" with those who "cry" over this. S. W. S. is surprised that so many of us "are so silent under circumstances so startling," &c. I must be surprised over such an outcry, or perhaps our first lesson was to suffer ourselves to be "assid" by us so to do. Correspondents points to the "Wesleyan" as a "Wesleyan" publication. Now our West-India friends always ready to send us their "Wesleyan" down East to do their duty. Things were wrong. No wonder. We reversed the order of nature. Light comes from the East. Let us turn the tables. Send a deputation now to the West, and let our good brethren Cape Breton, and S. W. S. head the heroic band. Not being a bloated aristocrat, or pampered incumbent of an independent circuit, whose painful duty it is to receive a full salary this year, but occupying a field of labor on which the present depression most heavily tells, I can truthfully subscribe myself,

A FELLOW SUFFERER.
N.S., 29th Nov. 1875.

AN EXPLANATION.

DEAR BRO. NICOLSON.—I thank you for correcting in the WESLEYAN for November 20th, a mistake which I inadvertently made in the November number of the *Wesleyan*. The *Wesleyan* in reference to the Missionary income of the year—which mistake I very greatly regret. Will you kindly allow me the earliest opportunity of explaining how it arose. The article was written, in order to be published for the November number of the *Wesleyan*, during the Session of the Central Missionary Board at Colborne, and was based upon a misapprehension of the excellent address of a highly respected Brother from the East, at a Missionary Meeting in this city, and on the brief statements in the daily papers, recording the action of the Missionary Board. The Missionary Report was not then published, and in fact only a few days ago had on my table. I understood the Brother referred to in explaining some of the causes of the decline of the year, to make a statement which you quote—viz: "That the substitution of only one series of meetings and one collection for both the natural and the artificial, during the first year of the change, to a decrease in the aggregate amount raised." Of course I was mistaken. I must have misapprehended what the speaker said about a "decrease of collections in the country" for a "decrease of collections in the aggregate," although in this town and city there was a large increase. Let me assure our friends in the Eastern Conference—who are among the warmest and most active friends of our Communal unity, for which I tender my hearty thanks—that nothing was further from my thought, than to draw any unjust contrast between the 44th and 45th sessions of our common church. Indeed, I was trying to give an adequate reason for what I at the time supposed to be a fact. I therefore went on to say, immediately after the quotation which Dr. Peck had cited, "To their credit be it said, however, the Churches in Charlottetown, Fredericton, St. John, Halifax, and other larger places, exceeded in the one collection both those of the preceding year. In the rural districts, however, where the change

was perhaps not so definitely understood, the reverse was the case. Nevertheless, the average subscription per member is very nearly that of the entire church, and greater than that of some of the Western Conferences." I also gave in another portion of the Magazine, from the WESLEYAN, the figures indicating those averages, but not having the statistics of the previous year, I was led into the error which Dr. Peck and corrects. I remain, Yours fraternally, W. H. WILKINSON.
Toronto, Nov. 21, 1875.

SACKVILLE INSTITUTIONS.

DEAR MR. EDITOR.—The terminal examinations have just been held again. At any time full of interest, they have presented on this occasion many features peculiarly gratifying. The year's work is always entered upon with more or less solicitude. This year an advanced position in important particulars had been taken, and the result of the term's work is such as to justify the enterprise which had planned for securing greater efficiency.

The new Academic Hall, with its spacious and beautiful class rooms, and the increased staff of teachers in the Male Academy, were just in time for the great increase of students, which, notwithstanding the hard times, is reported. Every one sees at a glance the improved facilities for comfortable working in the Ladies' Academy, and notwithstanding the good attendance last term, Principal Inch has, as the result of adding the symmetrical wing to the building, many nice rooms awaiting occupants. He has made provision for still greater growth and he will have it, I refer you to an article in the "Post," for the number in attendance. I have only to add that the College students number thirty.

The College oral examinations were held on Thursday and Friday. I can report from only some of the classes. The rendering of the Freshmen in Horace was an evidence that the accurate scholarship, the polished taste, and the downright earnestness of Professor Smith had told as of oldtime. The class in Analytical Geometry, and that in Chemistry, made excellent recitations, and it was clear that even in one term's work the well-known enthusiasm of Professors Weldon and Burwash had had a most quickening effect on the mind of their students. Indeed one fact was particularly noticeable throughout—the real work accomplished in one brief term, and nowhere more so than in the mental science class. The knowledge of the history of Philosophy, the accurate discrimination between the different schools of thought, the clear apprehension of the question involved and the firm grasp of the truths reached, made this recitation a most interesting one. President Allison holds very decided views on metaphysical subjects, and he has a wonderful facility in imparting these views with clarity.

One class from the Divinity school was heard on Friday—the second year's Hebrew, and the ease in translating, with the accuracy shown in parsing, made one thankful for the arrangement which gives this second year to the study of the sacred language. I regretted not hearing Prof. Inch's classes in French and Rhetoric, particularly the former, of which a very competent judge gave a most appreciative report, but Prof. Inch long ago established his reputation in the department of modern languages.

On Monday the examinations of the Academies were held; one could hear only a few of the many classes reciting. In the Ladies' Academy the French class showed the result of the accurate scholarship, the untiring faithfulness, and the special teaching power of the gifted Chief Preceptress. Miss Bonnets class in reading afforded a most agreeable half hour, and Miss Johnson's classes in Arithmetic and Algebra showed that they had been taught to reason by their very faithful teacher. Miss Tuttle, one of the youngest teachers, is evidently very painstaking and accurate. In the Male Academy, not only the older and tried ones, but the two new teachers are doing good work. I was sorry not to hear any of Mr. Allison's classes, but I heard Mr. Powell's in grammar. This gentleman is not doing simply routine work in syntax, but is helping the boys to think, and he takes every opportunity for instructing in the etymology of words, in all which his own studies in Anglo-Saxon are eminently helpful.

The Commercial College had a crowd of bright-eyed boys, who looked as if they meant business. This department is very popular, and in the opinion of Mr. Whiston second in importance to no department of the institution. On Tuesday the Divinity school-classes were examined, and were such as to make one thankful for the new department taken here. Dr. Stewart's classes in Mental Theology—with Hodge as text book, and the History of Doctrines, passed good examinations; that of the latter was most excellent. This last remark will apply to Prof. Kennedy's class in Church History, and Dr. Allison's in New Testament Exegesis. By universal consent this school has at the outset of its work vindicated the wisdom of its establishment. On Saturday the musical examination was held. This department is in the

very highest state of efficiency. Prof. Sterne is on all sides acknowledged as a *maître*; while his brilliant execution, his great enthusiasm in the work of teaching, and his good humored readiness to please, enabling us to get delicious selections occasionally on the College organ, combine to render him a general favorite. The refined taste and skillful execution of Misses Pickard and Stewart, gave them their place on the staff of the music department, and there is but one opinion as to the value of the services rendered by them. In the new and finely lighted studio the productions of Miss Wheeler's pupils were on exhibition. Simple decorations, but most daintily made, told of the eye and hand of the artist. There were a few paintings of real value of the pieces were by younger pupils. Making not the slightest pretensions as an art critic, I may yet say that in the conscientious attention to details, and the careful finish in the work, the fine taste and painstaking care of the teacher were apparent.

I refer you to the "Post" for an account of the closing exercises, merely saying that the recitations were generally regarded as better than usual on such occasions, and the essays by the young ladies were very certainly of a very superior character. It is to be hoped that many more of the young men of our land will avail themselves of the peculiarly favourable opportunities for taking a literary course in our rising college. The Professors are comparatively young men enthusiastic in their work, and determined to lift the deservedly high character of the Institution still higher.

They have already gained a solid reputation for accurate scholarship and wide culture and the coming years will enhance that reputation. J. HART.

THE WESLEYAN.
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As an ADVERTISING MEDIUM IT HAS NO EQUAL in these Provinces.
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All Wesleyan Ministers are Agents.
SATURDAY, DECEMBER 4, 1875.

