

The Wesleyan.

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For rates of Advertising see last page.

OUR EXCHANGES.

Protestantism is making rapid progress in Spain. There are now congregations in nearly all the principal towns, with an estimated attendance of 10,000. Over 5,000 children attend the schools.

The widow of the Jewish Cologne banker, Baron Absham von Oppenheim, who in 1870 gave the munificent sum of £150,000 for the wounded, has handed £30,000 for a hospital for poor children of all confessions, in memory of her late husband.

At a recent examination for admission to the British Indian medical service, out of twenty-six successful candidates, nine were natives of India. A Mohammedan from Oudh passed fifth, closely followed by a Brahmin from Bengal.

The strength of six English-speaking religious bodies is estimated in round numbers as follows: Episcopalians, 17,750,000; Methodists, 14,000,000; Roman Catholics, 12,500,000; Presbyterians, 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000.

In New York, recently, a jury of newspaper men recommended, as a means of reducing the number of suicides, the revival of the old French method of exposing the suicide's body, and afterwards turning it over to the tender mercies of the medicine men.

A woman has been elected Lecturer of Modern Literature in the University of Wooster, Ohio. She is Miss Irish, the translator of several volumes of German literature. She has had entire charge of the foreign correspondence of Secretary Carl Schurz, during Hayes's administration.

In the Presbyterian Church, North and South, the candidates for the ministry and the licentiates are decreasing in number. In 1877 they numbered in both churches 1,242; in 1880 they were 1,109. If the decrease goes on in the same proportion the danger of an overcrowded ministry will soon be a small one.

A Washington telegram reports that in remodeling the White House during the absence of President Hayes and his family on the Pacific coast, the billiard-room has been demolished, and now forms part of the conservatory. This is another form of dissipation banished from the Presidential residence.—N. Y. Advocate.

The empire of Japan has concluded contract with L. W. Mason, late superintendent of music in the schools of Boston, to introduce the American system of musical instruction into that country. Arrangements are making at Tokio, on the most liberal scale, to furnish the means and appliances needed in the line of Mr. Mason's profession.

The largest orchard in the world is probably that of Robert McKinstry, of Hudson, N. Y. It contains more than 24,000 apple-trees, 1,700 pear, 4,000 cherry, 500 peach, 200 plum, 200 crab-apple trees, 15,000 vines, 6,000 currant-bushes, and 500 chestnut-trees. The apple-crop of 1878 on the farm was 30,000 barrels.

We go through the Conference and meet with Methodists who say, our family is "mightily split up" one a Baptist, another a Campbellite, a third "believing in nothing," but leaning towards the Episcopalians. By close enquiry it will be found that there has been no Methodist literature in that family.—Richmond Advocate.

"I wish this steamer to be maintained on the Congo, and its affluents, until Christ and his salvation shall be known all along the Congo, from Stanley Pool to the first cataracts of the Congo, beyond the mouths of the Arzwmia and Mubura rivers." So said Mr. Arthington to the English Missionary Society on presenting them with a steamer.

Premonition of a storm is often given in the falling of a branch from a tree. During a camp meeting service at Hannibal, Mo., recently, a heavy beech limb fell upon a tent when the sky was clear and there was no wind, but a heavy storm followed. Farmers tell us of numerous falls of trees and limbs in the stillness that precedes great storms of wind and rain.

The mortality of insurance companies in the past fifteen years is quite as startling as that of railroad companies. Of 107 in New York State in 1865, only sixty-four remain, and twenty-one of the thirty-eight since organized have passed away. Twenty-two of those were wrecked by the Chicago fire. In Massachusetts only seventy-two companies survive of 199 chartered during the past century.—The Spectator.

A man who had been away in the Arctic region for some four years, engaged in whaling, landed at Dundee. Wishing to hear the gospel preached he entered one of the churches. When he came out one of his mates asked him, "Well, Jack how 'did you like the sermon?" "O," he replied, "it was a nice sermon enough; but there was no harpoon in it."—Religious Telescope.

Rev. Dr. Gordon says of the revival in Boston in connection with the labors of Messrs. Moody and Sankey, that he knew of fifty men redeemed from sin and intemperance, twenty-seven of whom were in his church. In regard to the expense connected with building the tabernacle, to which some made objection, one of the converts had since given \$50,000 for the advancement of the gospel, and another had given as much more.

The colored Baptists of Texas, Arkansas, and Northern Louisiana, numbering about 100,000, have determined to arise and build a college for the education of ministers and teachers, in the city of Marshall, Texas. They are making a vigorous and successful effort to raise \$10,000 for this purpose among themselves, and they are hoping that a like amount may be contributed through the American Baptist Home Mission Society.

