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The Wesleyan.

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THE "WESLEYAN"

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FROM THE PAPERS.

"I like the itinerant system, but the longer I live the more I am convinced that it takes religion to run it."—Cor. Nashville Advocate.

The Irish Evangelist states that Bishop Simpson's address at the Christian Convention in Dublin kindled an unmistakable enthusiasm which the chairman could hardly repress.

A Philadelphia debating club having decided the question, "Do surprise parties surprise?" in the negative, will begin next week on the question, "Do donation parties donate?"

When a clause forbidding Americans to engage in the opium traffic in the Chinese Empire was put in the lately formed treaty, a Chinese official of high rank said "that clause is according to the religion of Jesus."

The operation of the Sunday Closing Act in Wales brings a number of people to places of worship now who used to spend most of the sacred day in the public-house, on one side of the counter or the other.

The English Liberation Society has issued a circular for a new campaign, in which the opinion is expressed that the present is a favorable time to press the question of Dis-establishment, with a view of inciting Parliament to action.

Superintendent Luckey, of Pittsburg, has judiciously recommended that each alternate Friday should be designated as "Author's Day" in the public schools, the afternoon to be spent by the pupils in reading and reciting from the writings of some standard author.

It is a significant fact that the tide of emigration is to Protestant countries. There is not a heathen or Catholic country in the world that is drawing to it population from other lands.

Bishop Barclay, of Jerusalem, has passed away, after a short time in the episcopate. He was appointed by England. The nomination of his successor falls to the Emperor of Germany, which unites with England in supporting the bishopric.

H. B. T. Strangeways, understood to be connected with South Australia, writes to the London Times respecting the rumor that the Queen was about to confer hereditary honors on the wealthy colonists, that any attempt to create in the colonies an hereditary aristocracy would be strongly disapproved by the great body of colonists.

A Church reports to a Baptist Association that it has no Sunday-school and no prayer-meeting—which greatly pains us. It also reports a constant loss of members, which somewhat relieves our pain, as it affords ground to hope that the Church will die out by and by, and give place for a better one.

It is the American Baptist Flag which prints the following editorially without a word of disavowal of the mean spirit of proselytism which it breathes: "The Methodists are pioneers for the Baptists. It is safe to conclude that, with proper treatment, more than half the Methodists could be won over to the Baptists."

An Indian correspondent of the London Record laments that Ritualism and sacerdotalism are sapping the very life of the English Church in India. He points out that hundreds of Churchmen in Calcutta, at the recent census, enrolled themselves as "Protestants," in solemn protest against the errors which are driving them out of the Church of their fathers.

A case of "Boycotting" is attracting some attention in Somersetshire. A Dissenter residing at Wells hired a house in a country parish, through an agent. A few days later he was informed that the landlord declined to ratify the bargain, as "it is the wish of the vicar that I should not let the house to a Dissenter, he not liking to have dissenters living near him, and I have promised him that I would not let it to any Dissenter."

The students of the University of Indiana, at Bloomington, elected Bob Ingersoll Commencement orator, but the Faculty declares he shall not speak at the University, and the students threaten to hire a hall. Moral: Stand by your own Christian schools.

The Interior, of Chicago, says, in speaking of the two independent churches in that city—that of Prof. Swing and of Dr. Thomas—that Dr. Thomas will scarcely be able to sustain his enterprise. His sermons are too much in regulation pattern to stimulate and sustain popular curiosity and interest; but Professor Swing manages to turn off an elegant essay each week on some topic which is of present interest, or which the originality of his treatment and the beauty of his rhetoric render interesting.

At a meeting of the Evangelical Alliance at Wesleyan Hall, June 27, 1881, Father Gavazzi asked for a communion service from the clergy of Boston. In response to this appeal a handsome tankard, cups and plates have been purchased by subscriptions from ministers of different denominations. The inscription is—"Free Church of Italy, worshipping at Rome. From the Evangelical Pastors of Boston and Vicinity, 1881." The set will be forwarded at once to its destination.—Zion's Herald.

The Bishop of Truro, speaking at the Cornwall Diocesan Conference on the lack of mutual confidence in the Church, said confidence had been shaken, whether justifiable or not; it was no use denying that dissensions existed. Never, he supposed, since England possessed a judicial system had there been such a perpetual murmuring against decisions and sentences, such a rustle of petitions, and ring of protests to every authority which can be protested to or petitioned against.

A Northern editor of a Church journal is sniveling about a certain instrument—"a terror to evil-doers"—carried in our satchel to the Rocky Mountains. When years ago certain hysterical spinsters, male and female, lifted their hands in horror at Bishop Pierce girt with a revolver, and taking the overland route, the wise traveler asked them to tell how he or the gospel would be benefited by an Apache rudely removing the fore hair from his apostolic cranium. The Bishop put on fresh caps and moved on.

Lord Carlingford, in recently distributing prizes to some successful candidates in the Oxford local examinations, advanced very revolutionary opinions in regard to the maintenance of caste in the British schools. He thought that different classes might very well send their children to the same schools provided the schools were good. He saw no reason why children up to a certain age should not sit together on the benches of the same elementary school. This is enough to make the British lion roar again.

In the Central Presbyterian Church, Buffalo, N.Y., small boxes with a slit in the top and glass in the sides, are fastened to the backs of the pews. Before the sermon the pastor steps to the desk, and after repeating 1 Cor. xvi. 2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come," says, "Let us further worship God by contributing to his service." Then is heard all over the house the dropping of the change into the boxes. It requires but a minute.

A Hong Kong despatch of Oct. 15th says:—A Woman's Hospital was opened at Tientsin, on the 8th instant, in the presence of Chinese officials. Angell, the United States Minister, delivered an address. Miss (Dr.) Howard, an American Missionary, who was instrumental in the cure of the wife of the Viceroy when her life was despaired of by all Chinese medical attendants, is in charge of the hospital. This, and another in Peking, are solely due to the influence of Miss Howard. Foreign medicines in China are now in great vogue.

The tendency of church fairs and suppers and strawberry-festivals for the purpose of raising money for church work is to produce Christian selfishness if such a term may be used. The people purchase pleasure, all love for giving to the Lord is lost, and charity cut up by the roots. Let all the members of our churches be trained even from childhood, to give to the Lord from the love of it, and they will receive a rich blessing on their own souls; and the church, all the money needed to carry on her legitimate work.

The Churchman is in agony because the Methodists of the world have had the presumption to hold an ecumenical council. We faintly detect in its hysterics a suggestion that all Christians are necessary to a real ecumenical. Well, the Methodists are ready for one. Will the small body which The Church-

man represents come in and take its little place down under the gallery or in a corner beside the organ? We sadly fear that The Churchman's people would insist on occupying ten seats apiece and keeping all the rest of us out-of-doors.—N. Y. Methodist.

The death is announced of the Rev. Tresham D. Gregg, D.D., of Dublin, in his eighty-second year. He was eminent as a scholar, author, divine, orator and polemic, and in later years he acquired fame as a dramatist. He believed that death has no place in the present dispensation if people would only have faith, and he often declared that he should never die. With all his faith, physical vigour, and material buoyancy of spirit, the kind hearted and scholarly man has passed into a higher and happier condition of being.

METHODIST WORK IN ITALY.

The Civiltà Evangelica of September 28th contains the following account by Signor Luigi Capellini, Minister of the Military Church in Rome, and colleague of Mr. Piggott and Signor Sciarelli, in which Capellini relates his operations this year among the camps and quarters of the Italian army, assembled for autumn manoeuvres on the scene of one of the most famous victories of Hannibal.

Ever since last March, says Signor Capellini, I was aware of the intention of the War Office to conduct great manoeuvres on the plain by Lake Trasimene, near to the city of Perugia. I spoke to certain ladies, benefactresses of the work among the soldiers, and wrote to others, telling them of a plan I had formed for the summer. The ladies, pleased with the design, encouraged me by their language, and provided me with all I wanted for my expedition. I was thus enabled to procure two thousand New Testaments, two thousand portions of Scripture, one hundred Bibles, and four thousand religious books, of which a great part consisted of the works of Desanctis, received from the Rev. Dr. Stuart.

On reaching Rieti I found the regiments belonging to the garrison of Rome, and it would be needless to tell how old acquaintances, friends and brethren acted on seeing me. After a long and fatiguing field-day, all the troops were now resting to recover their exhausted strength; and as my vehicle had to drive through the midst of them I was soon recognized, and was greeted with long-continued cheers, which lasted till I had to stop. When I had opened my trunk, and made the carriage go at a slow pace, I began distributing Testaments and portions, books and tracts, right and left, along more than a mile and a quarter of road.

In all the various quarters of the camp at Spoleto some favored the distribution and helped it on, while others hindered it with all their might. Sometimes when I came to the corner of a camping-ground—where there was already huxters, fruit-sellers, and so forth—my presence would be treated as suspicious, but when once a few Testaments, tracts or books had got among the ranks of the soldiers, and the name of the giver was circulated among the tents, there came a crowd which increased and importuned around me. Some officers, seeing this unusual motion, came up looking at me, examining me, and putting questions. They took books and opened them with an air of mystery, hoping to find something to warrant them in stopping the distribution. An idea which God had given me saved and protected the distribution of the Word.

Indeed, some officers, recently promoted, who formerly, when non-commissioned officers, had been quartered in Rome, and had there attended our evening schools and evangelical meetings, seeing my name remembered me with interest, and, showing me the greatest attention, certified me with flattering words to their superiors, who all gave me permission to distribute, to speak, and even to ask the soldiers to enter into correspondence with me, after my return to Rome. The hand of the Lord did help me, and I heard His voice saying to me: 'I will never leave thee; I will never forsake thee.' While the soldiers withdrew into

their tents to read the books they had got, conversation on religion between the officers and me became animated. After a long time one of their number, who heretofore had never spoken a word and who had declined to accept a Bible, all at once said: 'But these are heretical books.' 'On the contrary,' I replied, 'they are Christian books.' The officer, hereupon, looking somewhat embarrassed, added, 'But what may your opinions be?' 'We,' I replied, 'believe that we can be saved only by the merits of Jesus Christ. We do not believe in the Romish priesthood, because Christ is for ever the only true and eternal Priest. We believe that there is one only mediator between God and man—the man Christ Jesus. We seek a salvation which is freely given, and not one which is sold for ready-money. We believe that we are redeemed, regenerated and saved by the blood of Christ shed upon the cross, the true laborum, or banner of redemption and liberty. We believe only in one Teacher, one Master, one sole Infallible, and He is Jesus Christ.'

The officer, hearing this and more from me, appeared serious and impressed; and, after a moment or two, reached out his hand, and taking a Bible, said to me: 'Have you more of these books? Have you given any of them to my company? I promised him soon to return with books, so that his men might also have the precious volume to read. Any one may guess whether I did not speedily return with the books, and whether I did not make use of the opportunity which the Lord thus offered me to speak of the Gospel in a new field.

The day following, the troops were marched for field-exercises, and I, with the evangelist Carnevali Filippo, hired a carriage to follow them, but the ground becoming rough, we had to quit the vehicle and follow on foot. When the hour came for repose, I set to work speaking of heavenly things with some of the men, and in the meantime my assistant went to distribute books among the bandmen of a certain regiment. His efforts were not opposed; on the contrary, the soldiers, like men hungry or thirsty, closed round him to receive the precious gift, and affectionately pressed the hand of the giver. But afterwards the envious and crafty devil came into the field that had been sown to scatter tares. The bandmaster, seeing the books in the hands of his subordinates, no sooner had assured himself that the person who gave them was out of the way, than, seized by some scruples, he ordered all the men to give up the books; and causing a deep pit to be dug at the foot of a tree, he buried them. The men were greatly vexed and thought of resisting, but the menacing shadow of military discipline deterred them. And they, like Reuben, when he pondered how to save Joseph from the pit, tried to devise a way to save the buried Bibles. But that was almost impossible; for, once marched to their camp, the distance was so great as to forbid a return to that spot. Meanwhile we, having finished our operations in another quarter, were making for our carriage. But a certain feeling prevented me from setting off, and indeed made me go backwards to see if the soldiers were reading the books, with any attention or relish. It was Providence that moved me to this step. No sooner was I recognized than some bandmen privately came to tell me of the vandalism of their bandmaster, describing to me the spot where their books were buried. At the end of a considerable march and some effort, we reached the place described. We dug away carefully, and soon began to pull out the volumes full of earth, and often with the leaves torn by the tools used in burying them. Then we returned to the camp, where we were awaited by the men with feverish anxiety. When they saw us coming back with the books which had been theirs, they raised a cry of joy. I gave back to each soldier his own book, and they, having cleaned and reclaimed them from the dirt and earth, put them in their pockets and set off well pleased. At this sight, I thought of St. Paul's words: 'We may

boldly say, The Lord is my Helper, and I will not fear what man shall do unto me.'—W. M. Maguire.

HOLINESS OF CHARACTER.

It is not a mere impulse. It is a deep, abiding life within, a standing of spiritual maturity, that gives promise of still greater advancement in whatever things are pure. Habitual strength is its chief characteristic—strength to wait upon God, as well as to perform his assigned tasks. Holiness of character includes purity of heart; but it is more than this. It is the experience of ripeness, "the full corn in the ear." It seldom is found in the earliest periods of discipleship. Time is usually one element of such attainments; here, as in the physical world, harvests of grace require the antecedent conditions of growth. The Holy Spirit produces his perfect fruitage in the soul, "love, joy, peace," etc., while the storms beat around, or the absence of moisture upon the external surface forces the roots to seek a deeper hold upon the hidden sources of supply. How many mistakes are seen just here. The Christian, hitherto weak and worldly-minded, has been brought to see his privilege of the fullness. He claims the meritorious sacrifice by faith, and is brought into a large and wealthy place. His experience of the cleansing blood is genuine; a wonderful uplifting has really transpired; a new vision is his gift: a new power to believe all that God hath spoken. He may well rejoice. Many a soul has discovered in such an hour the path of duty, so long obscured from his certain view. Self has been so fully subdued, and Christ has come to be so pre-eminent, that the entire being exalts to know and do the divinely-revealed work. We believe that thousands are entering upon this blessed new life in these latter days. Never could we by any word depreciate that holy baptism of fire.