WRITING SERMONS.

It seems that our Wesleyan brethren, although they do not take their manuscripts into the pulpit, but commit their sermons to memory, are more accustomed than we supposed to write them out in full. The *Methodist* (London) admits the charge of a divinity correspondent of a country paper, that the Wesleyan ministers preach over and over the same sermons, and thinks the Circuit system with its itinerancy encourages habits of indolence in his respect. The writer says, "The late Thomas Jackson used to say that a fire in the house of every Methodist minister every five years, would be an incalculable benefit, both to the sufferer himself, and to his congregation, because it would burn up his stock of old sermons." We once heard it said of one of our popular preachers, that he was a "finished" man; he never had anything new. No minister can long preserve his self-respect, or take comfort in his own discourses, who does not constantly study for fresh lines of thought and illustration. A witty Methodist preacher tells the exact number of sermons upon which a well-known eloquent occasional pulpit orator has built up his reputation. Even Dr. Newton preached upon the five sparrows sold for two farthings, until the birds became familiar objects all over England. It is much easier, and a great deal better, to make a garment out of new cloth, than to repair and patch an old one.—*Zion's Herald*.

We will hazard a verdict upon the above paragraph. Either the writer (the English writer we mean) has never had much experience in regard to preaching, or he does not attain to mastery in the pulpit. It is not just this condemnation of writing sermons. Only by extraordinary endowment are men ever qualified to take high vantage ground as preachers, who have not laboriously applied themselves, at some period in life to manuscript preparation. Occasionally an inspired effort is beyond the hope of being reported, because the speaker has not preached from preparation, but in such cases, previous years of systematic study and composition have given the man command of language—of style, as we term it. And what preacher is ignorant of the fact that the composition of mature and vigorous youth is worth preserving, inasmuch as on certain subjects, sermons composed at that period, can never be surpassed by the individual, and will always bear to be reproduced? Preachers who indulge in unqualified censure of sermon-writing, may safely be accepted as recluses, only

after their own preaching has been fully weighed with their theory. Young ministers should write frequently and fully upon principal topics—in short, should always have "hot iron on the anvil;" though, at the same time, an essential part of their education and work is to cultivate a ready extemporaneous utterance, by preaching occasionally without manuscript aid.

CLIMBING TO DEATH.

The following appears in the *Evening Post*:
The stairs of ordinary houses are so destructive to the health of women, that it is said that even the peasant girls, who before they emigrate to this country, have sufficient physical vigor to work in the field all day, and never tire, break down soon after they enter our fashionable houses as servants, and become as weakly as American women. If she does the chamber-work in a boarding-house, between waiting on the table, answering the door-bell, going three or four times to the fourth story with messages, and doing her morning work, she mounts forty or fifty flights of stairs. A writer in the *New York Evening Post* accounts for the fact that the American woman is deteriorating physically "by pointing to the five thousand flights of stairs that she is required to climb each year—if indeed that number covers it." Recognizing the fact that in cities horizontal is more costly than vertical house building, she (for it is a woman who writes) suggests that as a matter of life and death, the elevator system, so successfully applied to business buildings, should be adapted to the necessities of the private house. The suggestion is prompted by a public necessity. The inventor, who shall invent an inexpensive and safe elevator, which can be easily run by water or some other cheap power, and managed by servants, or women unacquainted with machinery, will confer a blessing upon many women who sing the "Song of the Stairs" more than they do the "Song of the Shirt."

In cities there may be some show of reason for building houses narrow and high. Land is dear, and proprietors must make the most of their purchase. The sooner, however, a remedy such as the *Evz* hints at, is provided, the better for domestic comfort and mercy. Any species of torture which would equal in effects upon the constitution of our wives and servants, these modern five story tenements, would certainly call for legislative interposition. We conversed with a woman two years ago upon this subject, whose sad experience has been but one of thousands. She declared in a vein of keen sarcasm, that husbands now-a-days killed off their first wives by these murderous stairways, and afterwards took second wives to homes where they need not climb, and so might live till nature became exhausted. The woman has since died, probably from this cause in part; and it is possible the second wife and the convenient home are both in prospect. In country districts, however, people should have more sense and kindly consideration than to construct unsightly, injurious houses. Live on the humble grade, and leave climbing to excursionists and sailors.

OUR SUNDAY SCHOOLS IN RELATION TO PUBLIC WORSHIP.

Zion's Herald lifts up a voice of lamentation and warning in view of the absence, to so large an extent, of Sunday School scholars from the services of public worship. "Go where you will," it says, "you find few children in the 'great congregation.' A painful feature of this fact is, that they do not wish to be present. Many of them indeed seem to dislike it. And this aversion grows with their growth, so that when they quit the Sunday School, as in spite of all influence to the contrary, multitudes do, shortly after entering their teens, they go out into the world without any very strongly developed sense of obligation to become habitual 'hearers of the Word.' As the venerable Bishop Peck lately observed, when addressing a company of Sunday School workers, 'there is reason to fear that we are rearing in our Sunday Schools, a generation of church neglecters.'" The *Herald* thinks the cause of the evil complained of is not inherent in the institution itself, but in something incidental to it, and separable from it; and it suggests that it may be found in the fact that the children naturally infer from what they see and hear that the Sunday School is of higher value and importance than the Church service and so learn to slight the latter.

This is all contrary to our convictions of Sunday School influences. Thirty years ago as we can well remember, children were more indifferent in respect to the public services of the Sanc-

tuary than those of the present decade. And why? Preaching services in general were "all Greek" to them. The Hymns or Psalms were above their comprehension; the prayers of the pulpit they could understand but to a trifling extent; while the Sermon was the most incomprehensible of all. Children run with eagerness to hear anything that will interest them. They may be pardoned for shunning a repetition of exercises which sound to them much as the intonation and delivery of Arabic would to an ordinary hearer. The fault is with the *Church*, and not the Sunday School. There are preachers—God bless them! who have no complaint like this to make.

Our Sunday School teachers are habitual attendants upon public worship, and so show the children a good example. And so far from these training their pupils to regard the services of the Sanctuary as of lesser value, the Cities and Villages are thronged with men and women who have been moulded by Sabbath School influences. It is noticed that under the labors of Moody and Sankey, young people seem to accept salvation with wonderful readiness—step from the world into religion, from illness to usefulness, with marvelous rapidity of transition. The fact is the masses have been brought by the Sunday School to the very feet of Christ, and only have to believe on and accept Him, because they had before learned fully the conditions of peace.

The responsive letter from "One of the Sufferers" in our correspondence columns this week, deserves our gratitude. We know that only the purest soul-trust has dictated that communication, as the writer's position is one to which Fifty or Sixty Dollars additional grant would have been a not unimportant consideration. After all, we have very much to be thankful for. Our Lord hath not forsaken us,—blessed be His name forever.

Our correspondent "Y. D." has thrown not a little light on the vexed question of our grant for this year; his letters ought to do much in allaying the irritation which has grown out of the Missionary Society's difficulties of debt, hindering its benevolence to Domestic Missions. On the principle well argued by our friend, though, we can scarcely see how, if we fare nearly as well in, as we would have out, of Union, the representatives from an Eastern Conference could have demanded a larger grant, especially as it is known that all the conferences were placed on an equal basis in respect to their Domestic Missions. If we are to have special agitation for "better terms" in any one Conference the sooner we go back to first principles the better. Our conviction is that some of the Western Conferences—the Montreal for instance—regards themselves as having quiet the heaviest grievance. By all means let us have faith in the Brotherhood. An ecclesiastical union without this is but a pretty figment.

We had the pleasure of attending a Missionary Meeting last week at South Farmington, on the Wilmot Circuit, where a fine audience was present, and a most benevolent spirit prevailed. But for an affliction which obliged us to return, we would have met the Western Deputation the following evening at Lawrence town. We are informed that an immense congregation assembled, and \$100 were secured at the meeting. Mr. Treadwell's circuit enjoys great prosperity; our beloved brother holds the warmest place in the affections of his people.

"The sources of the Texts of the New Testament" is the heading of a fine, scholarly article in *Evangelical Christianity* for November. It is from the pen of Rev. C. H. Paisley, A.M., our Minister at Florenceville, N. B. Mr. Paisley is a regular graduate of the University at Fredericton, and reflects all credit upon that institution. We notice with great satisfaction that our eastern educated young Ministers are among the foremost contributors to the *Magazines* of our Church. No better evidence of true christian culture could be afforded than this critical and comprehensive discussion of vital questions.

OUR NEWFOUNDLAND LETTER.

DEAR MR. EDITOR. Things in the "most ancient colony" are not by any means at their brightest. The month of October, the winding-up day of the Fishery, has come and gone, and the record on the balance-sheet runs on the wrong side. Taken generally has been, indeed.

A POOR VOYAGE.
and that means, grievous loss to the merchants, and bitter wail to hundreds of fishermen. The shore fishery of Leen, in most parts, a failure; the worst known for many years, and the Labrador fishery only a partial success. After the toil of the past season, a man finds himself now heavily in debt, and looks forward to a hard winter, with the terrible anticipation, under the certainty of want. The inevitable suffering is shocking to think of. It is now selling in St. John's at 85¢ per quintal, out of store a price never reached before in our history, and somewhat on the principle of carrying coals to Newcastle, a cargo of codfish has actually been shipped in Halifax for this port. Experience must soon or later teach us the lesson which we are so reluctant to learn, that the fishery alone can not be relied on to support our growing population, and the sooner this is impressed on people's minds the better. With our hundreds of square miles of noble woods, our thousands of acres of rich farming lands, our valuable and extensive mineral deposits, there ought not to be a beggar among us. And yet, with this wealth lying around and under us, we are poverty-stricken all for want of judicious development.

A LINE OF RAILWAY.

connecting the capital with the most important centres and opening up the interior is our crying need. This long talked of project is beginning to assume something of a definite form. During the past summer and autumn a staff of surveyors have been at work, employed by Government to survey and report upon the projected route, and the bulk of their work is now accomplished. Their official report has not, of course, been yet submitted, but it is well understood that they affirm that there is no difficulty whatever in running a line through the country. So far all is satisfactory; the next point is, Where is the money to build it coming from?

CONEXIONAL MATTERS.

notwithstanding the depression in outside business, appear promising. The President and Ex-President have returned from their Canadiana visit in good health and spirits. Reports from different Circuits are encouraging. Bro. David Guilmy from the South Wales District has been accepted as a candidate and sent to Hants Harbor Circuit, thus filling our last immediate vacancy.

THE BAZAAR.

in aid of George Street Church, St. John's, has proved a success. Fears were entertained that little money would be afford, and that those who had that little would require it to purchase more necessary wares than are generally to be found on bazaar stalls; but these fears have been in great measure disappointed. The bazaar was opened by the President of the Conference at noon on Tuesday, November 9th, the ceremony being honoured by the presence of Lady Hill, (the Governor's lady) Chief Justice Sir Hugh Hoyle, and other dignitaries. There was an extensive and varied display of articles on sale, many of them very beautiful, and the different stalls gave ample evidence of the taste, as well as of the zeal and deftness of the fair fingers that furnished them forth. On Monday, Nov. 15th, a Promenade Concert under the efficient leadership of Mr. Handcock, the choir master, brought the proceedings to a close. The gross amount raised was \$46,670.00 which after deducting expenses leaves net the handsome sum of \$42,220 to relieve the debt on George St. Church.

THE MISSIONARY ANNIVERSARY.

in St. John's has been a season of no ordinary interest. On Sabbath Nov. 14th, admirable sermons, appropriate to the occasion, were preached in both the Churches. In the morning at George St. the President occupied the pulpit, taking as the subject of his discourse the Mystic River of his disciples' vision, (Ezek. 47, 29.); in the evening Rev. James Dove, Chairman of the Carbonar District, was the preacher, his text being Psalm 2, 8, v. The Promise of the Father. At Gower St. Rev. J. Dove preached in the morning from Acts 14 27th Gospel triumphs among the Gentiles, and in the evening Rev. G. Milligan, M.A., Superintendent of Missions, from Matthew 28, 19-20, the Great Commission.

THE PUBLIC MISSIONARY MEETING.

was held on the evening of the following Tuesday in Gower St. Church. The President of the Conference called upon the Committee, Esq., the senior member of Missions, and a warm friend of the cause of a capital evening address, by Mr. Wood, to suggest that he

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in aid of George Street Church, St. John's, has proved a success. Fears were entertained that little money would be got, and that those who had that little would require it to purchase more necessary wares than are generally to be found on bazaar stalls; but these fears have been in great measure disappointed. The bazaar was opened by the President of the Conference at noon on Tuesday, November 9th, the ceremony being honoured by the presence of Lady Hill, (the Governor's lady) Chief Justice Sir Hugh Hovell, and other dignitaries. There was an extensive and varied display of articles on sale, many of them very beautiful, and the different stalls gave ample evidence of the taste, as well as of the zeal and deftness of the fair fingers that furnished them forth. On Monday, Nov. 15th, a Promenade Concert under the efficient leadership of Mr. Handcock, the choir master, brought the proceedings to a close. The gross amount raised was \$4636.00 which after deducting expenses leaves net the handsome sum of \$4229 to relieve the debt on George St. Church.

THE MISSIONARY ANNIVERSARY

in St. John's has been a season of no ordinary interest. On Sabbath Nov. 14th, admirable sermons, appropriate to the occasion, were preached in both the Churches. In the morning at George St. the President occupied the pulpit, taking as the subject of his discourse the Mystic River of Ezekiel's vision. (Ezek. 47, 39.) In the evening Rev. James Dove, Chairman of the Carbonar District, was the preacher, his text being Psalm 2, 8 v.—The Promise of the Father. At Gower St. Rev. J. Dove preached in the morning from Acts 11, 27th. Gospel triumphs among the Gentiles, and in the evening Rev. G. Milligan, M.A., Superintendent of Missions, from Matthew 28, 18-20. The Great Commission.

THE PUBLIC MISSIONARY MEETING

was held on the evening of the following Tuesday in Gower St. Church. The President of the Conference called upon John Woods, Esq., the senior member of the Committee, and a warm friend of Missions, to occupy the chair. In the course of a capital evening address Mr. Woods alluded to a report that he

had been present at the first Missionary Meeting ever held in Newfoundland—fifty years ago, and happily contrasted it with the present gathering. The Report, admirably summarized, was read by the Secretary, Rev. S. Dunn, and told well for the liberality of Newfoundland Methodists. Some \$5222.00 were raised in the Island, and of this sum St. John's contributed \$2182.00—noble giving indeed. No less a sum than \$304.00 was raised by the juvenile collectors last Christmas and New Year! It's very evident that not only in heaven but on earth "there's something for children to do," and perhaps your correspondent may be pardoned for suggesting that more might be done in this way among your city populations in the Provinces. (We intend to do it, Ed.)

After the Report came the addresses. The 1st Resolution, expressive of thankfulness for the success of the past year was moved by Wm. J. J. Rogerson. Of course Mr. Rogerson was enthusiastic, he always is—and earnestly and eloquently did he urge the duty of gratitude—to be evinced in giving and living for God. The resolution was seconded by Rev. G. J. Bond, A.B.

The 2nd Resolution affirming the need of prayer for an increased measure of the power of the Spirit in order to true success, was moved by the Rev. Thos. Hall of the Congregational Church, in a speech of much power and feeling. It was seconded by the Rev. John Pratt, who dwelt especially upon the efficacy of prayer.

The 3rd Resolution urging the claims of the large and growing field of missionary operations for increased liberality, was ably moved by the Rev. James Dove and seconded by the Rev. G. S. Milligan, M. A. Earnest, argumentative, eloquent,—these are the adjectives which properly apply to the speeches of both gentlemen.