But, now, this is not that holiness of character of which we speak. There is a distinction to be made between purity and maturity. The latter always contains the former; but the former is often seen without the latter. "Spiritual babes" have an experience of cleansing. Let such be encouraged to confess their Lord. In view, however, of the tests that await them, and the possible ripeness of these newly-implemented graces, let that confession be made with becoming modesty. Especially let the soul, thus made perfect in love, be encouraged to submit to God's method of advancement. Every thing depends upon this. If the impression is received that this experience is not preparatory to something better, but is already perfect, in the sense of a final work, then the soul occupies a position of extreme peril. Pride and self-sufficiency will very probably displace that humility which should become the soul's permanent vesture. Holiness of character, therefore, should be the aim of souls. And such is our blessed privilege, that this experience may be more and more rich, as we proceed along the King's highway.

CHRIST'S SERVICE AND OURS.

Oh what a picture of devotedness does His lowly service present to us! Look at Him beginning His course, knowing each sorrow that was to befall Him; foreseeing the whole course of rejection, and the shameful end of His pilgrimage; rejected, when He would minister blessing; misunderstood, when He gave instruction; suffering not merely at the hands of enemies, but more acutely from those around Him; to them alone He said, "How long shall I suffer you?"—rejected, misunderstood, suffering. He goes forward without the slightest faltering. He never stops for a moment in His devoted service to all around Him. To the very end of His course, as at the beginning, He is the meat of all who need and will accept Him. We think when trouble or sorrow comes upon us, that it is time to care for ourselves. Not so Jesus. We think there must be a limit to our self-sacrifice. Not so our blessed Lord. We think that our interests, our credit, or at least our

life, must not be touched or endangered. We think when our kindness is rejected, we need not repeat it. We think our times of rest and relaxation are our own. Oh, how unlike to us in all was our blessed lowly Master! Oh, how far above us, in all things! Nothing moved His steadfast heart, or turned Him from doing good. In vain was the stupidity of His disciples, the rage of His enemies, or the craft of Satan. Jesus never wavered nor hesitated; His course of self-surrender was complete.—Jokes.

NORTHERN EUROPE.

Bishop Peck, who has lately visited the Methodist Conferences in Northern Europe, writes thus of that part of the continent: "But really the strongest obstacle is yet to be named. The people are all taught from infancy that they are made Christians by baptism—Romanists, high Episcopalians, and Lutherans, all teach and thoroughly believe in baptismal regeneration. However wicked or grossly immoral a man may be, he instantly resents the intimation that he is not a Christian! Has he not been baptized? And they have all been confirmed and have gone to the sacrament of the Lord's Supper, and either the bread and wine, or wine and water, as they verily believe, of the actual body and blood of Christ! And all this repeatedly; and will you dare to intimate that such a man, though a drunkard, or gambler, or libertine, is not a Christian? I tell you this arch heresy that baptism is an indispensable and inevitable saving grace, and that the actual Christian state is to be developed by constant attention to the sacrament of the Lord's Supper, administered by a regularly authorized priest, is everywhere in Europe, and excepting Jews, infidels, the Baptists, Methodists, and a few others, pervades all classes, not as a superstition, but as an unquestionable reality. All this must be overcome by true evangelical Christianity. The first form of successful conviction, leading to true conversion, must be doubt as to the genuineness of sacramental regeneration, and the next a clear understanding of personal guilt for sin which will throw away the cherished errors of a life-time, to find a Saviour from guilt and hell. A hard thing to undertake; and yet we and our brethren of other spiritual Churches must reach this result, through the truth and the power of the Holy Spirit, or fail. Add now only that we are met here and there, as in Saxony and the Palatinate in Germany, by laws called into requisition against us which absolutely forbid us to preach or pray or sing in any assembly, and you will understand what is meant by my saying this is a hard field to conquer."

"BIBLE FIRST, PAPA."

"About forty years ago, a Christian man sat at his fireside in Philadelphia. Near by him, playing on the floor, was his only child, a beautiful little boy. It was early in the morning. The day's work had not yet begun; and waiting for his breakfast, it may be, the father took up the daily paper to read. The boy at once climbed into his lap, snatched away the paper, exclaiming, 'No, no, papa! Bible first—Bible first, papa!' That lesson taught by a little child, was probably a turning point in the life of that man. Death soon came and tore away the sweet little preacher, but his morning sermon was never forgotten. The business man, in his loneliness and sorrow, went forth to do his work for Christ. 'Bible first, papa,' was ever ringing in his ears. It became the motto of his life. He was exceedingly prosperous in business. Wealth accumulated; business increased; friends multiplied. But uppermost in that man's heart was the precious word of God. He read and studied it. As teacher and Superintendent in the Sabbath School, he taught it. He did more than this—he practised its precepts. The gentleman referred to was the well-known locomotive engine builder, Matthias W. Baldwin, of Philadelphia. Would not the child's cry, 'Bible first,' be an excellent motto for every Sunday School teacher in the land?—S. S. Times.

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OUR HOME CIRCLE.

EVENING PRAYER.

I come to Thee to-night, In my lone closet, where no eyes can see, And dare to crave an interview with Thee, Father of love and light.

THE "WILLIES."

At the meeting of the Evangelical Alliance, last month in Liverpool, G. B., the Rev. Charles Garrett produced an impression not soon to be forgotten by the relation of this sad incident in the history of an English Methodist home:

I was the other day in a beautiful residence where I have often been entertained before. There was a large gathering of friends, for this family I knew had been prominent for their hospitality. I knew that total abstinence had not been smiled upon there, but I was astonished when I sat down at the table to notice that there were no wine-glasses. I almost took it as a compliment to myself in my foolishness; but whispering to the lady, I said, "I see no wine-glasses here—are you teetotalers for the day because I am here?"

when he saw the state he was in. We carried him up stairs and laid him down upon the bed, and after a moment's pause he said, 'Father, the drink has killed me. 'No, my boy,' said his father, 'we shall bring you round yet.' 'Never, father—God be merciful to me a sinner,' and his head fell back and there was an end of our boy in this life.

WHAT A PAIR OF SLIPPERS DID FOR INDIA.

A TRUE STORY.

It was a sultry afternoon in India. The wife of a missionary sits quickly plying her needle with busy fingers, quietly bringing to completion a pair of slippers she is working for her husband. Although the pattern is so intricate and the execution so skillful that they would seem to demand all her attention, her mind is rather occupied with thoughts about the multitude of high-born women in that land of roses, whose condition is worse than that of convicts in our state prisons.

And so she sits busily working, fast completing the gift she designs for him she loves; rejoicing and thanking God that her lot has been so blessed, that she is enabled to aid her husband in his work—that she is permitted to stand fast in the liberty wherewith Christ makes His people free, untrammelled by false religion and social propriety.

The last stitch is taken, and she is resting with a quiet contentment in regard to her own condition, and in fancy dwelling upon the comfort her little gift will afford her husband, when the door opens, and in walks a babu, or native gentleman, one of her former pupils. He picks up the slippers and is lost in admiration. He had never seen the like before. A woman made them, worked them out stitch by stitch, and did it all with that marvelous, magical instrument, the needle!

"Babu, would you like your wife to learn how to make you a pair of slippers?" The thought flashes through her mind like an inspiration from on high. "If you will let me, I will come and teach her." The idea takes him. She lends him the slippers, and he hurries away home. They are shown from one to another. The story is told of their being made by a woman, and by means of a little instrument they had never seen, and of whose virtues they were utterly ignorant.

So they talk it over; this one's mother-in-law, with that one's mother-in-law, and so on until the consent of all has been gained, even the wife of the old patriarch of the family, whose will is the ultimate law respecting everything that transpires in the zenana, or woman's apartment. The missionary lady is invited to come and teach the ladies in that home, and soon they have become familiar with the powers and mysteries of the wonderful

needle. Quick to learn, they soon have achieved results which do credit to their teaching and skill. Babu So-and-So takes the pair of slippers his wife has embroidered, and shows them with justifiable pride to Babu Thus-and-So. He in turn shows them to the ladies in his house, and they know that they can learn just as well as the ladies in the Babu So-and-So's zenana, so why not let the missionary lady come and teach them? She is invited; she comes; they learn quickly; and so the work spreads. A pair of slippers opened the doors upon the most heart-grinding captivity practiced in the world. A pair of slippers has been the instrument of letting in a ray of light upon thousands, who for ages had been sitting in the darkness of the shadow of death.—Gospel in all Lands.

THE HABIT OF UNTRUTH.

Some men seem to have a constitutional inability to tell the simple truth. They may not mean to lie, or to tell an untruth; but they are careless—careless in hearing, careless in understanding, careless in repeating what is said to them. These well-meaning but reckless people do more mischief than those who intentionally foment strife by deliberate falsehood. There is no firebrand like your well-meaning busy-body, who is continually in search of scandal, and by sheer habit misquotes everybody's statements.

This carelessness is a sin of no small magnitude. A man's duty to God and to his fellows requires him to be careful; for what else were brains and common sense given him? Of course that other class, the malignant scandal-mongers who take a fondish pleasure in promoting strife, who deliberately garble men's words and twist their sentiments, is in the minority, and people have a very decided opinion regarding them. Most men misrepresent because they don't seem to think that care in speaking the truth is a pre-eminant duty.

The effects of this careless misrepresenting of others are seen everywhere. Its effect on the individual is to confirm him in a habit of loose, distorted, and exaggerated statement, until telling the truth becomes a moral impossibility. No other thing causes so many long standing friendships to be broken, so many dissensions in Churches, so much bitterness in communities, and so much evil everywhere. It is an abuse that calls for the rebuke of every honorable man—a rebuke that shall be given not only in words whenever occasion demands, but by example. The Persians were said to teach their youth three things: to ride, to draw the bow, and to speak the truth. A little more instruction on this latter head would do no harm to our advanced civilization.—Examiner and Chronicle.

PUBLIC SPIRIT.

There is no point at which personal meanness betrays itself so strongly and surely as it does when brought into relation to schemes of public improvement. Set a subscription paper going through a community, to raise money for some public object, and it will usually sift out the mean men as certainly as a screen will sift the dust from a bushel of coal. We have a great many men who are not stingy with their families, who are by no means parsimonious, yet who have insuperable objections to giving away anything that does not minister directly to their personal comfort or gratification. A church is wanted or a public library, or a park, or something else for the common benefit, and the want and the effort to meet it furnish a very reliable test of the character of those appealed to. We have rich men in every community, so notoriously stingy, and so unfriendly to all schemes of public improvement, that they are not even approached for a contribution. On the other hand, we have men in every community who have what we call "public spirit." Nothing that can minister to the general good ever receives a cold welcome from them, or a nigardly response to its appeal.

Very few men are so stolidly selfish that they cannot see that membership in a family involves certain duties toward the family—support, protection, mutual assistance. The head of a family—no matter how selfish and stingy he may be—recognizes the fact that he owes to that family shelter, sustenance, clothing, education, etc. Very few, too, fail to see that, as citizens, they owe certain duties to the town they live in, to the State, to the nation. They pay their taxes and expect to pay them. It cannot be said that they always do this willingly or honestly, but they know that they must pay something for the laws that protect them, for the roads

that give them passage across the country, and for the support of the Government. As heads of families and citizens of the State, they apprehend the fact that they owe duties whose fulfillment costs money. What is necessary beyond this is that they should see that membership in a social community involves duties just as really and distinctly as family ties or citizenship. No man can belong to a social community—as all men do who are not hermits—without having imposed upon him a great many duties. He owes it to that community to make it, so far as he can, intelligent, comfortable, respectable. There is no wise scheme of improvement to which he does not owe his support and encouragement; and he cannot turn his back upon any such scheme without a failure in the offices of good neighborhood, or without convicting himself of a mean selfishness that is disgraceful to him, and to the family and town to which he belongs.—Dr. Holland.

A MOTIVE.

Some trifling act of small self-sacrifice— Large to her littleness—the child had done, Then sought reward in smile of mother's eye's. These eyes grew dim, and this the praise she won: "You have pleased God, my child!"

I SHUT MY EYES.

A young man, a member of a Christian church, with a good salary, said to me one day, "I shut my eyes to these appeals for money which are constantly coming before me." "Yes," I replied, "I know there are many who do so, but it may cost them more in the end to shut their eyes and ears to the cry of the destitute than it would if they gave to every needy case. There is an eye which is never shut, and the ear that heareth the cry of the needy may be closed to the cry of him who hardens his heart to the cry of the poor. By the way," I said, "do you smoke?" "Yes," he said, "a little, I like it." "How much may you spend on this pet pleasure of yours?" I asked. "Well, I am very moderate. I only have one cigar a day, except Saturdays, when I often have two; and sometimes I give away as many as I use for myself." "And what is the cost of each cigar?" I asked. "About threepence, as I don't use the common sort." "Well," I said, "that is at least two shillings per week for yourself. And you say you give away as many as you use for yourself; that makes four shillings a week. And how much does your drink cost you?" "Well, I never kept an account," he said, "but I have a bottle of stout for dinner, and often one for supper, or a glass of spirits and water; but I am very moderate." "So then, at the lowest calculation, you are and spirits cost you nearly five shillings a week, besides what you have with company?" "Yes," he said, "and I think that is very low." "How much do you give to the gospel?" "Well, I have a seat in the church, which costs me three shillings a quarter, and I give a trifle to the quarterly collections." I said, "In these two items alone you spend over twenty-two pounds a year on that which is very questionably of any real good to you. But do you ever think of the reckoning day, when all that you have spent upon your self and self-gratification will be arrayed before you, and before God?" "But can't a fellow do what he likes with his own?" he said in a tone of half-anger. "Yes," I said, "if he has anything of his own. It is written of true Christians: 'Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.' And there are two persons for me to please, and only two. First, my life-work is to please God; and next, my neighbor for his good to edification. And whatever liberty I have must be used in one of these highways of true holiness. And those who seek so to walk before God, and before men, will have a present recompense and a glorious future reward." "But," said my friend, "if everything we do is to be done according to these two rules men and women would cease to be sinners—they would be angels, and it would be heaven upon earth." —George Brealey, in "Word and Work."

OUR YOUNG FOLKS.

WATCH YOUR WORDS.

Keep a watch on your words, my darlings, For words are wonderful things: They are sweet, like the bees' fresh honey— Like the bees, they have terrible stings: They can bless, like the warm, glad sunshine, And brighten a lonely life; They can cut, in the strife of anger, Like an open two edged knife.

Let them pass through your lips unchallenged, If their errand is true and kind— If they come to support t'ie weary, To comfort and help the blind; If a bitter, revengeful spirit Prompt the words, let them be unsaid; They may flash through a brain like lightning, Or fall on a heart like lead.

Keep them back, if they're cold and cruel, Under bar and lock and seal; The wounds they make, my darlings, Are always slow to heal. May peace guard your lives, and ever, From the time of your early youth, May the words that you daily utter Be the words of beautiful truth. The Pansy.