The 4th Resolution—one of thanks to the lady collectors—was moved in an admirable speech by Wm. Stacy, Esq., of Bristol, and seconded by Rev. James Heal of Cupids.

The audience on the occasion was large, the interest well sustained throughout, and the collection an excellent one. Appropriate hymns were sung at intervals during the service. Taken together the collections on Sabbath and at the public meeting reach the total of three hundred and thirty-three dollars—a goodly sum.

THE CONCEPTION BAY CIRCUITS

have been holding their anniversary services during this week, as have also, I presume, many of the other Circuits; with what success you will doubtless hear in good time from the brethren most interested.

AVALON.

Our English Letter.

LENGTHENED PASTORATES.

DEAR MR. EDITOR, Kettering is a quiet little town in Northamptonshire, but it has a long and famous history as a centre of Nonconformist principles, and as the home of eminent ministers. It has lately kept a centenary which is worthy of record. The pulpit of one of the principle chapels in the town and the pastoral care of the Church have been for the long space of one hundred years in the hands of two men only—father and son. In 1775 the Rev. T. N. Toller commenced his ministry in Kettering, and after a service of forty-five years, characterized by great fidelity and much success, he was gathered to his fathers. His place was taken by his son, the Rev. Thomas Toller, the present pastor of the church, who has just completed the fifty-fifth year of his ministry, and thus the century has been filled by these two men. The son is now an old man, four score years of age, but yet able to preach, and one of the most interesting incidents of the centennial commemoration was the sermon preached by the aged veteran, and his pleasing review of the work done by the churches, and the progress made during the past fifty years. Mr. Spurgeon was present, and preached with great power, and aptitude from the event of the day. A veteran of our own Church was present in the person of the Rev. H. Fish, M. A., whose ministry dates from 1823, and is still engaged as far as his strength permits in work for the glory of God, and the welfare of men.

DEATH OF COMMODORE GOODENOUGH.

This distinguished commander of Her Majesty's ship *Porpoise* and Commodore of the Pacific Squadron has fallen under very painful circumstances. He was sent out to Fiji, with Mr. Lazard, as joint commissioner to complete the arrangements for the cession of the islands to the Crown of Great Britain. He accomplished his mission with great skillfulness and success, and then sailed on a cruise for the repression of the slave trade, and other purposes in connection with his command. Wherever he went, he exercised a most beneficial influence, and in many ways strengthened the hands of our missionary brethren, stationed on these islands. At Santa Cruz, not far from the place where Bishop Patterson fell, the Commodore was treacherously shot by the natives with poisoned arrows, and after a short

period of intense suffering, died from the effect of the wounds. His death was a scene of holy triumph. He was laid on the quarter deck of his ship and bade farewell to his men who sorrowfully passed before him, and to his officers, who lovingly kissed their dying chief. His words were those of calm assurance, and peaceful victory over death. It was a wonderful display of the sufficiency of Divine grace, and the beautiful story has touched many hearts. Dean Stanley has borne a noble testimony to the memory of the departed in a sermon preached in Westminster Abbey. He was a most efficient sailor, a brave officer, an accomplished gentleman, and a faithful servant of the Lord Jesus, useful and blessed both in life and death.

DEAN STANLEY ON MODERN SAINTS.

Preaching on the eve of all-saints Day, the popular Dean dealt with the question as to what kind of reverence was due to saints, and he laid down this principle, that it was not the man who was worthy of reverence, but that which was in him, which was the reflection of God. It was not the saints of the Roman Calendar, that were held up for study and imitation, but St. Louis of France, Thomas A. Kempis, Milton, Baxter and Howard. Of more recent date, Wesley was referred to as the saint of the eighteenth century; a marvellous man who united in his character all the requirements of a thorough going saint of modern times. His general character was so high that it placed him not only above the vices of the age, but above the virtues of the day, and higher than his admirers and party.

THE CONVENTION OF METHODIST WORKERS.

held in the City Road Chapel for two or three days, was a new feature in our Connexional movements, and from the undoubted success of the novel gathering it will certainly be repeated in London and other great centres. The meeting was for "workers," leaders, preachers and officials of every grade. The ministry was well represented, and "elect ladies" were present. It was not for business purposes that these 2000 assembled throughout these eventful days, but for prayer, praise, and the earnest devout study of Christian privilege, the higher life; and to wait for the baptism of power from on high as the qualification for future and increased usefulness. It was truly "an holy convocation unto the Lord," and very gracious were the blessings vouchsafed to the believers assembled in the name of Jesus. The days will long be remembered by those who had the privilege of being present, and the reports published have cheered and helped many at a distance.

THE BURIAL QUESTION

is being constantly discussed by clerical gatherings, and on every hand there are foreshadowings of a hard struggle. Early in the next session the measure will again be introduced, the difficulty must be met in some way, but they doggedly cling to their old prerogatives over the parish graveyards, and offer nothing that can be accepted with any degree of self-respect on the part of Dissenters. We are offered silent funerals—without prayer, or scripture as we lay our dead to rest, or additional land adjoining the old consecrated spots, bought at public expense, is to be placed at our service, and other expedients as hopeless and chimerical are urged, but no concessions will be granted, and a change in the law will alone bring them to reason. The Established Church will hold all she possesses, until compelled by act of Parliament to accord justice on this and other contested points, and by persistent and unyielding resistance is hastening the time of her final Disestablishment. "B."

November 15, 1875.

NEWS IN BRIEF.

NOVA SCOTIA. Kentville is to have a brickyard. Pugwash is to have a Y. M. C. A. Halifax has started a soup kitchen. Shelburne has had a Prohibition Mass Meeting. J. McCulloch, ex-alderman of Halifax, is dead. Burglars are plentiful in the Counties of Annapolis and Kings. Three young men were shipped to England in the last mail steamer from Halifax. Hants County has had fair sleighing. Halifax has almost been snapped up with the cold. New Glasgow has ratified the Act of Incorporation passed at the last session of the Legislature. Pugwash wishes aid from the Government to assist in establishing an Insular Asylum. A man was drowned near Bridgewater last Friday while trying to cross a lake, over which a thin layer of ice had formed. A young man fell off a raft in the Meteghan river last week, and was drowned before assistance could be rendered. A Halifax truckman was killed last Saturday evening by the horse and truck going over an embankment to which there was no fence.

The Yarmouth barge "Francis Bourneuf," from Chatham, N. B. to England, has been abandoned at sea, waterlogged, the crew were saved.

A desperate fellow named George who some time since violently assaulted a man on South Brunswick St. Halifax, has been very properly sentenced to five years imprisonment.

Last Sunday afternoon, a little girl living at Lower Prospect was playing with some powder when a small can exploded, and she was so severely injured that she died in a very short time.

The Dominion Government has refused to interfere with the course of the law in the case of Robbins, who murdered his wife at Digby. He will be hanged on the 16th inst.

NEW BRUNSWICK, & P. E. ISLAND.

St. John is to have a new liberal conservative paper.

A Charlottetown man named Rush fell down the stairs of his own house, and was killed on the spot.

St. John is arranging for a series of Sabbath Evening Temperance Lectures by prominent clergymen.

St. John was visited by a severe storm on Monday and several vessels suffered considerable damage.

The bishop of St. John has had his carriage seized for non-payment of the school taxes.

A. L. Haddock has been found guilty on the charge of committing forgery on the St. John Branch of the Bank of B. N. A.

Three men were suffocated by coal gas in the fore-castle of the brig "Adrienne" at Vernon's River, P. E. I., on the 22nd ult.

A rough looking fellow travelling between Moncton and St. John, presented a revolver at the conductor when asked for his ticket, he was disarmed and put off the train.

A man in Portland, St. John has died from the effects of a wound received some three weeks since, while he was trying to open an oyster, the knife slipping and entering his hand.

During the recent storm on the Island, about two thousand feet of the line of railway near St. Peter's was completely destroyed, the sleepers being carried out to sea, and the rails being twisted into all possible shapes.

UPPER PROVINCES.

Tom White has had a banquet.

The Quebec gasworks have been burned. Drolin has been elected by acclamation for Montreal centre.

Navigation is closed both at Ottawa and Montreal.

R. M. Wells has been elected Speaker of the Ontario House of Assembly.

A Toronto alderman has been arrested on the charge of complicity in the late noted abortion case.

Seven thousand barrels of flour have been sent by the Quebec Government to the Magdalen Islands.

C. McDougall has gained a verdict of 25 cents damages in his action for libel against the Montreal Gazette.

The contracts for the entire line of the Hamilton and North Western Railway have been let.

Three men have been arrested on suspicion of having murdered Abel Macdonald near Hamilton.

The opposition press claim that they have won another constituency rendered vacant by the elevation of Fournier to the bench.

MISCELLANEOUS.

W. B. Astor of New York is dead.

Vice-President Wilson has been buried with great pomp.

The People's Bank, New York, has stopped payment.

Several important changes have been made in the British Cabinet Council.

The English Government has purchased a large quantity of the Suez canal stock.

The Boston Rubber Shoe Company's works have been burned, loss \$400,000.

The iron turret ship "Monarch" was in collision with the "Holden," and both ships were badly damaged.

Mr. R. Howley, who has been acting Financial Secretary of Newfoundland for some years, died at St. John's last week.

A gang of burglars entered the first national Bank at Monroe, Mich., gagged the watchman, and made good their escape with \$180,000.

Another disastrous gale is reported from the coast of Scotland, and 16 fishermen are known to have been drowned, while fourteen more are missing.

CIRCUIT INTELLIGENCE.

ST. GEORGE'S CIRCUIT.

MR. EDITOR,—I am happy to inform you that the Lord is graciously reviving His work in this part of His vineyard. Some time ago we began special services at that part of our circuit known as *Digbygnash*. Not having much help (we felt) quite an undertaking with the exception of our very sincere and much esteemed sister McCullum, whose labors were very much appreciated. At the first meeting we felt the hallowing influence of God's Spirit, and our souls were rejoiced as night after night we saw both the aged and youth rise for the prayers of God's people, and listened to the clear testimony of those who had realized that sweet peace which none but God's people feel. Not only did those who professed religion derive a blessing by our meetings;

but believers were quickened, and a deep religious feeling seemed to fasten on the minds of all who attended the meetings; such as we trust by the blessing of God will never wear away. At the close of the meetings, four persons who had never been baptized received that rite, by Rev. Mr. Harrison (Superintendent of the Circuit.

Our Missionary Meetings were quite a success. The nights of meetings were fine, and the congregations large, and the Deputation (Bros. Wm. Twedy and Wm. Harrison) gave clear statements of the nature and object of the great "Mission work" to the interest and satisfaction of the hearers. The Deputation expressed themselves highly pleased with the liberality of the different congregations which they addressed.

Subscriptions about double that of any year previous. We are now laboring in special services at Bocabeo, and not without very much to encourage. Last night the whole congregation arose for the prayers of God's people. Expect to report good tidings ere long. Asking an interest in your prayers, I am, very truly Yours,

S. E. COLEWILLE.

REV. J. B. HEMMONS writes from Port Hawkesbury.

The weather is blustry and bitterly cold. "M. A. Starr" left yesterday for the last time this season. Picton boats, "St. Lawrence" and "Princess of Wales" have ceased running.—Boston boats, "Worcester," "Carroll" have also ceased—"Carro!" just leaving for last time.—The great Auction Sale, at Dominion Warehouse still continued.—A schooner ashore in Giants Cove.—Brig D. A. Heney (belonging to our circuit steward) ashore near Miramichi.—Wives and others getting anxious about absent ones at Labrador and other places.

MIRAMICHI, N. B. MISSIONARY MEETINGS.—The Meeting in the Wesleyan Methodist Church on Wednesday evening last in aid of Home and Foreign Missions, was well attended and very interesting. The meeting was opened with singing and prayer, and Rev. R. S. Crisp, then read some interesting extracts from the Report in reference to the work of the past year, and at the close of his remarks introduced Mr. Freeze, of Becharof, who gave an address on the subject of missions. He was followed by Rev. Mr. Phinney, Chairman of the District, who gave some chapters from his experience when stationed in Newfoundland, as well as some general remarks in reference to the work now progressing in various parts of the world. Mr. Phinney was followed by Rev. Wm. Fielder and Rev. Wm. R. Pepper who both delivered short addresses.

On Thursday afternoon Mr. Phinney and Mr. Pepper started through the storm that was then raging, to go to Williams-town to hold the meeting there as advertised, and having hard work removing windfalls and overcoming various other difficulties, arrived at the settlement to find their labor in vain, as the people had not expected them, and therefore made no preparation. They returned to Newcastle on Friday morning. Mr. Phinney returned to his home at Bathurst on Saturday. The missionary meetings were to be held at English settlement last night and Williams-town this evening. *Advocate.*

GIFTS.—Some Lower Sackville friends presented this week to the Rev. George Steel a winter outfit, consisting of overcoat, Buffalo robe, cap, gauntlets, horse rug and bells.

We understand the recipient is one of the very excellent young ministers who have left English homes to do us good service in these provinces. The donors deserve all commendation.

ST. STEPHEN'S METHODIST CHURCH.

We find the following in the news column of *Zions Herald*. It is really gratifying that our friends are so soon to be blessed with another new church. Their's was a great calamity, but it has been sanctified we trust. Mr. Prince, their noble Pastor has proved himself a good general and provider.

"The Methodist church in St. Stephen which was so nearly destroyed by fire last June, approaches completion outwardly. By the time this comes to the eye of the readers of the *Herald* it will probably be completed. The Vestry is nearly ready for seating, and will soon be opened for church services. The audience room will be finished during the winter. By the aid of sister churches it rises from its ruins in undiminished proportions, and increased value and beauty. The faith, self-sacrificing spirit, and enterprise of the Methodists of St. Stephen are worthy of mention in all the Churches. The New Brunswick Conference will hold its next annual session with them."

MOUNT ALLISON.