WEBSTER, CHOATE AND SUMNER.

Thirty years ago, when a student of Amherst College, I remember going over with several of my classmates to Northampton, where Daniel Webster and Rufus Choate were the opposing lawyers in the great Oliver Smith will case. I shall never forget the impression made by the great contrast between the manner and gesticulation of these two distinguished pleaders in their closing arguments. The courtroom was crowded almost to suffocation, and the immense interest involved, together with the high reputation of the opposing counsel, combined to excite the attention and interest of all to a remarkable degree. Webster's gestures, as well as his words were comparatively few, but weighty, massive, the very embodiment of dignity and conscious strength. Most of the time during his half-hour argument he stood perfectly motionless, his body slightly bent forward and his hands behind his back.

Choate spoke for nearly two hours in a manner the very counterpart of Webster's, and yet equally appropriate to the speaker's individuality. He was all alert, every vein swelled to fullness, every muscle at its utmost tension. He rose toward the jury and retreated. He rose on tiptoe, and several times in his excitement seemed to spring up entirely off his feet. He ran his long, nervous fingers through his dark curls, and anon shook them in the air above his head with so swift a motion that they seemed to run into each other like the spokes of a spinning wheel. His plea lasted two hours. The day was hot, and when he had concluded he sank into the arms of his attendants in a state of perfect exhaustion and was borne out into the lobby like a corpse. The excitement in the court-room was intense, but Webster's calm, stern logic carried the day over Choate's brilliant and fiery rhetoric. The verdict was for Webster and the will.

One word concerning the gesticulation of Charles Sumner. He was always dignified and self-possessed, and in his movements as well as his words, always conveyed the idea of deliberation and scholarly culture rather than of that spontaneous warmth and impulsive feeling which is most apt to stir emotion in a hearer. But he had one gesture which he used not often, but always once or twice in his great speeches, one which never failed to send the blood thrilling to my temples; and I noticed that it had a similar effect on many others. He raised his hand higher and higher, with appropriate gesticulation, while building a climax, and when he came to cap it he rose on tip-toe and thrust his hand up into the air with great force and with a look of exultant triumph. It was magnificent. It fitted the subject and the man.—San Francisco Bulletin.

There is in Roumelia a valley known as the Kezanlik, entirely given up to the rose culture. During the flowering season it is from the top of the hills on either side one mass of flowers. So saturated is the air with the perfume that it clings to the hair and the clothes, and the scent remains for days on the latter. The essence sells wholesale in Paris at 1,500 and 2,000 francs the kilo, and is retailed at 5,000 francs and over.

BISHOP BOWMAN'S LETTER.

If you will look at your maps you will see that Japan lies east of China, and is composed of four pretty large islands, with a great many small ones. Hundreds of these are so small that they are not marked on the maps. Until about twenty-five years ago but little was known of the Japanese. Strangers could

not visit them, and they were not allowed to go to other countries. After they had become willing that foreigners should visit their country, it was only to a few places that they would permit strangers to come, and for several years they would not consent that the gospel should be preached anywhere in Japan. Now it is preached in many places, and the Bible in their own language is scattered all over the country. Many day-schools are taught by Christian teachers, and Sunday-schools are found in all the larger cities and in many other places.

The children in Japan are darker and smaller than they are in America. In color they are a chestnut-brown, or more nearly, perhaps, a chocolate color. When little babies they are not so dark. I have seen them often nearly as white as babies at home. But as they get older they grow darker. The climate here is hard on them. The summer is very warm and moist. It seems like living in pretty warm steam. The sun is very hot. It pours down on one until he fairly reels under it. The houses are generally very small, so that the children spend most of their time out-doors. They have no chimneys. When cooking, or in the winter, when trying to keep warm, the people are nearly all the time in a thick smoke. Because of the dampness of the air the winters are quite severe. Hence the children must either suffer outside or bear the smoke in the house. Besides all this, nearly everybody, men and women, smokes tobacco a great deal. The children soon get into this bad habit, and that, I think, helps to make them dark.

There is a great deal of malaria or poison in the air in this country, as there is in low swampy places in the United States. This brings fever and ague and other bilious diseases which tend to make people sallow and dark. The food they eat and the quantity of oil they use in preparing their food help to make them dark. Whatever the cause may be, the children get darker as they grow older.

In their dress, too, they are unlike our children. Many of them run around without any clothing. On special occasions, as when they go to visit, or want to show off a little, they put on their gowns. When they get to be seven or eight years old they generally appear dressed according to the style of their country. The only article of clothing is the gown fastened with a belt. The gown is open in front, and extends to the ankles. It is usually made of very gay materials. When it is quite warm they cool themselves by throwing open the gown or gathering up the skirts over the shoulders. They never seem to have any concern about exposing their persons any more than the cats and dogs on the streets.

The dress of the little boys and girls is very much alike until they get to be eight or ten years of age. Then the little girls begin to take great pride in their "obi." This is a large bow on the back, made by tying up the broad girdle which they wear. The "obi" is made larger and larger as the girl grows older, until at last it is half as large as a great pillow. The "obis" are made of the best material they can afford. Often they have costly needle work on them, and one is frequently worth from fifty to one hundred dollars. This is the article above all others with the ladies, young or old, and they like to display it in public. At first I thought they were large pockets, in which they carried their school books or their sewing. But I soon found they were mere ornaments.

For several years the heads of the children are closely shaved. Sometimes little tufts of hair, about the size of a quarter or half dollar, are left growing on the top or sides of the head. But generally the head is shaved close. After a few years the hair is allowed to grow, and it would do you good to see what great masses of long black hair they have. The hair, next to the "obi" is the glory of the girls. They comb it, and brush it, and puff it, and oil it, and then fasten it up with great showy pins as long as an ordinary table fork. Thus fixed up they go bareheaded. I have never seen a girl or even a woman with a bonnet on. Occasionally they will have a handkerchief or cloth over the head. The men also generally go bareheaded.

The children in this country never wear shoes and rarely stockings. Instead of shoes they have mere straw or board bottoms, with blocks under them to keep them out of the mud, and a small string or strap over the front of the foot to keep them on. Of course they can not walk steadily with such slippers, and they keep up a fearful clattering as they run about. The grown people wear the same kind of sandals.

SUNDA

Balaam whom, who seem to be whatever the once to His home amongst the streams of rise. But the Assyrian tribes down Red Sea. (by that) prophetic with the first regarded the East as a whose course the possible was, i. e. B marks, "a whom the a an amide wald, King that was b late) had i for the Chr for sacrific the same l fue, that p his shield a with this u utrumque either.

SUNDAY SCHOOL LESSON.

DECEMBER 4.

BALAAH.—Num. 24: 10-19.

Balaam is one of those characters of whom, whilst so little is told that we seem to know nothing of him, yet whatever that little is, raises him at once to the highest pitch of interest.

His home is beyond the Euphrates, amongst the mountains where the vast streams of Mesopotamia have their rise.

But his fame is known across the Assyrian desert, through the Arabian wastes down to the very shores of the Red Sea.

He is regarded throughout the whole of the East as a prophet whose blessing or whose curse was irresistible, the rival, the possible conqueror, of Moses.

He was, i. e., Balaam, as an old writer remarks, "one of those unstable men whom the apostle calls 'double minded,' an ambidexter in religion like Redwald, King of the East Saxons, the first that was baptized who (as Camden relates) had in the same church one altar for the Christian religion, and another for sacrificing to devils; and a loaf of the same leaven was our resolute Rufus, that painted God on one side of his shield and the devil on the other, with this desperate inscription, 'In utrumque paratus,' I am ready for either.

The Lord hath kept thee back.—He has deprived you of the best post in my court for the service you have done him.

If Balak would give.—The answer of Balaam seems truly noble, and worthy of being prompted by a better spirit.

He will advertise (advise, or instruct) thee. In the latter days.—Hebrew, literally, "In the afterhood of days," a phrase imputing the time to come, whether that be more or less remote.

Here doubtless it has an extended reach of meaning, embracing the era of the Messiah and his New Testament Church, when the spiritual Israel should waste away the spiritual Moab.

Take up his parable.—That is, began to prophesy, but in a dark and mystic strain. Whose eyes are open.—Opened in inward vision to discern things that were hidden from ordinary beholders.

See the vision of the Almighty.—An ecstatic or trance state is described, in which, as is well known, the external sight is closed, while the internal sight is opened.

I shall see him.—Better, "I see him, though he be not now." Balaam there speaks of what he saw in fact with the bodily eye.

Occasionally andkerchief or The men also aded. is country nervere stockings. ey have mere ms, with blocks them out of the string or strap the foot so keep e they can not such slippers, fearful clatter. The grown e kind of sand-

ed as the representative of the powers of the world hostile to the kingdom of God, and Israel continues to exist in the Church of the New Testament, so the consummation of the fulfillment is to be looked for in the times when the conflict of the kingdom of God with the world will be completed by the victory of the former.

ROOT THOUGHTS.

To be a prophet is a great thing, but to be a loving, fair-minded, consistent servant of God is a greater, yea, a far greater, thing. "Though I have the gift of prophecy," said Paul, "and have not charity, I am nothing," and so should all say.

Balaam was a prophet, but he was not just such a servant of God as would serve for a model of excellence. He had a mind divinely illuminated, but his heart was sordid, corrupt, low.

Men often have their hands full, are overworked with business and drive hurriedly along at it, but they may not be overworked. We cannot always tell when we are overworked. A man does not always know himself, no more than he knows the strain on the main-spring of his watch that will break it.

BREAKING DOWN.

Men often have their hands full, are overworked with business and drive hurriedly along at it, but they may not be overworked. We cannot always tell when we are overworked. A man does not always know himself, no more than he knows the strain on the main-spring of his watch that will break it.

Always stand a wet umbrella with the handle down; one trial will convince you of the rapidity with which it will drain, and your umbrella will last longer if dried quickly.

A Vermont dairy farmer says that when he feeds meal to his cows seventeen pounds of milk make a pound of butter; but when no meal is fed it takes twenty-three to twenty-six pounds.

Grease may be absorbed from a carpet by frequent applications of magnesia or buckwheat flour. It should be sprinkled on the spot, allowed to remain a while, and then brushed off.

The Ploughman says, if the omnium-beser that grows nearest the root be saved every year, an earlier and smaller variety will be the result; if saved near the ends, a larger and later variety will be obtained.

For chilblains, boil one pound of alum till dissolved, place the feet in the water as hot as it can be borne, and keep there till the alum has solidified. Two applications cured the worst case I ever knew. Mine were disposed of effectually at one trial.

There is not a county in any of our Western States in which there is not enough of land left in corners and borders and side-roads through the fields, neglected and waste spots, and sordid treas, that properly cared for would pay all the taxes on all the farms.

To open the mouth while chewing the food, instead of keeping the lips closed; to talk when the mouth is full; to suck up soup from the spoon; to put a knife in the mouth; to bend the head low down over the plate; eating rapidly, or to make any noise in eating are breaches of good manners.

Butter by mail is now sent in Germany directly from the maker's dairy to the consumer's table. Sometimes it is wrapped in parchment paper, and then in common paper. In summer it is forwarded in tin cans, or in small pasteboard or wooden packages made expressly for this purpose.

Mirrors should never be hung where the sun shines directly on them. They soon look misty, grow rough and granulated, and no longer give back a correct picture. The amalgams, or union of tin foil with mercury, which is spread on glass to form a looking-glass, is easily ruined by the direct, continued exposure to the solar rays.

INFORMATION.

FOR SEVERE COUGHS AND LUNG COMPLAINTS. From A. J. Merritt, of Canton, Pa.

At the time alluded to, I was induced to try a bottle of Dr. Wistar's Balsam of Wild Cherry, and can say conscientiously, I believe it saved my life. I was blacksmithing at the time, and often felt pains in my chest and lungs, which the Balsam relieved.

Among the many desirable results of pure blood, are, an elastic step, bright spirits, and clear complexions. The possessor of healthy blood has his faculties at command, and enjoys a clear and quick perception which is impossible when the blood is heavy and sluggish with impurities.

By the use of Fellows' Syrup of Hypophosphites the nerves become reinforced in strength, the stomach is made capable of digesting the food, the food changes to blood, the heart becomes strengthened to pump the blood, the lungs distribute and oxidise the blood, healthy blood displaces unhealthy muscle and tuberculous matter, the patient becomes vigorous, and then by using his constitution as intended by a beneficent Creator, he may live up to the ripe old age, when like the corn ready for the harvest, he drops from the husk.

FARMERS AND MECHANICS.—Provide yourselves with a bottle of Pain-Killer at this season of the year, when summer complaints are so prevalent; it is a prompt, safe and sure cure. It may save you days of sickness, and you will find it more valuable than gold. Be sure you buy the genuine Perry Davis' Pain-Killer and take no other mixture.

DISEASE IN BARN YARD STOCK. Cannot possibly obtain where HARVEY'S CONDITION POWDERS are mixed, according to the printed directions, with their feed. All animals and poultry derive benefit from these great specifics, in both weight and prolificness. No stableman, farmer or poultry grower, is safe without them.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it.

Mr. Solomon Stanley, Misses, N.B., a gentleman of 82 years of age, had long been afflicted with Catarrh until he used Graham's CATARRHINE, less than a box of which cured him and restored his sense of smell that he had lost by that disease more than 25 years previous to using the Catarrhine. 2i

REST AND COMFORT FOR THE SUFFERING. "BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache.

Englishman's Cough Mixture is a positive cure for Coughs, Colds, Sore Throat, Hoarseness, Difficult Breathing, Inflammation of the Lungs, Bronchitis, Asthma, Croup, and all Diseases of the Pulmonary organs.

Englishman's Cough Mixture is a positive cure for Coughs, Colds, Sore Throat, Hoarseness, Difficult Breathing, Inflammation of the Lungs, Bronchitis, Asthma, Croup, and all Diseases of the Pulmonary organs.

PROTECTION ON IRON.—Iron, one of the principal constituents of "Harrington's Quinine Wine and Iron," is so thoroughly protected in the above-named preparation that the above-named preparation in the least degree affect the Enamel of the Teeth, and can be taken with all confidence by any one suffering from weakness, Want of Appetite, Indigestion, Blisters, Pimples, Boils and many other troubles arising from impure or thin blood.

SOFTENING THE EYES.—FELLOWS' GOLDEN EYE OINTMENT is a SURE CURE for Sore Eyes. PRICE 25 CENTS.