PUBLIC EXHIBITION.—FIRST TERM. The closing exercises of the first term for the current year took place at Lingley Hall on Tuesday evening. A large and appreciative audience was present. The performance, musical and literary, was of very interesting character. The declamations by the students was as good as usual, the "Raven" being particularly well recited. The Ladies' Essays were carefully prepared productions. "The Mountain Top," figuring the direction of the christian's hope, was very distinctly read. "Words" showed an intimate acquaintance with the subject and impressed the lesson. "Wax and things, and a small drop of ink, falling like dew upon a thought produces that which makes thousands, perhaps millions think." The most prominent symptoms of leprosy are enumerated in Dr. Copeland's medical dictionary as follows:—"Dusky red or livid tubercles of various sizes on the face, ears and extremities; thickened or rugose state of the skin, a diminution of its sensibility, and falling off of the hair, excepting that of the scalp; hoarse, nasal, or lost voice; oozing; ulcerations of the surface, and extreme fetor." Dr. Copeland, in speaking of the Jewish leprosy, says: "It is probable that frambesia, or the Jewish tuberculous disease, was one of these, as well as other inveterate cutaneous maladies arising from the modes of living, the habits and circumstances of the Jews at that time, and of the Egyptians, and that these maladies have changed their characters, owing to changes in the nature and combinations of their existing causes." The first official reference to the disease in New Brunswick, and I have reason to believe that it was the first publicly made, is contained in the Royal Gazette, dated July 3rd, 1844. It consisted of the presentment of the Grand Jury of Gloucester County, sitting in Bathurst, in January of that year, and is signed by Francis Ferguson, Foreman. It set forth that a loathsome and frightful disease had existed in Tracadie for some years past, which had been pronounced by an eminent physician to be a species of leprosy. It prevailed amongst the poorer classes who were unable to procure for themselves suitable medical advice, care and attention, but are left to the mercy of their neighbors in affliction. The people, alarmed at the disease, generally shun the afflicted and have been in the habit of confining, in some instances, the leper in a log enclosure for the purpose, far apart from other habitations, and then, by means of a hole cut in the logs, provide him with food when he can no longer feed himself, when, of course, he dies—a practice most revolting to humanity and discreditable to the country in which it is allowed to be followed. We have learned that it is spreading itself over that part of the country, and there are now about twenty cases in Tracadie. They recommended that the matter be brought before the notice of the Lieut. Governor, with the request to use his influence to obtain a small sum from the Provincial Treasury, to be applied in building a lazaretto, or leper house, and hire a person to attend to the sick. A report on the subject, dated March, 1844, gives the history of the disease as far as then could be discovered. The first case known was that of Ursuline Landry, who came from Caraquette, and died at Tracadie about the year 1824. 2nd. Joseph Benoit, the husband of the above mentioned. He belonged to Tracadie, and died about the year 1829. 3rd. Isabel Landry, a sister of the first, who died about 1832. 4th. Francis Sonier. A young man who was apparently healthy till he was employed to carry the coffin of the first to the grave; it was in the heat of summer, and the matter is said to have oozed from the coffin and stained his shirt at the collar, and a few weeks after he showed signs of the malady, and died in about four years. Then the disease began to spread rapidly. 5th. was Ellis Sonier, sister of the fourth. She died in a horrid condition, joints of her fingers having rotted and her eyes sloughed out. She died in this condition without medical advice or assistance after five year's illness. 6th. Cyril Austin caught the disease, it is supposed, by sleeping with the fourth before the disease showed itself. He first was sensible of it in a lumber camp, and lingered for three years. 7th. John Robichaud, a companion of the fourth, it is also supposed caught the disease by sleeping with him. His case was a most painful one. By this time the greatest terror for the disease prevailed in the vicinity, and a long enclosure was erected for him, and his food was given to him through a hole in the wall. It is supposed that he died insane, as the turf and soil around his hut was rooted up and blood sprinkled over it, and from what remained of his hands, the soil was supposed to have been torn up by him in his fury. At the date of this report, March, 1844, there were twelve other cases besides these enumerated, known in Tracadie, making in all nineteen. Of the twelve persons five were named Robichaud, two Benoit, one Benoit, two Gauthier, and two Sonier. Besides these there were supposed to be twelve others with the disease in Northumberland County, but the whole were enclosed within a circuit of twenty miles. This report also describes the disease as those afflicted with it in my last letter did and continues: "The dwellings in which they the lepers lived were in such a condition as is calculated to create the stench arising from the sick, and the filth and heat of the stoves, were beyond more than ten minutes endurance." Montreal Witness.

A RAMBLE IN THE MARITIME PROVINCES.

There appears to be no reason to doubt that the leprosy of Tracadie is the leprosy proper although not the scaly lepra which is so often confounded with it. The two diseases are distinguished in Chamber's "Encyclopedia" as follows:—"LEPROSY.—This term has been very vaguely used both by medical and other writers; we shall here restrict it to the lepra tuberculosa, as it appears to have prevailed in the middle ages, and down to modern times in Europe, and as it is now met with in various warm climates; the scaly variety, which is in reality a perfectly separate disease, being noticed in the article Leprosy. The affection here discussed is identical with the elephantiasis of the Greeks and the lepra of the Arabians, while it is altogether different from the elephantiasis of the Arabians and the lepra of the Greeks, which latter is the scaly lepra of our own day." 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HOUSE AND FARM.

RECEIPES.

HOW TO KEEP WORMS OUT OF DRIED FRUIT.—When it is stored, after drying put between every half bushel of it a large handful of bark of sassafras, and strew a liberal supply on top. I will insure that the worms will not trouble them. WARTS.—These may be removed, says a celebrated physician, "by rubbing night and morning with a moistened piece of muriate of ammonia. They soften and dwindle away, leaving no such marks as follow their dispersion with lunar caustic." REMOVE DANDRUFF.—Put one ounce of flowers of sulphur into one quart of water, agitate often for several hours, then pour off the clear liquid, and saturate the head with it every morning. This does not produce the extreme dryness sometimes occasioned by the continued use of borax. TO WASH STRAW MATTING.—Take a pail half full of hot water, a perfectly clean, long handled mop, and a dish of dry unsifted Indian meal. Sweep all dust off the matting; then scatter the dry meal evenly over the room. Wring the mop so that it will not drip at all, and rub hard one breadth at a time, always lengthwise of the straw, and use clean water for each breadth. When the matting is dry, the meal can be swept off easily; it should always be done on a dry day. HOW TO FEED PIGS. I used to keep them in my younger days to furnish meat for my family, and to sell to get a little spare cash. The kind with small bones, small ears, and short nose, that with good keeping at a year old would make about three hundred and twenty-five pounds of pork, was my favorite, (the first one I ever fattened weighing two hundred and sixty pounds at eight months old.) Milk and potatoes are the best food for pigs after they are weaned to make them thrive; they also relish a few grains of corn at this time, as well as a squirrel does a few nuts, as they grow along. In the season for it they should be supplied daily with fresh green weeds, or clover; a few green cornstalks are also good to feed them in their season, and the slops and refuse of the kitchen, with a little meal, are also good. With this food they should be fed liberally, but not surfeited, and keep growing right along in a thrifty condition till about two months before killing time, during which time they should be fed liberally with pure concentrated and fattened food. Boiled pumpkins, thickened while hot with meal, and so is scalded mealone, and some people think that, for some days previous to slaughtering them, they should be fed with dry corn and pure cold water, as these make the meat harder and sweeter.—GermantownTel MAXIMS FOR FARMERS. It is while while for all farmers everywhere to remember that thorough culture is better than three mortgages on their farms. That an offensive war against weeds is five times less expensive than a defensive one. That good fences always pay better than lawsuits with neighbors. That hay is a great deal cheaper made in summer than purchased in winter. That more stock perish from famine than founder. That a horse who lays his ears back, and looks lightning when any one approaches him, is vicious. Don't buy him. That scraping the feed of fattening hogs is a waste of grain. That over-fed fowls wont lay eggs. That educating children properly is money lent at one hundred per cent. That one evening spent at home in study is more profitable than ten lounging about country taverns. That cows should always be milked regularly and clean. That it is the duty of every man to take a good, reliable, entertaining paper, and pay for it promptly, of course. THE WINTER GARDEN. To make home cheerful during the long winter season of the North there is nothing that can compare with flowering plants. They are a constant, ever-developing delight. Each day brings new leaves and buds and blossoms, and new forms of loveliness, and we look and wonder and admire. With house plants, as with all other things, success is essential to enjoyment. No one can derive pleasure from a group of stunted, sickly plants; but there are few persons in the world who are not charmed even with a small collection of healthy plants as much as possible the work of our own skill—grown from seeds or cuttings, or trained by our own hands. Thousands of persons purchase vigorous, beautiful plants from the greenhouse every year, and are pained to see them gradually and surely lose all trace of beauty, and finally droop and die. How can we prevent this? Plants, like ourselves, need air, light, warmth, food and moisture, and must have all these in sufficient quantities, or they will suffer and finally die.

JOTTINGS.