HOOPER'S ANTI-BILIOUS PILLS Elegantly Coated; perfectly tasteless; contain no Mercury; produce positive action; act without pain; combination of Vegetable Principles; Unsurpassed testimonials; gratifying results; most surprising cures; always reliable. Should be available by all. PRICE 25 CENTS.

NEVER Since Healing Remedies have been used by suffering man has there been known such absolute Pain-relieving agent as FELLOWS' SPEEDY RELIEF. It Soothes, Heals and Cures.

A GREAT DISCOVERY!

GOLDEN ELIXIR will cure Scrofula, Scrofulous Humors, Tumors, Cancers, Erysipelas, Salt Rheum, Consumption, Rheumatism, Syphilitic Discharge, Neuralgia, Sciatica, Spinal Complaints, Kidney Complaint, Liver Complaint, Ulcers, Old Sores, Pimples on the Face, Ringworms, Catarrh, Indigestion, Costiveness, Headache, Dropsy, Pains in the Side and Back, Faintness at the Stomach, General Debility.

Golden Elixir produces appetite and a healthy digestion, renews the strength, renews the failing power, removes a sensation of fatigue, increases the capacity for mental and physical exertion, produces cheerfulness, gives a coolness and dexterity to the mind, confers freshness, originality and energy on the mental processes, produces sensations of muscular power, and stimulates the nerve power.

PRICE ONE DOLLAR.

SPAVIN CURED.

ST. JOHN, N.B., January 6th, 1880 Dear Sirs: In regard to your favor of a few days ago, I would say: About one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and he became very lame. A friend of mine recommended me to try FELLOWS' LEMMING'S ESSENCE.

I acted upon his advice, and now I am happy to say the lameness has ceased and the Spavin disappeared. I now consider him entirely cured, and would cheerfully recommend FELLOWS' LEMMING'S ESSENCE as the best remedy in the market for all the lameness that horses are subject to.

Yours truly, THOMAS FREY.

RINGBONE CURED.

AUGUSTA, ME., March 8th, 1880. Dear Sirs: I have had occasion to use FELLOWS' LEMMING'S ESSENCE on a horse so lame from a Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure. Respectfully yours, JAMES T. PARKER.

Englishman's Cough Mixture THE GREAT REMEDY FOR CURING Coughs, Colds, Asthma, Hoarseness, Spitting of Blood, Bronchitis, Loss of Voice, Whooping Cough, Influenza, Soreness of the Throat, Chest and Lungs, and all other Diseases leading to CONSUMPTION. It will not make new lungs, but will prevent the disease from spreading throughout the whole substance of the lungs, therefore facilitating recovery.

Englishman's Cough Mixture should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of Consumption; which may be cured or prevented by timely using ENGLISHMAN'S COUGH MIXTURE. It is highly praised by thousands of persons who have tried its wonderful efficacy, and strongly recommended by all as the best medicine ever known for speedily and permanently removing Coughs, Colds, and all pulmonary diseases.

Englishman's Cough Mixture is a positive cure for Coughs, Colds, Sore Throat, Hoarseness, Difficult Breathing, Inflammation of the Lungs, Bronchitis, Asthma, Croup, and all Diseases of the Pulmonary organs.

LAME HORSES. FELLOWS' LEMMING'S ESSENCE will cure Sprains, Ringbones, Curbs, Splints, Swellings, and Stiff Joints on Horses. CERTIFICATE. Spavins Cured. RIVER HERBERT, N.S., June 19, 1880 Messrs. T. B. BARBER & SONS: Dear Sirs.—I have used FELLOWS' LEMMING'S ESSENCE for Spavins and found it a perfect success. It is a sure remedy if used in time.

SOFTENING THE EYES.—FELLOWS' GOLDEN EYE OINTMENT is a SURE CURE for Sore Eyes. PRICE 25 CENTS.

HOOPER'S ANTI-BILIOUS PILLS Elegantly Coated; perfectly tasteless; contain no Mercury; produce positive action; act without pain; combination of Vegetable Principles; Unsurpassed testimonials; gratifying results; most surprising cures; always reliable. Should be available by all. PRICE 25 CENTS.

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Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK ALSO VESSELS' FASTENINGS AND FITTINGS.

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

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1881 - FALL - 1881

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CONSUMPTION IS CURABLE BY THE USE OF GATE'S Life of Man Bitters, AND INVIGORATING SYRUP.

To Messrs. C. GATE & Co.— This is to certify that I have been troubled for four years with a bad Cough, Costiveness, and a great deal of the time unable to work by coughing and raising. Consulted several doctors, and they pronounced me in the last stage of Consumption, having pain and soreness of the lungs. I have tried several doctors but with no success, until I fell in with a friend who advised me to try your medicine. After I had taken a few bottles of your No. 1 Bitters and No. 2 Syrup, my cough stopped, appetite returned, bowels became regular, and now I feel quite well, and would recommend it to every person suffering, as I feel that it is by your medicine and the blessing of God that I am now alive.

Respectfully yours, F. B. DAWSON. Sworn before me at Acadia Mines, this 7th day of July, 1879. J. M. CAMPBELL, J.P.

M. A. DAVIDSON, MERCHANT TAILOR, 117 GRANVILLE ST., - Halifax, N.S.

HAS secured the services of a first-class CUTTER, Mr. McKay, who for many years was a partner in the firm of M. McIlraith & Co., and who guarantees a perfect fit to customers without their being put to the trouble of trying on.

JUST PUBLISHED. BELCHERS' ALMANAC, 1882.

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Agents wanted for "OUR EMPIRE" and "WESTERN" ... GARFIELD

It contains the full history of the noble and eventful life and death of GARFIELD. It is the only authentic and fully illustrated life of our martyr-President. Price one penny. Sent by mail on receipt of the price.

PENSIONS FOR SOLDIERS. ... CANADIAN PACIFIC RAILWAY.

EMORY'S BAR TO PORT MOODY. NOTICE TO CONTRACTORS.

Tender for Work in British Columbia. SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the West-end of Contract 60, near Emory's Bar, a distance of about 55 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next at which time plans and profiles will be open for inspection at the latter office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the first week and before the winter sets in. Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless on one of the printed forms, addressed to F. BRAUN, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881. HOPE FOR THE DEAF Dr. Peck's Artificial Ear Drums

PREMIUM FOR THE "WESLEYAN," FOR 1882. Special Offer.

WE offer as a premium for the WESLEYAN for 1882, a most interesting and excellent book entitled, NESTLETON MAGNA. A STORY OF YORKSHIRE METHODISM, BY REV. J. JACKSON WRAY. This is a book of more than 300 pages and sells readily at \$1.00. It will be sent post paid to any subscriber for 1882—OLD OR NEW—for 30 CENTS. This offer is strictly limited to subscribers for the WESLEYAN. N. B.—\$2.30 will secure the WESLEYAN from this date until the end of 1882—and the premium book, which to all but subscribers sells at \$1.00. This is giving the paper for thirteen months, for \$1.30. In all cases the money for Premium and Subscription must accompany the order. Push the canvass. S. F. HUESTIS, Book Steward. Nov 15, 1881.

THE WESLEYAN FRIDAY, NOVEMBER 25, 1881.

Parcels of WESLEYAN circulars are being forwarded this week to our ministers throughout the Provinces. They are requested to use them to the best possible advantage. These circulars can be distributed in the prayer-meeting, class-meeting, and during pastoral visitation. An active pastor, in fact, may find fifty different ways of making them "tell." A gentleman in the country in sending in the other day his 34th (thirty-fourth) annual subscription, with thirty cents for the premium book—Nestleton Magna—the balance of the three dollars to be returned in the shape of a hymn-book—cheered us with some kind words, and added: "I hope your offer will be the means of adding a large list of new names. I think if all our ministers would give the paper the attention it deserves, you would have Two Thousand new subscribers." You can do it, brethren, and more too. Our ambition reaches beyond that mark.

PROTESTANT INFLUENCE.

Tight as are the fences within which the Romish clergy seek to enclose their flocks, there are frequent proofs of the influence exercised upon the latter by the vast body of Protestantism with which they inevitably come in contact. Some of our readers may have heard the story of a Provincial Councillor who, in a business meeting a few years since, asked his archbishop more questions respecting the expenditure of moneys upon a certain cathedral than the prelate felt free to answer. The result was a paternal request to "sit down," and, after further questions had been persistently pressed upon his lordship, a dark hint about "excommunication" was whispered. On the following morning a listener, upon whose ears the terrible word had fallen like the rumbling of distant thunder, called to see his old friend, and save him, if possible, from impending danger. Question after question, however, failed to extort any evidence of fear, and at last the visitor came to the point, asking what the old gentleman would do if "His Grace" should send him through the day a notice of the ecclesiastical censure, so much to be dreaded. "Oh," was the cool reply, "I'd send it to the Morning News." A close observer of political events in the Province of Quebec can scarcely fail to see that the right to the exercise of private judgment has been asserted with no little boldness, and that Rome in her recent decisions has been obliged to yield to some extent to the strength of a current which could not be suddenly checked. It can scarcely be supposed that influences tending to foster greater independence in thought can be without their effect upon those practices which lend a peculiar emphasis to the points at issue between Protestants and Romanism. An indication of the force of Protestant influence appears in the lamentation of the editor of the Freeman's Journal respecting the small amount of effort put forth for the relief of the souls departed, whose sufferings, as portrayed by the Dominicans, Tetzels, once sent hands hurriedly to the depths of their owners'

pockets, in vain attempt to open heaven from this side of the grave. "In over thirty-six years of Catholic life," says the editor of the Freeman, "we have not seen times heard the duty of having masses said for the souls of their departed friends, and for other holy souls in Purgatory, inculcated from the pulpit! And in most of these five times it was not done in the ringing accents that ought to have been used for those poor souls in Purgatory!"

Are similar influences at work among even the dense masses of Ireland? It is difficult to reach any conclusion. Lack of outward harmony is evident enough. On the one hand the bishops and other dignitaries of the Romish Church, though they have done much to strengthen the hands of the Land League during the last year or two, have of late with consummate diplomatic skill censured its excesses and counselled a full and fair trial of the provisions of the Land Act. On the other, a number of priests have been found in opposition to their directors, and the rebellious spirit of many of their people has been repressed only by the stern arm of military power. Little weight, it is to be feared, can be attached to the opinion of those who see in this apparent opposition the rough fragment of that self-assertion which sometimes manifests itself in its earlier stages by rude and even murderous acts. If the bishops had sought to enforce general and unquestioning obedience, the attitude of the priesthood and people would be clearer. As it is, there is rather reason to fear that the hierarchy may connive at the policy of the clergy, and thus maintain a position which seems inexplicable to those not familiar with Rome's coquetry and lax morality.

American exchanges report that the Methodist Episcopal Church has just received another accession from the ranks of Romanism. In the city of Mexico, one of Rome's greatest strongholds, Dr. Fuentes, whom Rev. J. W. Butler, of the Mexican mission, reports to be a Cuban by birth, and a man of excellent mind, scholarly, eloquent and gentlemanly," has addressed a public letter to the Archbishop of Cuba, announcing his renunciation of Romanism and his conversion to Protestantism. His conversion is said to have made a deep impression in the city of Mexico. In an account of his withdrawal from Romanism, Dr. Fuentes, after setting forth the motives which impelled him to embrace the regenerating doctrines of the Reformation, says: "I freely and spontaneously declare, in this to me most solemn moment, that I detest, abominate and execrate all the false dogmas and all the corrupt and corrupting superstitions which are the natural fruits of the Roman Catholic organism. I proclaim aloud that I retire from that communion because I believe Roman Catholicism, as it is at present understood and practiced, to be incompatible with human progress, the enemy of all liberal ideas and the protector of all kinds of tyranny in political and religious, in social and civil life."

In a letter written from Mexico, Oct. 1st, Mr. Butler says: "Two weeks ago last Sunday night Dr. Fuentes made his public profession of adherence to our Church. I enclose you a copy of the translation of his address. Let me add that Dr. Fuentes is just entering the prime of life, being 38 years of age. He is gentlemanly and becomingly modest. He is clear, earnest and instructive in all his sermons. We are expecting that, under God's blessing, he will become a powerful leader in our cause."

AN EXPLANATION.

Our esteemed neighbor, the Presbyterian Witness, takes us to task in kindly style, for having said that the doctrine of Christian holiness is "no longer professed only within the limits of Methodism." Our offence lies, it appears, in having implied that "there was a time when the doctrine of Christian holiness was peculiar to Methodism;" a gentle hint is therefore given that Wesley never would have asserted that "this doctrine, or the practice of it, was peculiar to himself or his disciples."

A closer adherence on our part to Wesley's phrase—Christian Perfection—would have prevented a misunderstanding. Sincere longings after increased holiness have marked true Christian men and women in every age—the absence of such longings would have caused them to write bitter things against themselves—but Wesley believed himself and his followers specially called "to spread Scriptural holiness throughout the land;" in other words, as the whole tenor of his writings shows, to revive the Scriptural teaching that through faith in the atonement of

Christ, and through the influence of the Holy Spirit, men may reach a point where longings are exchanged for a certain satisfaction or rest of soul, whence, however, they are to move on in endless progression.— "A rest, where all our soul's desire Is fixed on things above, Where fear and sin and grief expire, Cast out by perfect love."

Against this view protests were uttered from various quarters. No article of his creed cost Wesley more reproach than this, but none was more earnestly pressed upon the notice and experience of his preachers and people. And for none, certainly, can stronger warrant be found by any who, like the Bereans, will take the Scriptures and search "whether these things are so." The attentive reader of the First Epistle to the Thessalonians, who marks Paul's expressions of regard for his Christian brethren, and yet hears him pray that the "very God of Peace" may "sanctify them wholly" and that their whole spirit, and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ," and who hears the apostle add, "Faithful is He that calleth you, who also will do it," must we think, be prepared to admit that Wesley was fully warranted in teaching the doctrine of sanctification as a definite privilege, to be realized on this side of death by the follower of Him whose blood "cleanseth from all sin." And may we not ask if a privilege thus procured should not also be regarded as a duty?

We do not err, we are persuaded, in asserting that this view of Christian Holiness has not always been held by other branches of the Church, in general, whatever views individuals may have entertained respecting it. We as joyfully assert that to-day some of its most earnest advocates are to be found among the membership of other Churches.

Do we therefore say that the experience of Christian Holiness in its higher grade has been limited to persons of our name? To do that were to fall into a grievous error. In every age of the world men have outrun their creeds, which nevertheless have their value. To go no farther than the highly honored Church whose reputation the Witness thinks us inclined to discount, we should not dare to think of assigning to Rutherford, McCheyne and W. C. Burns and scores of others, a secondary place. They shine, with light borrowed from above, as stars in the firmament. May our sister church be blessed with an unceasing line of such holy men. Their number will not be lessened but increased in proportion as holiness is set before her followers as a definite blessing.