A CLOSE CALL.—A Detroit boy surprised his father the other day by asking: "Father, do you like mother?" "Why, yes, of course." "And she likes you?" "Of course, she does." "Did she ever say so?" "Many a time, my son." "Did she marry you because she loved you?" "Certainly she did." The boy looked the old man over and after a long pause asked: "Well, was she as near-sighted then as now?" ALL THE MAN SHE WANTS.—The Rye Beach correspondent of the "New Hampshire People" says: A good story, and a new one, too, is told of Commodore Nutt, who with Barnum's agent called at one of the Beach hotels one pleasant day in August. The little man had been hoisting in considerable nourishment in the form of whisky, and a few more friendly cocktails at the bar served to put him in a joyful condition. On getting into the carriage to leave, nearly all the guests of the house, including a large number of ladies, assembled upon the piazza to see him off. "How is your wife?" said a lady as he stepped into the carriage. "Bully!" said the Commodore with classic brevity. "She hasn't got much of a man, has she?" continued the lady jokingly. "Ladies," said the Commodore, politically raising his hat, "she's got all the man she wants, which, I suspect, is more than some of you can say," and replacing his hat, he rode off amid the roars of the assembled crowd. Somebody wrote to the editor of a country newspaper to ask him how he would "break an ox?" The editor answered as follows: "If only one ox a good way would be to hoist him, by means of a long chain attached to his tail, to the top of a pole forty feet from the ground, then hoist him by a rope tied to his horns to another pole. Then descend on his back a five ton pile-driver, and if that don't break him, let him start a country newspaper and trust people for subscription. One of the two ways will do it, sure. A Portland man unconsciously got himself into trouble on Monday evening. His wife asked him where he was going, as she observed him putting on his overcoat. "I'm going to sally forth," said the man. "Let me catch you going to 'Sally Forth,'" she said, "and there'll be a first class opportunity for your Lodge to throw themselves into a set of obituary resolutions." At an examination of the schools in Washington, the question was put a class of small boys; "Why is the Connecticut River so called?" when a bright little fellow put up his hand. "Do you know James?" "Yes, ma'am because it connects Vermont and New Hampshire, and cuts through Massachusetts" was the triumphant reply. "When I married," said Ex-Chancellor of the Exchequer Lowe at a London party, "I declared, 'With all my worldly goods I thee endow,' although I hadn't a shilling in the world." "But," chimed in the wife, "you had your splendid talents." "Yes, my dear; but you know I didn't endow you with them," was the right honorable gentleman's reply. SALT. Hall's Journal of Health thus sums up some of the many uses of salt:—"It will cure sick headache, make cream freeze, make the butter come, take inkstains out of cloth of any kind, kill wens, kill worms, make the ground cool; so it is more congenial to celery, cabbage, etc. It will ease the itching pain caused by irritating skin diseases, like hives, itch etc. It will produce vomiting or stop it, as you like it; and many other things to numerous to mention. All pure salt will do this to a certain degree, but sea salt is the most effectual in its action." Salt is a most remarkable and highly useful substance; but we think that our contemporary will find, on practical trial that the article will not do all that is above claimed. For example, salt will not make cream freeze, it will not take inkstains out of cloth, and probably will not do more than one or two things above-mentioned. TUNNEL AT RIO DE JANEIRO. The Brazilian Government have under favorable consideration a project by Mr. Bucknall for connecting the north and south railway system of the empire with the capital, by a tunnel under the narrow entrance to the bay of Rio Janeiro, between the capital and the submarine city of Niteroy, a distance of about two miles. The preliminary investigations clearly demonstrate the practicability of the undertaking; and its important bearing on the future of the country will be apparent to those acquainted with the commerce, railway system and typography of that part of the Empire. Mr. Peter W. Barlow, C.E., has gone to Rio, commissioned to conduct the survey and prepare the necessary plans and estimates.

A COLONY OF MADMEN.

The Brussels correspondent of the "Pall Mall Gazette" gives, in a late issue of that paper, an account of an excursion of forty members of the International Medical Congress to the lunatic colony of Gheel, in Belgium. The colony is a very ancient one. Legend places its origin as far back as the seventh century, and makes its foundress to be the daughter of an Irish King. Be that as it may, it is historically certain that as early as the twelfth century foreign lunatics were sent to Gheel for the sake of special treatment received there. The peculiarity about the management is that at Gheel there is no asylum where the lunatics are kept, but all the patients are boarded and lodged among the inhabitants. The inhabitants of the commune of Gheel number about 11,000, and the lunatics boarded among them amount to 1,300. The patients are from all nations and of all ranks. The wealthier are boarded in the houses of the better class of inhabitants, and the poorer with those of corresponding rank. The chief business of the place is in looking after lunatics. The Commune earns directly from this work 500,000 francs per annum, while a great deal more accrues indirectly through the cheap work of the lunatics. The interest of each family is involved in treating the patients well. Indeed it is an imputation on their respectability when they are refused the charge of one or more of these unfortunates. By being thus scattered in families the patients do not think that they are watched, and are therefore not irritated by a sense either of restraint or suspicion. The children brought up among these lunatics contract an affection for them, never dream of ridiculing any of their peculiarities, and are of course entirely destitute of anything approaching to fear for them. At first the lunatics are kept at the central asylum for observation, and when acute disease supervenes they are sent back for medical treatment. When a cure is effected the care-taker is rewarded by receiving another patient, and if many cures are brought round in the same house the result is that a wealthy patient is sent. The average number of cures is from 65 to 75 per cent. Every thing is kept scrupulously clean, and the houses are, in fact, comfortable villas, with large gardens attached. In the case of the wealthier patients all is in fine style, and a great amount of liberty is allowed to all. It is not uncommon to find patients who spend £300 and £400 a year. They have carriages and horses and other luxuries. Lunatics are to be seen in every street, nearly everywhere. They are never taken notice of, nor is there the slightest intimation given of their condition. In short, if a lunatic asylum can be a cheerful place, the one at Gheel may be so regarded. It is surprising that such a system has not been tried more extensively, for it is surely more pleasant, and gives a far greater hope of recovery, to have these unfortunates so distributed under medical superintendence than to have them shut up in large barracks together, as they too generally are.—Toronto Globe. Young ladies in Russia are taking quite kindly to the study of medicine, and are evidently determined to succeed in that profession. At the last competition for admission to the Academy of Medicine and Surgery no fewer than one hundred and twenty-five lady students presented themselves, but of these thirty-two failed to pass the examination. Thirty-seven of the successful candidates had studied with private teachers, forty-three in the gymnasium, eight in public institutions, and five in schools.—Chronicle. FIVE CLASSES. I am an old gentleman, but there are a great many like me, in respect to age, in every congregation, and the proper length for me, for good sermons and on ordinary occasion, is from twenty-five to thirty minutes. After that time my mind begins to get tired, and I grow restless and uneasy. It is so with reading. I cannot read more than half an hour at a time without becoming tired, and wishing for a change to some movement, and to some other mental occupation. It is true that in respect to age I am an exception to the mass of readers, but there are so many classes in every congregation which for different reasons cannot easily confine their attention very long to the same continued train of thought, and I think a majority will agree with me. These classes are: 1. Mothers with children left at home, about whom they are more or less solicitous. 2. Mothers with children in the pew with them, whom they sympathize with when they begin to feel tired and uneasy. 3. All children. 4. All the feeble and infirm. 5. Men of business, of whom many are sometimes perplexed by cares and anxieties which they cannot easily keep at bay for a very long time by any one form of attention.—Over Society in Congregationalist. On Friday evening, Nov. 5, Mrs. ISABEL DARRIEL LIGHTBOURNE, of St. David's Island, Bermuda, went triumphantly to her rest in heaven. She was at the ripe age of 77 years, and her Christian experience and graces had attained a maturity which was the result of many years of

OBITUARY.