A DEATH-BED TRAFFIC.

Staid old Pennsylvania and one or two neighboring States are in danger of sad disgrace from the practice of "graveyard insurance." Since the days when the "Burking" system of finding subjects for medical colleges caused wide-spread terror in England, no such ghastly business has been practiced. That of the liquor dealer alone, in civilized lands, approaches it in point of enormity. An American paper says of this graveyard traffic: "The stories that are told of the amounts for which lives are insured, and of the suspicions attaching to the deaths of some of the insured, are almost incredible. It is said that doctors, base enough to do so, are bribed to disclose the condition of their patients, or even employed to gain information respecting the probability of death. Men go about from place to place, spying out the weak and sick, and either take out policies themselves or furnish the information to principals. Infirm men and women, without a cent in the world, are said to have been insured for sums running up into hundreds of thousands of dollars. In some of these cases death has been followed by suspicions of murder. A case occurred in Maryland a few months ago where a poor old negro died suddenly under suspicious circumstances, and it was found after his death that policies upon his life amounting to many thousands of dollars had been taken out by strangers." Not long since one of these heavily insured persons was plied with liquor and placed in a stable loft, near a trap door. Some of the conspirators waited for some time and then suddenly called his name in a loud tone, causing him to spring from his resting place and, falling through the trap door, to be fatally injured. Other instances of a most diabolical character have been given.

Under such circumstances the world does not want infidel Ingersolls. It were better to take the advice of Benjamin Franklin, who, lax in his opinions as he is said to have been, once said to

a friend who submitted to him the manuscript of an infidel book, "Don't unchain the tiger, for if the world be so bad with the Bible, what would it be without it?"

A GLARE OF LIGHT.

New light is being thrown upon the future. Even John the Divine received no such revelation in Patmos. He concluded that "It doth not yet appear what we shall be." Holy men and women since his day have only caught such glimpses as have led them in rapt bewilderment to exclaim: "What must it be to be there!" It has become the special privilege of a correspondent of the Christian Visitor to reveal one of the hidden things which mortals "desire to look into." We sit at his feet, and are charmed. We are so much the more at home because the external sight is not closed while the internal vision is strained in its gaze upon and beyond the stars. No afflatus comes upon him and strikes him down. The mental process by which the conclusion is reached is purely inductive. Data gathered from the publications of the Church below furnish conclusions respecting the Church above.

The "Revelator," who is certainly able to produce a companion volume to Guiteau's "What is Truth," has arrived, after a study of the past, at this happy conclusion: "Suppose that the expenditure of one dollar by Presbyterians, be the means of the conversion of one soul, that dollar spent by Methodists [would be] three souls, and by Baptists nine."

This computation is below rather than above the mark, for it is added that "a similar comparison made at the present time would be vastly more favorable to Baptists." From these data he proceeds to "deduce," in this style:

"Inasmuch, as the conversion of a single soul, is a power direct from the throne of God, operating in connection with the means used, therefore, the blessed Lord Jesus, for reasons clearly revealed, is giving Baptists in both H. and F. Mission held ten fold greater access than Presbyterians and three fold greater than Methodists. And, since we have clearly proved from Scripture and God's revelations in providence, that He honors most on earth, those who preach the whole truth boldly—and therefore He blesses Baptists most, shall we take another step—'Pedobaptists, do you acknowledge that we will be saved if we are born again, and won't we be as happy in Heaven as though we had been immersed? Ans.—God has decreed that in Heaven every man shall be rewarded according to the deeds done in the body. Shall He not then give to Baptists ten fold more honor, than to Presbyterians, and three fold more than to Methodists?" We clip the above from the Christian Visitor, the Baptist paper of New Brunswick. Either the editor of the paper has no time to read his "correspondence" or he is charmed by the "conclusion of the whole matter."

THEOLOGICAL INSTITUTIONS.

The English Methodists on the 2nd inst. opened their new Theological Institution at Birmingham. As true followers of John Wesley they hold in scorn the idea that ignorance can be a qualification for the Gospel ministry, while they yet look upon the highest literary qualifications as secondary in value to an experimental acquaintance with the saving power of Christ. The building is said to be the most pleasing to the eye and the most commodious in its internal arrangement of all the English Wesleyan Colleges. Its cost, \$40,000, is all provided for. About forty students are already in attendance, but there is yet accommodation for at least thirty others.

The Inaugural Address was delivered by the President of the Conference, Rev. Dr. Osborn. We copy from the Watchman an extract from the Doctor's address, because of the clearness of his definition of the work to be done by Theological Institutions, and in the hope that a conviction of their value may win from our own people a deeper sympathy with this department of our Conference work than has yet been shown. Dr. Osborn remarked:

This institution differed considerably from some others occasionally called by the same name. They differed in respect to the object of the institutions. Theirs were theological institutions, and but for the theological instruction which they sought to impart to the students they would not exist at all. Although other sciences were taught, they were only taught for the sake of theology. The sacred languages, the most general discipline, and the furniture of the mind had a direct bearing upon the highest of all knowledge, which was the knowledge of God and of divine things. They did not profess to impart a complete course of secular instruction, nor even in the limited time assigned to them a complete course of theological instruction, but they professed to afford assistance to those whose lives were to be devoted to sacred duties and offices; to supply the laborer in the vineyard of Christ his implements; to the soldier in the Christian army his weapons; and to accustom them by exercise to their use. (Applause.) It was theological instruction, theological of a preparatory kind—preparatory to the lifelong studies of those who were to minister in holy things. They did not afford instruction to the general public on payment of fees, nor to students at large, some or all of whom might afterward select the ministry as a profession, or select medicine, or any other profession; but to men whom the Conference had already accepted as candidates for the ministry, and to whom they hoped God had given the sacred, secret, direct call to the ministry, and who, but for the intervening period of instruction at that college would before now have been appointed to circuits, that it might be ascertained there by due probation whether they were duly called to the work. (Hear, hear.) He commended the support of the college to the continued liberality of the friends of Methodism. They needed such provision for current expenses as would free them from anxious care as to their annual liability; they needed such a library as would meet all reasonable requirements of the students and tutors, and at once encourage and assist the aspirations of the students; and they needed more or less philosophical instruments if the studies sketched by their founder were to be practically regarded.

PLEASING TRIBUTES.

The first Methodist elected to the high post of Lord Mayor of the English metropolis—Alderman Wm. McArthur—has taken leave of the officials of the Mansion-house, to sink "below the horizon," in the view of the general public. That his fidelity to the Church of which his father was an honored minister should have led friends at home and abroad to utter expressions of high regard in reference to him is not strange; nor are we at all surprised that the leading men of other Churches, whose claims have by no means been ignored by him, should offer equally honorable mention. It is pleasing, however, to find that in his case, the determination to seek to please God and his own conscience, has won for him, as is usual in such cases, the regard of the public in general.

The Times says: "To hope that Mr. Alderman Ellis will make as good a Lord Mayor as his predecessor is to wish that he may prove as good a Lord Mayor as may be. Mr. McArthur has singled himself out from a series of popular Lord Mayors by his popularity, by his courtesy, and by the judicious bestowal of his hospitality. An outgoing Lord Mayor is a by-word for the brevity of human greatness. To-day, he is a great luminary in the eyes of London citizens, and greater still in the eyes of foreigners. To-morrow he sinks below the horizon, but commonly with the consciousness of having done a good work. So many charitable funds has he started or fostered; so many public meetings has he patronized; so many speeches has he delivered. In this ever-shifting, ever-growing country of ours, every day brings into being some fresh combination of genius or merit which requires recognition in the shape of Guildhall hospitality. The outgoing Lord Mayor has been consistently happy in his choice of persons and bodies whom the Corporation should delight to honour."

The Pall Mall Gazette says: "As it is one of the peculiar customs of the City for the Lord Mayor to pronounce a warm eulogium on himself at the end of his year of office, no fault can be found with Mr. McArthur for following the traditions of his post. It is a good deal, no doubt, for any man to say that "he can look back on the past year as one in which he has been enabled to do much good;" but the retiring Lord Mayor has probably a better right to say so than most of us. On the whole, Mr. McArthur does not blow his own trumpet very loudly. That his reign has been one of peace and quietness, that the Common Council and the Aldermen have never rebelled against his authority, that he has applied in various new directions the great City engine of hospitality, are points on which the Lord Mayor may congratulate himself without being chargeable with an undue amount of self-esteem. In point of fact, Mr. McArthur has been a Lord Mayor of far more than average merit."

A NEEDED LESSON.

Much irreverence in praise is the result of erroneous teaching. Music books in which the most solemn hymns find a place are used to drill our youth in singing schools. Is it any wonder that these hymns, sung as they too often are in the midst of frivolity, have little weight when used in religious services? An old English music-book in our possession

has the hymns so arranged that the name of the Deity nowhere appears. On another point the Sunday School Times gives an impressive lesson, showing the difference between drill singing and singing for purposes of devotion. It says:

If the Sunday-school is a sacred hour, and the singing is a part of its exercise of worship, the teaching of music ought to be arranged for at another time than that not to be interrupted for the purpose of run two things together—worship and model-teaching—in the service of praise why not in the service of prayer? Imagine a school trying that in the Lord's Prayer! "Our Father who art in heaven! Hold on there," says the superintendent. "Try that over again!" "St. P. Not 'Our Father,' but 'Our Father.'" Now once more. "'Our Father, who art in heaven.'" Notice! Father but your Father in heaven, that is to be addressed now. "Go on, there!" Steady! That word 'hallowed' is to be spoken softly, reverently. Don't blurt it out as if you were driving oxen." A good way of promoting reverence that would be—wouldn't it? Did you ever hear anything of that sort in the service of praise?

The progress of events connected with the Irish Land question is developing some odd and some sad results. Of the former class is the fact that in all the English constituencies where the Land League has any influence over voters these throw their votes in favor of the Conservatives, who have had only hard words for the Irish tenantry. How insincere must have been the agitators who would destroy Gladstone for having redressed those grievances which formed only too good ground for agitation. In the list of sad facts are those which relate to suffering on the part of some who are more slow to invite and less ready to receive sympathy than the hitherto oppressive tenantry. Only recently a meeting was held at the palace of the Archbishop of Dublin to form an association for the relief of ladies in Ireland who have been plunged into great distress through the non-payment of rents. A number of eminent penances were present. It is reported that details submitted to the meeting revealed a state of things which could hardly have been credited. Many have been plunged into deepest suffering and absolute distress in consequence of the state of the country during the past year or two. Similar results maybe expected to follow the decisions of the Land Commission. Thus it has over been. The track leading back to the path of right has generally led men past prostrate and bleeding forms.

At the recent annual meeting of the Evangelical Alliance, which this year was held in England, the question of temperance for the first time had a place on the official programme. In congratulating the Alliance upon this step in advance, Rev. Charles Garrett said: "The world was waiting for the Church to lead it on against the common foe. The expenditure on strong drink was twice as much as that upon railway traffic. The Methodists had been hard at work trying to raise a Thanksgiving Fund, and the amount now was \$300,000. To do this they had had to travel the entire country over—to use press, platform, and pulpit, and the whole result was as stated—a little over \$300,000. Why, Liverpool alone spent as much as that in strong drink every six weeks that rolled by. In other words, Liverpool spent on drink in six weeks as much as the entire [English Wesleyan] Methodist Church had been able to raise in three years to clear off the debt."

Some one gives this hint for the prayer-meeting. We think it was Spurgeon. It is too good to be thrown into the fire with our superfluous clippings. A pastor is reported to have requested the brethren to omit the usual beginning and ending of their prayers. We have heard people ask to be forgiven for their short-comings when we felt a deal more grieved for their long-comings. Half the pretty phrases had better be left out and the other half cut down. Length and strength in public devotion seldom go together. We never heard of any brother being blamed for being too short in prayer. We should like to hear of a prayer-meeting failing through the brevity of the petitions. Try it, brethren, and let us know if you succeed. We will keep a register of such blessed calamities."

The Bishops of the Methodist Episcopal Church have appointed the following among other fraternal delegates: To the British Wesleyan Conference, the Rev. William F. Warren, D.D., LL.D., of New England Conference; alternately

the Rev. J. York Conf. of the B. n. of the date, the the Detroit

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Methodist Episco- the following al delegates: To Conference, the ren, D.D., L.L.D., rence; alternat

the Rev. John Miley, D. D., of the New York Conference. To the General Conference of the Methodist Church of Canada, the Rev. William S. Studley, D.D., of the Genesee Conference; alternate, the Rev. J. H. Bayliss, D. D., of the Detroit Conference.

The Book Steward has been appointed agent for the *Guide to Holiness*, one of the best monthly publications on the doctrine of Christian Holiness as taught in the Scriptures, preached by John Wesley and professed by many thousands of devoted men and women in various sections of the Church. All orders for this magazine for 1882 should be accompanied with \$1.00, the price for the year. Further information will be found in an advertisement.

At its last session, the South Kansas Conference adopted this resolution from the Report of the Committee on Periodicals: Resolved, That we deplore the absence of our papers and periodicals from many of our Methodist homes, and will labor to introduce them. A similar absence is to be deplored in these Maritime Conferences and should lead to a like determination.

PERSONAL.

Rev. R. Alder Temple is to occupy the pulpit of our church at Windsor in the absence of the pastor—Rev. J. M. Pike.

On Tuesday last the Bishop of Newfoundland, Rev. Llewellyn Jones, D.D., was married to Miss Elizabeth Archibald, second daughter of His Honor Lieut. Governor Archibald. The marriage took place at St. Luke's.

On Sunday evening last Rev. D. D. Currie, of St. John, announced to his congregation that he had been compelled to postpone for the present his intended four-weeks trip. He also thanked them for an envelope containing a number of bank bills of large denomination, given in view of his proposed absence.

The *St. Croix Courier* reports that "Mrs. Howard Sprague has been appointed one of the Vice-Presidents of the Women's Missionary Society of the Methodist Church of Canada, permanently organized at Hamilton, Ont., on Tuesday of last week." Since the above was written we have learned that Mrs. Geo. H. Starr of this city, is also one of the Vice-Presidents of the Society.

Some of our city pastors have been indisposed of late. Rev. J. J. Teasdale, of the Gratton St. Church, has been unable to occupy his pulpit for the last two Sabbaths, but is now improving. Those who wish to be regarded as true friends of the pastor of Kaye St. Church should not at present ask him to add any labor to that strictly within his regular sphere. In case our hint should not be taken, Mr. Lane should promptly answer "No."

The Reporter says: "While in Fredericton last week the Rev. J. K. King, of Boiestown, was the recipient of congratulations upon his remarkable escape from drowning. A few days before attempting to ford the river at Doaktown his horse got into deep water when the carriage upset, throwing it occupant into the swift current, and being heavily clad it was with the greatest difficulty he reached the shore. After a great struggle the horse and carriage were beached, but Mr. King lost his buffalo robe and several articles from the carriage."

Rev. F. H. W. Pickles writes from Newport, Hants Co., Nov. 21: "A sad accident happened week before last to one of our families. A son of Winthrop Allison, named Frank, aged 10 years, was killed instantaneously by falling under the wheel of a heavily loaded wagon. He was one of the most promising boys in our Sunday school. Yesterday another family heard sad news. A telegram from Arizona, to J. Arnold Smith, Esq., informs him of the death of his son James in that far distant country. A few days before they heard of his perfect health." These afflicted friends have our deepest sympathy.

these publishers know so well how to provide. Anson D. F. Randolph & Co., N. Y., publish *The Decorative Sisters*; a Modern Ballad by Josephine Pollard; illustrated by Walter Satterlee. Illuminated covers and colored illustrations do not make this unique book one for mere children. It is a clever satire upon those tendencies to "decorative art," and the "Aesthetic craze," in the development of which men and women sometimes neglect life's practical work only to become simpletons. Ridicule is often found to be at once the best preventive and cure of this "utter-utterness." From this stand-point and not that of mere amusement the value of the book may best be seen. Its price is \$1.50.

Romanism, in the Light of its most Recent and Authoritative Expositions amongst us, is a series of letters by Rev. Dr. Witherspoon, of Petersburg, Va., published in pamphlet form by the Presbyterian Committee of Publication, Richmond, Va. To many the title may seem to suggest the repetition of an oft-told tale. It is not so in this case, for Dr. Witherspoon has taken care to verify his statements by quotations from original sources, hitherto unknown to the public. To impress our readers with the necessity of keeping such statements before the public we have only to quote the ominous words of the *Shepherd of the Valley*:—"If the Catholics ever gain an immense numerical majority in this country, religious freedom is at an end." The same Committee also publishes a little tract—*How was Jesus baptised?* Small as this pamphlet is, it contains many suggestive thoughts, which will aid believers in baptism by pouring or sprinkling in rebutting the arguments often advanced by opponents.

THE GENERAL CONFERENCE COLLECTION.

To the Editor of the Wesleyan.

DEAR SIR.—Permit me to call the attention of those Superintendents of Circuits in the N. B. and P. E. I. Conference who have not yet remitted the General Conference Collection, to the fact that this collection was to be made on the second Lord's day in August, and forthwith sent to the Treasurer. Of the seventy eight circuits to report not one half have done so up to this date.

CHARLES STEWART, Treasurer.

HOLINESS.

The theory of Christian holiness held by some is, that God regards the pardoned man as complete in Christ. They say that His righteousness is imparted to him, and he becomes perfect. God regards him as pure, because He views him in Christ. But such a theory is not only dangerous but also opposed to reason and Scripture. It must be that God regards us just as we are. The Scriptures teach that the sanctified are actually purified and cleansed from all inward impurity, and perfected in the love of God.

We were reminded of this matter by some remarks made by the Rev. Wm. McDonald on the following beautiful stanza, of which he is the author— "Jesus comes and fills my soul, Perfected in love I am; I am every whit made whole; Glory, glory to the Lamb; When Mr. Varley, the Evangelist, labored in Canada he took the liberty of changing one word, viz., "love" into "him," making it read, "Perfected in him I am." This alteration makes the difference in the doctrine of Christian perfection as taught by us, and as taught by the Plymouth Brethren and Antinomians. As a church we oppose the notion that God sees us otherwise than we really are. The holiness we proclaim, and in which we believe, is that "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "Perfect love casteth out fear."

ENGLISH VAGRANTS.

In addition to the destitute children of our large towns our attention is called to the vagrant classes of the country. Mr. G. Smith of Coalville, who takes such an interest in the canal population of England, has written to the *Times* in regard to the van population in our midst. Last week, he says, there were 100 vans, shows, and tumble-down carts moving about Northamptonshire. In three of these carts in the Daventry market-place there were found 21 children and seven men and women. He calculates that in the whole country there are 30,000 children living in this wretched state. He contends that these movable habitations should be brought under sanitary supervision, and that the children which they contain should receive a free education. Then Mr. Foster, of Hitchin, calls our attention to the tramps of the country. Their number is rapidly increasing. In 1870, 4,442 slept in the Hitchin workhouse; in 1879, 4,567; in 1881, 5,161. The food and money obtained so easily by day and the comfortable shelter provided by night, are interesting the tramps. The vagrants prefer freedom and idleness to location and toil. Mr. Foster says, "Tramps seem beyond the sphere of the philanthropist, whose attempts

to better their condition would probably increase their number." How sad it is to think that there are so many of our wandering fellow-creatures for whose souls hardly anybody cares.—*Methodist*.

A DOUBT REMOVED.

Persons who have followed the details of the recent important discoveries at Thebes will remember that one of the mummies did not readily yield itself to identification, and that a doubt seemed likely to exist forever whether it was that of Rameses II., or Rameses XII. Prof. Maspero favored the latter conclusion, pointing out in his memoir, addressed to the Orientalist Congress at Berlin in September, that the very fine workmanship, the unlikeness of the outer effigy and other characteristics of the mummy case indicated unmistakably the twentieth dynasty. Since that time Prof. Maspero has removed the outer wrappings from the mummy and found it swathed in its original bandages and on its breast an inscription showing it to be Rameses the II., surnamed the Great, and formally registering the circumstances of its removal to the vault at Dayr-el-Baharee. The inscription goes on to say that the ancient coffin had been destroyed and was consequently replaced at the time of removal by a new coffin, of the date of workmanship of the twentieth dynasty. Hence the misleading character of the orthography and the unlikeness of the outer effigy.—*N. Y. Tribune*.

THE CLASS-MEETING.

The Conference of 1880—Ireland taking the lead—appointed a committee of 27 ministers to consider the report on the question of membership. Of the 137 circuits the committee received returns from 136, from which it appeared that, including those who are hindered by unavoidable causes, those who meet in class with fair regularity are about three-fourths of the total number returned as members of society. The committee ascertained that, throughout the congregations, there were about 6,500 persons who wish to be regarded as members, but feel a disinclination to meet in class. The present membership being 24,400, these would add about 26 per cent., and were they included would bring up the membership to 30,900. The facts elicited by the committee do not support the alleged necessity for radical change, and it does not seem likely that the question will be raised again in Ireland, at least for some years.—*London Meth.*

METHODIST NOTES.

Rev. W. J. Kirby writes from Bayfield, N. B. "We are having good times on this circuit. I took twenty-six persons on trial last Sunday evening at Cape Spear."

Rev. Jesse Heyfield writes from Channel, Newfld., on the 28th ult.: "Our school-house, 30x20 feet is nearly finished and looks well. Our people have given nearly \$100 in cash, and over \$100 in labor for its erection. It will be of great service to us and will be opened free from all debt."

After the recent fire at Woodstock the exclusive use of the basement of the Methodist church was tendered to the Free Christian Baptist congregation of that place. The latter having secured the Orange Hall, declined it with thanks. The use of the basement was then offered to the members of St. Luke's (Episcopal) church.

Since the departure of Messrs Mc. Donald and Wood special services have been continued in the Brunswick St. Church, in this city. They have been well attended and marked by much interest. Several persons have professed to enter into the enjoyment of the perfect love of God, and a few others are believed to have experienced conversion. The pastor, Rev. R. Brocken, has been assisted by the ministers on the north circuit.

The slating of the roof of the Centenary Church, St. John, was completed last week. The weather has been very favorable for the outside work. With a continuance of it for a few days the painting would be finished and the staging removed. The *News* says that "it is understood that already three memorial windows have been taken, one by Mrs. Troop, one by Edwin Frost, Esq., and one by the friends of the late Rev. Joseph Hart."

Rev. W. Ainley writes from Digby:—"We were favored on Wednesday evening, 16th inst. with Rev. J. Strothard's popular and instructive lecture on "Self Culture," and of its matter and delivery we hear all who listened to it speak in the highest terms.—On the following (Thursday) evening we held our annual Missionary meeting, when Messrs. G. F. Johnson and J. Strothard addressed a large audience, who responded to their earnest appeals by advancing over thirty per cent on last year's subscriptions."

Rev. A. E. LePage, of the Florenceville circuit, has just concluded a series of meetings at Summerfield. He reports that the members of the Church there have been "greatly revived." Six adults and thirteen children were baptized. Mr. LePage spent nearly a week in Fredericton collecting money to replace the church destroyed at Florenceville on the 14th of July—at the very day and hour that he arrived there. He writes: "I succeeded in getting \$130, which is very good, from a people that have their own burdens to bear. I intended to visit Woodstock on the same mission, but the late fire there prevents me from carrying out that intention. Can any of your generous readers send us a dollar. Our next little church was renovated one year ago and

our people intended to paint the outside this fall and insure it, but alas, it is gone!—The smallest sums thankfully received, larger ones in proportion. A special case requires special help."

Rev. I. E. Thurlow, of St. John, writes concerning our work in New Glasgow:—"For several years we have had a few families in that place, and quite a number who felt disposed to connect themselves with us if regular services had been held. Three months after coming to this circuit I resolved to make it a regular preaching place, and commenced services in a hall kindly lent us free of charge by Mr. McNeil, to whom we feel greatly indebted. Having heard in the spring that Knox church could be purchased, after making necessary enquiries we resolved to buy. The building will seat four hundred persons and occupies a lot in the centre of the town. We have an average congregation of seventy, and our class and prayer-meetings are remarkable for divine influence and power. Last Sabbath eight persons were received into the church. With two exceptions they were heads of families. We feel grateful to our friends in Halifax for their kind assistance, also to Mrs. G. H. Starr for Bible and hymn-book. I regret we have not been able to paint the church. Our cause is now established in this growing town, and is prospering."

From Hebron, Yarmouth Co., On Rev. I. M. Mellish sends notes:—"On arriving here on the 1st of October with my family, we were met in a commodious and nicely furnished house by a large number of friends from various parts of the circuit, who gave us a very cordial reception. We are now comfortably settled for the winter. I am enjoying my work. Our ordinary services are encouraging. I began to hold special services this week at Darling's Lake, and am expecting gracious results. Every six weeks I preach at Rockingham on the Sabbath, spending the day with the people. I also go once a month during the week. This point is 25 miles distant. Mission work, indeed, I would like to spend the winter on this ground. We feel the need of a suitable building for meetings. We have the outside material for a house, and hope to commence building early in the spring, when all our friends who are willing to "help those who are in need," will have the privilege of contributing to the construction of this edifice. Bro. Beatty, a few weeks ago, for an hour and a half delighted an audience of nearly 200 people in our church in this place with a lecture on "London"—with magic lantern views. Some of us almost thought that we were in the grand old city."

English Methodist papers report some extensive revivals. Rev. Prof. Wrench, late of Whitby, Ont., has withdrawn from Congregationalism, and received an appointment to the M. E. Church, at Denton, Wayne Co., Michigan.

A new impetus has been given in North Wales to the District Sustentation Fund, and the ministers and circuits will shortly be placed in a tolerable financial position. An effort in aid of the same object has been initiated in the South Wales district.

A wealthy and benevolent brother in Iowa has offered to provide one-tenth of all the new churches erected within the Des Moines Conference this year at an expense of not more than \$2,500. This generous offer has already secured the completion of several new churches, and others are in process of erection.

Sunday, Nov. 6th, was a grand day at Hanson Place Church, Brooklyn, N. Y. All the official members came to the altar with the pastor and his assistant to welcome sixty-seven new members into the church. After the pastor had given the right hand of fellowship, the official brethren followed in like manner, making a most pleasant impression upon these strangers.

GENERAL CHURCH NEWS.

It is said that boys and girls who have walked a distance of 80 or 90 miles to attend the Telugu Baptist schools, in India, have been regretfully turned away for lack of accommodation.

The English Baptist Missionary Society will immediately add six missionaries to its already strong force on the Congo River, on which stations have been established as far inland as Stanley Pool.

Nothing demonstrates the rapid advance of the Woman's foreign mission work, within a few years, more than the amount secured the past year by the Methodist and Congregational women, who raised each an equal amount, viz.: \$120,000; the Presbyterian women \$179,000.

The Baptist Evangelists' Association held its annual meeting lately in Mr. Spurgeon's Tabernacle, and under his presidency. 3000 Gospel services are reported as having been held during the year. Mr. Spurgeon subscribes to the funds of the association 100 guineas per annum, and assured the secretary that so long as the money was so well spent the association need have no fear of being sustained.

The Waldensian Church has recently held its annual synod at Turin Felice. The Committee for the revision of the Liturgy has been appointed. The gift of £12,600 for augmenting the inadequate salaries of the pastors from friends in Scotland was announced. This is to be followed by a similar donation from England, which has been set on foot by the Archbishop of Canterbury.

GLEANINGS ETC.

THE DOMINION.

No fewer than fifty bears have been captured this season in Victoria Co., N. B.

Diphtheria is spreading with great rapidity in the parishes of Richibucto and St. Louis, Kent Co., N. B.

The lecture course for the winter at Yarmouth, as announced in the *Herald*, embraces a fine array of talent.

Manganese of a rich quality, and in great abundance, is now being obtained at St. Martins, N. B.

Preparations are being made for a lobster canning factory near Pugwash, to be worked next summer.

The fishery along the southern coast of the Province has been less productive than last season. The quantity from Lockeport will be about 20,000 quintals less.

W. C. Milner, Esq., editor of the *Sackville Post*, has been appointed Collector of Customs for that port, in place of James Dixon, Esq., superannuated.

The new Protestant Orphan Asylum on the corner of Carnarvon and Britannia streets, St. John, was formally opened on the evening of the 17th instant.

Sir Charles Tupper, Minister of Railways and Canals, has been visiting the Lower Provinces, and inspecting the works under the management of his Department.

Mr. G. W. James, of St. John, second mate of the barque *Low Wood*, and four men belonging to the same vessel, have been drowned while attempting to rescue the crew of a sinking ship.

The Masonic Hall, the St. Lawrence Hotel and three other buildings were burned at Pictou on the morning of the 17th inst. The loss is estimated at \$25,000, on which is \$15,000 insurance.