MRS. HENRY ISNER OF HALIFAX. The subject of this brief memoir was the eldest daughter of John D. Lewis of Halifax, late of St. Margaret's Bay. She was favored in having piety, piety and enjoying early religious training, and was converted at the early age of 17 years under the ministry of the Rev. John Wilson, and from that time until her death remained a consistent follower of Christ. While living at Margaret's Bay she prevailed upon to add to her other religious activities the responsible duties of class leader, and during the year just past she accepted the charge of a number of young converts in connection with the Kaye St. Church in Halifax. She always shrank from responsibility though glad of the opportunity of doing good, but she was so compassed her to sustain all her work. Since the writer became personally acquainted with Mrs. Isner, two things in her character impressed themselves upon him as particularly prominent: her great fondness for the means of grace, and her entire resignation to Providence. No entering was permitted to interfere with her attendance at the class meeting, or the place of prayer, or the preaching of the Word. Often at the cost of much inconvenience, often when health would hardly warrant her exposure she was to be found in the sanctuary, either to give her testimony or lead in prayer. Her soul longest year even fainter for the comforts of the Lord. During her illness her most frequent regret was her detention from the means of grace. For many years Mrs. Isner was a great sufferer, and ever since the early spring of this year illness overtook her scarcely leaving time between for even partial recovery, and each successive attack becoming more severe than the preceding. This brought disappointment after disappointment, her plans were successively thwarted, her hopes perished as fast as they budded, yet she never murmured. To her, all that happened was special Providence, and as she drank each bitter cup it was sweetened by the thought that her Father's hand had mingled it. In her last illness she appeared more triumphant than ever. On the morning of the day on which she died, her brother when entering her room noticed the change. She appeared in the attitude of one waiting, did not request prayer as usual, and as she subsequently said was "waiting for His chariot wheels." When the writer saw her that morning she said "I am now in the dark valley, but He is with me. Oh! what would I do, she said if I had to make my peace with God now, and she repeated and tried to join in singing "Oh, happy day that fixed my choice, On the my Saviour and my God, She often said to those standing by, I am Safe in the arms of Jesus, Safe on His gentle breast. Just before she expired, a sister bent over and asked, Is there anything more I can do for you. The feeble reply was, "No, I am waiting for His chariot wheels." She heard the rumbling of their coming, they did not long delay, and shortly her spirit went triumphantly from earth. We need add no more; though dead, her B's speaks for her. Halifax, Nov. 25, 1875. R. B. RICHARD CAVE. DIED ON Claremont, River Philip circuit, Sept. 18th, RICHARD CAVE, in the 88th year of his age. Bro. Cave was quite near Aylesford, N. S., and while quite young moved with his parents to Horton. Here he resided until he was nearly forty years of age, when he moved to the County of Cumberland, where he lived until he was transferred to the land of the pure and good. He was converted to God under the labors of the Rev. Wm. Bennett, and he became at once a member of the Methodist Society. The profession then made was constantly maintained, by a uniform Christian life to the end. His religion shone in the family circle, and his effects are now seen in the fact that all his children are closely attached to that Church of which he was for over fifty years a worthy member. For class and prayer meeting were by him highly prized. And his life, he was rendered unable to enjoy the means of grace, in consequence of infirmities which frequently accompanied old age, yet in his lucid moments and even sometimes amid the wanderings of his mind, he experienced firm trust in the Saviour, thus evincing that the religion of Christ had become deeply imbedded in his soul. River Philip, Nov. 1875. W. A. ON Friday evening, Nov. 5, Mrs. ISABEL DARRIEL LIGHTBOURNE, of St. David's Island, Bermuda, went triumphantly to her rest in heaven. She was at the ripe age of 77 years, and her Christian experience and graces had attained a maturity which was the result of many years of

MISSIONS.

The General Treasurers have paid the first instalment of the grant to the Nova Scotia Conference. To enable them to meet the claims of the brethren in missions by successive instalments, the sums collected in the several circuits must of necessity, be at once remitted.

PREACHERS PLAN, HALIFAX.

Table with columns for time, location, and preacher name. Includes entries for Brunswick St., Grafton St., and others.

New Books and Arrivals

- List of books including 'Short Studies on Great Subjects', 'The Practical Philosopher', 'The Suffering Saviour', etc.

New Prize Books FROM THE AMERICAN PRESS.

- List of prize books including 'Handsome bound. The greater number of those are marked 20 per cent below THE AMERICAN RETAIL PRICE.'

MARKET PRICES.

Table of market prices for various goods like Butter, Fiskins, Mutton, etc., with columns for Halifax and St. John.

MARRIED.

At the residence of the bride's mother, Nov. 23rd by Rev. J. R. Hart, Mr. Wm. H. Mills to Miss Susan E. daughter of the late Mr. Abijah Parker.

DIED.

Suddenly, at Armstrong's Corner, Peterborough, N.B., on the 26th ult., on the death of the late Robert McKim, aged 88 years.

HARPER'S WEEKLY, ILLUSTRATED.

Notices of the Press. Harper's Weekly is the ablest and most powerful illustrated periodical published in the country.

SMITH BROTHERS, 150 GRANVILLE STREET. 150 Fall Stock Complete, WHOLESALE. RETAIL. In this department our Stock embraces VERY CHEAP GOODS ALL COUNTRY BUYERS INVITED.

Victoria Steam Confectionery Works, WATERLOO STREET. We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS.

J. R. WOODBURN, (dec. 15) H. P. KERR. MILLINERY, MILLINERY, At 150 Granville Street. STRAW & TUSCAN HATS.

MAIL CONTRACT. SEALED TENDERS, addressed to the Postmaster-General and marked 'Tenders for Mail Service' will be received at OTTAWA, until 12 o'clock, noon, on Friday, the 24th December next.

BRIDGE WATER AND SHELBURNE. The conveyance to be made by Vehicle, drawn by not fewer than two horses.

INTERCOLONIAL RAILWAY. Northern Division. Accommodation Train. Connecting at Moncton with the Through Express Train between Halifax and St. John.

Government House, Ottawa. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL. On the recommendation of the Honorable the Minister of Customs and under the Provisions of the 8th and 54th sections of the Act passed in the session of Parliament of Canada, held in the year of Her Majesty's reign, chapter 6th and entitled 'An Act respecting the Customs.'

CUSTOMS DEPARTMENT, OTTAWA, Nov. 29, 1875. AUTHORIZED Discount on American Invoices, until further notice, 12 per cent.

POST OFFICE, HALIFAX, N.S. 27th NOVEMBER, 1875. NOTICE. On and after the 2nd December the Mails for the United Kingdom, by Canadian Packet, sailing from Portland, will close at this office on THURSDAY, at 4.30 p.m.

PER CASPAIN EIGHTEEN DOZEN CHIGNONS, All new Styles. NINETEEN DOZEN HAIR BRAIDS, Superior to any previous order.

NEW MUSIC BOOKS, GEMS OF ENGLISH SONG. Brought out in anticipation of the Holiday Season now approaching, this new and superior Book of Bound Music is attracting much attention.

CHROMO GEMS

AMERICAN SCENERY. Each set contains six views. Size of each 5 by 7, mounted on white board 10 by 12. Per Set \$2. Six Views in the Yosemite Valley, No. 1. Lake Winnipisseege and Neighborhood, No. 1.

PRANG'S CHROMO. No. 5. Scripture Texts, modern church style, plain black, 10 cards, 10 cents. No. 6. Scripture Texts, medieval style, 10 cards, 10 cents. No. 7. Sunday School Gems, 10 cards, 10 cents.

FLORAL MOTTOES. Mottoes inscribed upon bands, shields, etc., surrounded by flowers, ferns and leaves. Size in Mat. 17 by 11. \$1.50 Each.

ALBUM PICTURES. These pictures, of the usual size of art photos, are put up in envelopes of twelve different cards each.

MOTTO CARDS. Size 7, by 20. 75 cents. Size 8, by 22. 75 cents. Merry Christmas. Size 7, by 21. 1 each.

SIXTEEN DAY SCHOOL MOTTOES. Size 13, by 6, in one color, 1 per set, in one color and gold, \$1.50.

THK BEATITUDES OF OUR LORD. Size 17 by 24, \$1 each. We allow a very liberal discount on these pictures to schools or when sold in lots. They can be sent cheap by mail. Prang's Goods always give satisfaction.

Vertical text on the right edge of the page, including 'ROOM', 'CATIONS', 'D.K.S.', 'COUNT', 'AGAINST', 'tabi'.