The N. S. apple crop last year amounted to 200,000 bbls., this year to about 110,000 bbls. and much of inferior fruit, owing to continuous wet weather.

Work has been begun at the iron foundry connected with the Peters Combination Brass Works, Moncton. In a short time the manufacture of all kinds of iron hardware and locks will be commenced.

A schooner laden with rum, about which the captain told contradictory stories, has been in Barrington Bay. Smuggling was suspected. The conduct of the Customs officers has received the approval of the people of the township.

Of fourteen new pupils admitted to the Deaf and Dumb Institution of this city, since the session commenced in September, five are from New Brunswick, five from Nova Scotia, and four from P. E. Island.

When Tom Moore wrote the "Canadian Boat Song," he was visiting one of the Thousand Islands in the St. Lawrence. At that time the island could have been bought for \$40, but it is now estimated to be worth \$25,000.

Messrs. E. D. Davidson & Sons, of Bridgewater, have shipped over six million feet of deal, and five million more of boards, this season. The total shipment of deals from Bridgewater this season will be between ten and fifteen million feet.

On the 18th, in the case of David Grant vs Mayor Beaudry for false arrest while attempting to hold an Orange procession, July 1877, the Court decided the Orange society was illegal. It is said that the case will be carried to the Privy Council.

But little doubt can exist that Manitoba is likely to become the great wheat growing region of the world; and whether the grain is carried to Europe by way of Hudson Bay, as Mr. Rae seems to anticipate, or by some other route, we need not arouse ourselves to jealousy.—*N. Y. Tribune*.

Charlottetown has now \$664,408.02 drawing 4 per cent. in the P. O. Savings Bank. In addition to the above her citizens have \$210,000 invested in 5 per cent. Dominion stock. The above is an average of nearly \$90 for every man, woman and child in the city.

The Court Circular has announced the betrothal of Prince Leopold to the Princess Helene, of Waldeck.

The superintendent of the census shows the population of the United States by the last census to be 30,155,783.

A man was committed to jail on Monday on a charge of assault with intent to kill Guiteau, and released the next morning on \$50,000 bail.

The want of discipline in the Egyptian army is increasing. If energetic measures are not taken soon the authority of the Khedive will fall to pieces.

The French have decided that an army corps 20,000 strong will continue to occupy the principal points of the Tunisian Regency until January 4th, 1882.

The town of Manzanillo was destroyed by fire on the 20th of October. Every vessel in the Bay of Manzanillo was driven ashore. The loss is estimated at half a million.

At Dayton, W. T., 23 cases of small pox are reported, and the disease is assuming alarming proportions. The Northern Pacific Railway has stopped running to New Tacoma on account of the scourge.

The Naval Advisory Board of the United States has recommended the construction of thirty-one new steel-clad and wooden war vessels, the average cost of which is placed at one million dollars each.

Rev. Dr. Edwards, editor of the "Northwestern Christian Advocate," Chicago, with his son, made a bicycle tour of over 1200 miles in Great Britain and upon the continent; their longest ride any one day being 59 miles, and their shortest 18 miles.

The home consumption of rum for the month of September exceeded that of last year by 8,071 gallons, whereas brandy showed a decrease of 41,310 gallons.—*English paper*.

Rev. Dr. Storms, pastor of the Church of the Pilgrims, Brooklyn, was the other evening presented by the members of his congregation and other friends with a certified check for \$35,000 in honor of the 35th anniversary of his pastorate.

Much damage was done by a gale in England, Ireland and Scotland on Monday night. Various casualties to shipping are reported. Later details show that it was principally felt in Scotland. The storm was the fiercest known at Queenstown for thirty years.

A powerful revival is in progress in Honolulu, and other places in the Hawaiian Islands, through the labors of Mr. M. L. Hallesbeck. The missionaries say that there has been nothing like it there since the great revival among the natives in 1838.

During the progress of work on the St. Gothard tunnel, more than 900 workmen have been killed, and a great many wounded, chiefly by explosions, or by trucks passing in the gloom of the tunnel, which has been from the first very badly lighted.

The transforming power of the Gospel is seen in Tapiteneva, one of the Gilbert Islands, where the people have gathered and burned all their weapons of war, passed prohibitory liquor laws, and imposed heavy fines on those guilty of Sabbath labor or desecration.

Mr. Saillens, who, as an evangelist at Marseille, has, including Italians as well as French, more than three thousand hearers week by week, is regarded as having done a valuable service to the cause of peace during the lamentable disturbances between the two nationalities in that city.

On Saturday, as Guiteau was being conveyed from the court room to the jail in a covered van, a man rode up and fired two shots, one of which inflicted a slight wound on Guiteau's hand. He then rode rapidly away without being identified. Scoville and Robinson have disagreed, and the latter has been relieved from further connection with the defence. The prisoner persists in interrupting the court.

The farmers of Maine ought to put up a monument in honor of the caterpillars which devastated their apple orchards a few years ago; for since that time the trees have regularly borne in what are elsewhere "off years." This year's crop of apples in Maine is enormous, the quality is superb, and the farmers are getting \$3 a barrel at their own doors, owing to the scarcity everywhere else.—*N. Y. Tribune*.

A few days ago the whole of the registered letters, believed to have contained diamonds and watches to the value of \$40,000, were stolen at the Hatton Garden post office, London. There is not the slightest clue to the perpetrators. The moment chosen was when the mails were about to be despatched. The gas was turned off, probably by a confederate in the cellar, and the thieves in the darkness and confusion jumped over the counter and seized the mails.

The *Times* Dublin correspondent says the most sanguine prophets of peace and order must be sadly disappointed at the present state of things and prospects for the winter. Outrages are breaking out again, which it is feared are only the beginning of a series of crimes. Miss Safford, the holder of two small farms, was found dead in her bed at Wexford yesterday. Marks on her neck indicated that she was murdered.

On Monday morning a flying column of five hundred military and police assisted, the civil power in evictions on the estate of A. L. Tottenham, M.P., at Killybegs. The police dispersed a private meeting of Ballyfarman branch of the Ladies' Land League, in Roscommon. The Sub-Commission Land Court, last week, made sweeping reductions in rents, averaging 50 per cent.

Among losses at sea lately reported is that of the Yarmouth barque *H. A. Parr*, which foundered after being dismasted. She was bound to New York from Liverpool. Captain Baker died after being rescued and was buried at sea. The brig *Serviss*, of Charlottetown, has also been lost. Her captain and five sailors were carried into Lewes, Del. The barque *Karson*, of this city, has been abandoned. Two of her crew, Peter Martin, of Sambro, and Miles Mackintosh, of St. Mary's, Guysboro, Co., both ordinary seamen, were drowned. Two others were landed at Hamburg. Details of the sufferings of the crew of the *Hattie M.*, of Digby, lost in mid-ocean, are given in the daily papers.

Russia is staggering under the enormous state debt of about \$2,450,430,000.

CORRESPONDENCE.

GOLDEN WEDDINGS.

MR. EDITOR.—Permit me to give you an item for publication which, though stale to some, will nevertheless be new to others. It should have been communicated some time ago, but labours and tossings prevented. At Guysboro, on the 30th June last, with very much pleasure were present at the celebration of the fiftieth anniversary of the marriage of Mr. and Mrs. Wm. Hart. The occasion was made exceedingly pleasant by the presence of children, grandchildren and friends aged and youthful. Noticeable among these were Mr. and Mrs. Joseph Hart, also Mr. and Mrs. Moir, whom God has spared to see the fiftieth anniversary of their marriage. After partaking of an exquisitely rich repast, and some time spent in social converse, the company united in songs of praise and thanksgiving to God, and in reading His Word and prayer. An appropriate and impressive address was then delivered by the Rev. James Buckley. The memory of this pleasant hour will long be retained by those who enjoyed it, and judging by the elegant golden gifts which the children presented to their honoured parents it will be spoken of by generations to come as a memorable day in their family history.

Soon after our arrival in River John, on the 11th of August, we were called to participate in a similar celebration. In this the honored couple were Mr. and Mrs. Thomas Bigney. The afternoon was remarkable for the sunbath which, flooding green fields and trees, gave the country a charming aspect. After the interchange of greetings with friends whose presence revived pleasant memories of other days spent in their society, we repaired to the orchard where, under the shade of fruit trees, an abundant repast awaited our attention. As the shades of evening began to fall upon us we entered the residence occupied by Bro. and Sister Bigney for the half century now closing, and with songs of praise, thanksgiving and prayer devoutly acknowledged the loving kindness and preserving care of the Supreme Being, and believingly implored His aid for the future. Rev. J. G. Bigney, son of our esteemed friends, spoke at some length, referring to the number, locality and circumstances of his brothers and sisters, and the way in which God had led them, not neglecting to pay a touching tribute of respect to the memory of those who had been removed from the family circle by the hand of death. The numerous golden gifts were then presented and we left our aged friends to muse.

JAS. TWEDDY.
River John, Nov 11, 1881.

HERRING NECK N. F.

DEAR SIR.—Will you kindly give space in the Wesleyan for a few jottings from this circuit.

On September 15th we were favored with a visit from the Chairman of the District, the Rev. J. Embree. It was an occasion such as we seldom enjoy in this comparatively new and isolated circuit, and therefore deserves more notice than I am prepared to give to it. On Thursday evening the Chairman preached an eloquent and impressive sermon, at Meritt's Harbor, on John 1. 29. His theme was the exalted character and redemptive work of the Son of God, and the glorious effects of that work. The minds of his hearers were carried back to the scenes of Calvary. Christ was fresh lifted up, and sinners were again directed to "Behold the Lamb of God that taketh away the sins of the world." The language of many was, "Surely the Lord is in this place. This is none other than the house of God, and this is the gate of Heaven."

Friday afternoon's service at Herring Neck was characterized by great spiritual power. Our sanctuary was "Bochim," a place of weeping, while the chairman eloquently discoursed on "Greater love hath no man than this, that a man lay down his life for his friends." Conscience was busy; man's obligations to God were aptly illustrated and forcibly presented. The evening's subject was Christ in the midst of His Church, giving life, light and holiness. Rev. I. 12-13. Every point of the subject was treated in a masterly way. The earnestness of this service found open avenues to the souls of all, and carried home the message to the intellect and heart. Mr. Embree's visit will be long remembered with pleasure and profit. Should he ever come here again, he will be heartily welcomed by those who listened to him.

Change Islands was to have been visited on Saturday morning, but a strong north east wind, which increased to a gale during the day, prevented a visit to a people of whom we cannot speak too highly.

I may add that our material advancement has been very encouraging the past two years. The people of Herring Neck have acted laudably in the erection of a new parsonage, in the midst of beautiful scenery. The building is not finished yet, for want of means. Should any of the readers of the Wesleyan be disposed to help us in this time of need, we would gratefully acknowledge the same through your columns. At Change Islands, our church has become too strait for us. It is in contemplation to build a larger edifice. At a meeting recently held a most commendable spirit of unanimity and liberality was evinced by the people, and upwards of \$2000.00 was promised. Several have been converted recently, and are walking in the fear of God, and the comfort of the Holy Ghost. With gratitude to the great Head of the Church we record a decided improvement in the spiritual welfare of our Zion.

WM. H. EDWARDS.
Sept. 19, 1881.

PORT HAWKESBURY.

I have spoken of our new church, Mr. Editor, of its firm foundation and its substantial frame. Allow me to say that the cost of this, with the covering in and the shingling of the roof, is altogether the fruit of the ladies' work. But such is the poverty of the times, that out of \$1,200 in subscriptions, we cannot raise \$20 in cash to go on with the completion of the outside. So after the roof is shingled the work must cease. I dare not make an appeal to our men of wealth, knowing how many calls they have upon their sympathy and liberality; yet any assistance, however small, would make glad the hearts of those upon whose shoulders this and other church burdens are resting.

Another cause of encouragement we have had in our excellent Missionary meeting, which was held in our old church last week. Bro. Osterbridge was not able, on account of illness, to attend; but we were favored by two graduates from Acadia College,—Mr. G. O. Forsyth, who is teaching here, and Mr. M. R. Tuttle, teacher at Cape Canoe. The maiden speeches of these young gentlemen told with good effect, and were well received. E. L. Black, Esq., our late Recording steward, from River Phillip, made some capital remarks upon the importance of sustaining our home work.

Our Sunday-school, too, is of chief interest in our work here, and it is now working nobly for our missions. By its aid we hope to double our subscriptions this year. A collection is taken every Sunday.

In conclusion, when a good Providence shall cause the fish to return to our shores,—when other industries revive, or are created,—we may hope for fruit from this mission; and, indeed, we are not without fruit already garnered, and still being garnered, for the Master's use in His kingdom. What boots it, from what mines, or from what depths, the gems may come, if, at the last, they glitter in the coronet of Immanuel? G. W. TUTTLE.

MEMORIAL NOTICES.

MOTHER.
Borne away on seraph's wings
To a brighter world than ours,
She her Saviour's praises sings
Sweetly now in Eden's bowers.

Oh! our hearts are breaking here:
Who forbids that we should weep?
Jesu once could shed a tear.
For a friend who was adored.

Soon our mother's joy we'll see:
Soon our mother's song will know,
To that bright eternity,
Let us all prepare to go.

F. A. DONKIN.
At Parrboro', Nov. 9th, of congestion of the lungs, F. A. Donkin, of Athol, aged 46 years. His end was peace.

The Rev. Wm. Alcorn stood by his bedside and pointed him to the Rook,—Christ Jesus. The dying man repeated the promises, and his trust in Jesus, until the breath and words of faith went out together.

ANN HARBORNE.
Sister Ann Harborne was born at Clough Jordan, Ireland, and came with her parents to this province upwards of sixty years ago. For a short time they resided in the town of Pictou, but subsequently removed to West Branch, River John, where she died. About thirty five years ago in Halifax, under the ministry of the late Dr. Dewolf, she experienced forgiveness of sins and immediately united with the Methodist Church, of which she continued a member till her death. She often regretted that distance prevented her from worshipping with the people of her choice as frequently as she desired, but it might be said of her "Behold she praying." She fell asleep on the 29th of July last, in the 88th year of her age, resting on the attainment. J. T.
River John, Nov. 14th, 1881.

MRS. JAMES A. ELLIOT.
Eunice Catherine, daughter of William and Eunice Marchant, of Brooklyn, N.S., and the beloved wife of Jas. A. Elliot, of Hall's Harbor, died suddenly of heart disease on the 15th of October, in the thirty-ninth year of her age.

Mr. Elliot was away from home, and hearing of his wife's illness, was hastening home with a doctor, when informed that he was too late. She had been dead twenty minutes. She leaves five children.

Mr. and Mrs. Elliot were married on the 4th of January, 1871. She proved a faithful and loving wife, a kind mother and a true Christian. Her home has always been a pleasant home for Christian ministers, many of whom will long remember her kindness.

converted to God under the ministry of the Rev. Dr. McLeod. He at once joined the Church, and from that day until his death adorned the doctrine of God his Saviour by a holy, consistent life. Some seventeen years ago he removed to this town, and gave his strong character and his strong sympathies to our society, and was always ready for every good word and work. He was distinguished by a Christian courtesy of manner and a true kindness of heart which made him very dear to all who knew him. During his affliction, which was of a very painful nature, his constant peace, abiding cheerfulness, and lively faith delighted and edified all who visited him. Not a moment's doubt clouded his mind; even when suffering intense pain, he loved to speak of the preciousness of Christ, "Jesus helps me to bear the pain," he would say, "it is so much easier to bear when I ask him to help me." He very frequently referred to heaven as his "dear home" to which he was drawing nearer every day. His death was a most triumphant one. Just before his departure his soul seemed to be filled with joy unspeakable and full of glory. He sought to give expression to his feelings by saying, "I am happy, happy, oh so happy." Thus with faith unshaken, hope without a cloud and love which knew no fear, he responded to the call of that blessed Father.

"Who bids his weary children come
When their weary course is trod"
E. E. E.
Pagwash, Nov. 14, 1881.

WILKES BOOTH.
The Washington correspondent of the Buffalo Commercial writes:—
"It was only after some patient inquiry that I could ascertain the facts, which are interesting, and as far as I know, are yet unpublished. Booth, the murderer of Abraham Lincoln, died, as will be remembered, in a barn in Maryland, from a wound received from the musket of Boston Corbett. The body was brought to Washington, and after having been identified by the court-martial before which his fellow-conspirators were tried, was dissected by the Surgeon-General of the army. The brain and heart and some other parts of the body were preserved in alcohol, and are now on exhibition in the medical museum of the Surgeon-General's office. The building in which the assassination occurred was Ford's Theatre. The Government confiscated it, but afterward Ford was paid its full value, and it has since been used as the headquarters of the medical corps of the army. The brain and heart of Booth are in jars, standing in a case that is situated very near the actual scene of assassination. After the surgeon had done with Booth's body it was buried in a grave in the Arsenal Grounds. Only half a dozen persons knew the exact spot, which was unmarked. In 1876, Edwin Booth, the actor, sent Mr. Weaver, the sexton of Christ's Church, Baltimore, to Washington, with the request that the remains of his brother might be taken up and removed to the family burial-place. After some delay the request was granted by President Johnson, who was finally appealed to, and Mr. Weaver took the body to the cemetery in Baltimore, and buried it beside the elder Booth and others of the family. The removal was conducted with great secrecy, and was concealed from Secretary Stanton, who had refused to give his consent."

THE ELECTRIC LIGHT.
Some interesting experiments have recently been made at Chatham Garrison, under the personal direction of the Secretary of State for War, the Rt. Hon. H. C. Childers, to ascertain whether the use of the electric light would enable a besieged garrison to learn the movements of an attacking force during darkness. The experiment proved in every way successful, for when a force advanced from the direction of Dover to invest Chatham Garrison, by the aid of the electric light the besieged force learned that the enemy was approaching and was then at the distance of about two-thirds of a mile. The light used was worked by one of the "steam apparatus," and was so powerful that the garrison could not only easily follow the movements of the enemy, but could also see them loading their rifles. A fire was opened by the investing force, and for nearly an hour a sharp fusillade was kept up, during the whole of which time the light was successfully used by the garrison. These experiments are very important as showing what an important part the electric light will play in the siege operations of the future, as by its means every action of the enemy can be closely watched during the whole of the night, while so little of the ground on which the light is worked is shown that the enemy would not be aware of it.

OUR HOUR.—Why is our hour divided into sixty minutes? Why not divide our time as we do our money, by tens, counting ten, fifty, or one hundred minutes to the hour? This question was asked by an intelligent boy a few days since, and the answer given him may both interest and instruct other young people. The answer is this: We have sixty divisions on the dials of our clocks and watches, because the old Greek astronomer, Hipparchus, who lived in the second century before Christ, accepted the Babylonian system of reckoning time, that system being sexagesimal. The Babylonians were acquainted with the decimal system, but for common and practical purposes they counted by sixties and threes, the sixties representing sixty, and the threes sixty times sixty, 3,600.

From Hipparchus, that mode of reckoning found its way to the works of Ptolemy, about 130 A. D., and thence was carried down the stream of science and civilization, and found its way to the dial plates of our clocks and watches.

BREVITIES.

A straight line is the shortest in morals as well as in geometry. The worst thing about riches is that they generally belong to the other men.

It is certainly a reflection on the appreciative taste of the bride that the best man at a wedding is not the bridegroom. "Honesty is a good policy." But you have to pay the premium in this world and sometimes realize on your insurance in the next.

The next use of the Mayflower, after her memorable voyage to America, was to carry a cargo of slaves to the West Indies. A canny Scotchman inquired of a fellow-trader, "Is Colonel X, a man to be trusted?" "I think you'll find him so," was the reply. "If you trust him once you'll trust him forever."

An epicure is a man who knows what is good to eat, and who talks about his food incessantly. All an epicure needs is bristles, and then he could be classed at a glance.

The man with a corn, who imprudently kicks an old hat off the sidewalk, not knowing there is a brick inside of it, can appreciate the feelings of the French in Tudis.—Tezas Shiftings.

A house-painter recently wanted to join the fire department; but, as it took him over fifteen minutes to climb a ladder; and then he had to go down again for something he had forgot, they didn't employ him.

"Doctor," said one of our young men in society, "there is something the matter with my brain: I know there is. What shall I do about it?" The doctor calmly but firmly said he guessed it needed a little exercise about as much as anything else.

Death is a great idealizer. Imagination seals the open grave with beautiful fallacies. We weep a real and fancied loss. We mourn the friend we had, or might have had, or never had, and cherish our delusions more sorely than our truths.—Elizabeth Stuart Phelps.

A recent traveller in Germany and Switzerland says that thousands of girls in those countries cultivate their hair as carefully as a farmer does his crops, and once a year it is cut off and sold to the hair merchants. Swiss girls have the finest hair, and the prices vary from 25 cents to \$35 an ounce.

A Galveston man named Josephus O. Morgan, who is also a great nuisance, is everlastingly abusing the female sex. The other day he said to John W. Smith: "There would be fewer evils in the world if it were not for women." "Yes," responded Smith "you yourself wouldn't be in it." And now they hardly speak.

To lend politely requires considerable coolness and self-control. To be slow and ceremonious about it implies distrust; to slap down the money with a bang indicates irritation; while to search our pockets in succession ceases the impression that you will be left penniless by the transaction. A smiling, quiet promptness marks the gentleman at his crisis.

The inquest into the killing of Miller by Tracey bids fair to establish a new and liberal standard by which to estimate the errors of youth. One witness insisted that Miller was not a desperate and dangerous character, although he had shot two men who were named and tried to shoot a third; he was "only a wild, reckless boy."—N. Y. Tribune.

Judge Davis, The Springfield Republic says, preserves his frugal habits. A young friend found him the other day counting a roll of greenbacks. "Young man," he said, "this is the true way to make money. Economy and saving. There is my stationery allowance. The Senators are allowed \$125 for stationery. Too much, too much. I have used just \$4 worth, and am entitled to \$121 in cash, and here it is. Be economical and saving, young man."

A newspaper man once planned a story in which a lady unhappily married was to sue for a divorce, and, to make sure of being correct, wrote to a lawyer friend, stating the case as he meant to describe it. Back came a postal-card: "You could not get a divorce on the grounds you mentioned in New York. You might in Connecticut or Maine." This card, handed by the carrier to Mrs. Newspaperman, one forenoon, when her husband was away at business, raised a breeze in the household, which was not allayed for some days.

Dr. Buckley writing to his paper says, "Now the people began to be sea-sick, indeed. Thus far I had escaped it on this voyage, to my great astonishment. On the evening of the seventh day I succumbed. It is said that Daniel Webster was never very sea-sick but once; that after he had been sick a little while he opened his mouth between the intervals of— (experience) only can tell what that blank means," and said, "Life is a dream: a few minutes after he said, 'Life is a nightmare'; the third time as he staggered to his berth, 'Life is an epileptic fit.' I reached the second stage. The attack, however, was short."

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Rev Wm Ainley for E Bunham 2, C F Burns 2
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Rev Jesse Herford for Mrs Ed Genge 2, Mrs Michael Forsey 2
Rev Geo Harrison for W A Leard 2, W Wright 2
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Rev A E LePage for Geo Squires 1, Jas Gray, 2, Samuel Taylor 1
James H Buckley 2, John B Smith 1, John Forbes 2, Rev W J Kirby 1, Capt John Brewster 2, Henry Davis 2, Arch McDougall 2, Rufus Thompson 2, Mrs Terence 2, John Davis 2, Fletcher Brunyate 7, Miner Tupper 2, Rev E E England for Cyrus Bent 2.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.
SUNDAY, NOVEMBER 27th, 1881.

11 a.m. BRUNSWICK ST. Rev R Brocken
11 a.m. GRAFTON ST. Rev J J Teasdale
11 a.m. KAYE ST. Rev W G Lane
11 a.m. CHARLES ST. Rev W H Evans
11 a.m. COUBOURG ROAD. Rev J E Donkin
11 a.m. DARTMOUTH. Rev H P Doane

BEECH STREET 3.30 p.m. Rev W H Evans

MARRIED

At Barrington Methodist Church, by Rev. A. Hockin, on Oct 10th, Mr. John Crowell, of Seal Island, Yarmouth Co., and Miss Caroline Thomas, of Barrington.

By the same, at the residence of the bride's father, Port La Tour, Nov. 10th, Mr. William Thomas, and Deborah A. daughter of Mr. Thomas D. Smith, all Port La Tour.

At the residence of the bride's mother, by Rev. A. E. LePage, on Nov. 16th, Mr. William I. Emery to Miss Margaret McWaid, both of Williamstown.

On Nov. 16th, by the Rev. W. J. Kirby, at the residence of the bride's father, Mr. Fred. Tremblin, to Miss Margaret J. Allen, daughter of W. H. Allen, Esq., both of Bayfield, N.B.

At Doaktown, Oct. 31st, by Rev. J. K. King, Thomas Parker, Esq., to Miss Maria Porter, all of Doaktown.

By the same, at Boiestown, Nov. 2nd, J. A. Gunter, Esq., of Fredericton, to Mrs Mary McLeod, of Boiestown.

At the Parsonage, St. Stephen, on the 9th inst., by the Rev. H. Sprague, A. M., Stephen Pine, of Loon Bay, Washington Co., Me., to Phyllis Ella Keene, of the same place.

At the same place, on the 14th inst., by the Rev. H. Sprague, Seth Bartlett, of St. Stephen, to Minnie M. Rogerson, of Brockway Settlement, York County.

At the residence of Henry Webber, Esq., Collector of Customs, St. Stephen, on the 15th inst., by the Rev. C. W. Dutcher, Mr. M. A. Edwards to Miss Emma S., daughter of the late Alex. Morrison, Esq., of Upper Mills.

At the residence of the bride, on the 2nd inst., by the Rev. C. W. Dutcher, Mr. Edmund Quincy Hill, of Calais, Maine, to Miss Addie May, youngest daughter of Stephen Harmon, Esq., of Milltown, St. Stephen, N. B. (In our notice of this marriage, as published on the 11th inst., the locality of a marriage which took place in another part of the province was substituted. We regret the error and now give the correct announcement.)

On the 9th inst., at the Parsonage, Digby, N. S. by Rev. Wm. Ainley, Mary S., daughter of Mr. Thomas Walker of Sandy Cove, to Jas. E. son of Mr. Jas. H. Thomas of Bear River.

At Spencer's Island, Nov. 19th, by the Rev. C. W. Swallow, A. B., Daniel C. Spicer, of Spencer's Island, to Annie M. Smith, of Dilligent River.

On the same day, by the same, at Apple River, Fred. L. Sharp, of Lower Macaan, to Rebecca J. McCullough, of Apple River.

On the 17th inst., at the residence of Mr. C. E. Nielson, Portland, by the Rev. John Read, Edward S. Stephenson, of St. John, N. B., to Celia, daughter of James Wilson, Esq., of Chipman, Queens Co., N. B.

At the residence of the bride's father, on the 17th inst., by the Rev. J. Craig, Margie Ibbittson to Asa Leadbetter, both of Spring Hill.

DIED

On the 19th inst., at Tatamagouche Bay, of inflammation of the lungs, Mr. Wellwood Johnston, in the 69th year of his age. "Forever with the Lord."

Died on Saturday, Nov. 12th., at Bathurst, N. B. Henry C. Goodford, aged 18 years, a native of P. E. Island.

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M. B. & G. A. HUESTIS. Windsor, N. S., Nov 9. 1881.

From George Hibbard, Esq., of the Famous Cumberland Grindstone Quarries. Cumberland, N.S., Sep. 26 1881.

Messrs HUESTIS BROTHERS, Windsor, N.S.
Gentlemen:—In answer to your enquiry as to the merits of the "Miller" Piano which I have had in use during the past six years, I have to say that I employed a thorough judge of such instruments, who had served in Steinway's employ, (besides being a graduate of Leipzig Conservatory) to select the best instrument he could procure, without respect to maker. The result was a "Miller," which I have found all that can be desired in a Piano. The tone is more like the human voice, than any I ever heard, and has great volume and force, and what is more important than many other excellencies, it requires tuning less often than any instrument I have ever known.

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Plans and Specifications can be seen, and forms of tender procured at this Department, here, at the Agency of this Department at Halifax, at the Custom House, Guysboro, and at the Post Office, Crow Harbor.

WM. SMITH, Deputy of the Minister of Marine and Fisheries. Department of Marine and Fisheries, Ottawa, 9th November, 1881.

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All articles to any books to be SUBSCRIBED later of the Nov Prince Edward reference.

FROM

A short Peoria, Ill. persons. The many did it

An American the punishment dent, who k confinement: limits of a t

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Richard W of the late Dr of the Centur W. H. Gilde Conference, a L. Glider, of Logan his reporter.

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The new M copal Church of funds that its work mu Bishop Riley advanced son years past, c and can do s

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