Years ago Sir Frederick Gray founded the Home of Rest at Sunninghill, England, a lovely spot near Windsor Castle. He gave the site, sketched the ground plan, and collected a large part of the funds. Death put an end to his usefulness, but Lady Grey completed the work, and last July the Primate opened the Home. It is for overworked girls and women—not those actually sick, but those to whom a fortnight's holiday, under agreeable health-giving circumstances may prove to be invaluable.

The women are steadily coming to the front in the United States. Here is Dr. Alice Bennett in full charge of the women's department in the Eastern Pennsylvania Hospital; Dr. Mary Cleaves, superintendent of the women's department of the Harrisburg Asylum; Dr. Jennie McCowan, assistant physician in the Mount Pleasant (Iowa) Hospital; Dr. Julia Carey, assistant physician in the Danvers (Massachusetts) Hospital; Dr. Eliza Phelps, at the new Iowa Asylum; Dr. Helen Bissell, at Kalamazoo, Michigan, and Dr. Emma Randall, at Pontiac, Michigan.

Current estimates of the number of Church livings advertised for sale in England vary greatly. An experienced agent puts the number annually offered at about 200. Another witness goes so far to surmise that "10 per cent. of the entire livings in the Church—about 13,000, if all be taken; about 7,000, if only those in private patronage be referred to—are in some way sold or bartered every year. The truth probably lies between these two extreme estimates. If those exchanges, which are really sales in disguise, be included, perhaps the annual average will not be far from one for every day in the year.

Chicago has a floating hospital for poor mothers with young children. There is an awning over the wharf, which extends so far out into the lake as constantly to catch the cool breezes. A lady physician is in attendance throughout the day. A kindly-looking, matronly woman sits and ladies out nice fresh milk for the children, all that they may desire. The mothers bring their own lunches and their sewing or knitting work. There they take the boat and steam away two miles or more. Some mothers come back on the same boat—thus spending only one hour. The boat makes four trips a day.

Dr. Pusey has come forward as the champion of the orthodox belief, in reply to the challenge of Dr. Farrar in his "Eternal Hope." Dr. Farrar admits that it clears a good deal of ground, and many others will think that it clears a wider scope than the canon recognizes. While Dr. Pusey has, we regret to say, strong leanings to Popery, we are bound to admit he has ever maintained a formidable front against scepticism in every form. In one of the twelve propositions in which he sums up his belief, he says "God the Holy Ghost visits every soul which God has created, which will be judged, as it did or did not respond to the degree of light which He bestowed on it, not by our makings but by the wisdom and love of Almighty God."—Irish Evangelist.

The fact of a Hornellsville Presbyterian minister having lately brought suit against an estate for \$50 for funeral expenses and recovering the amount, has called forth a great deal of hostile criticism. The real circumstances of the case are these: A wealthy man, previously living in the country, died. The family wanted the funeral on Sunday, and also wanted the minister in question. He gave up his appointments for that day, hired a carriage and went. Nothing was said about remuneration for some time, and a bill was sent for \$25, covering his Sunday's salary and team hire, and the bill was refused payment. So for bill and damages the suit was brought for \$50. It seems that the man was not in the habit of hiring a pew nor paying for preaching, and the family, depending on the Christian graces of the minister, concluded he could "work for nothing and board himself."

THE WANT OF THE CHURCH TO-DAY

All present at the Boston Methodist Preachers' Meeting on Monday, Sept. 6, were deeply impressed with the remarks of Prof. Butts upon the presence of the Holy Spirit as the positive element of success in all evangelical work. His suggestions grew out of his reference to the remarkable history of a new evangelist in France, who is moving through portions of that empire with much the same results as attended the preaching of John Wesley and George Whitefield. While Mr. McAll is reaching the outcast population of the most abandoned *faubourgs* of Paris, he is making the profoundest impressions upon the cultured and aristocratic classes of the same city, and of Lyons and Marseilles. His devout consecration to his work, his persuasive and convincing eloquence, his endurance from on high, and the amazing power he is now exercising over multitudes, seem to be the providential marks of a great leader, set forth at an important era for the accomplishment of a vast and permanent work. No priest in all France addresses such crowds, or leaves behind him such lasting convictions, although as yet he has had no other ordination to his work than a wonderful baptism of the Holy Spirit.

Prof. Butts dined with him at the house of the pastor of the American Chapel in Paris, and was deeply impressed with his sincere piety and holy enthusiasm. M. Eugene Reveilland is his name, and he is still a young man—only about twenty-nine years of age. He was trained for the Roman Catholic priesthood, but became disgusted with its hollow shams; and caught up by the present prevailing spirit of free-thinking, prepared himself for the practice of the law, but finally devoted himself to the office of a journalist, in which he soon became quite noted. In 1878 he published, while still a free-thinker, a remarkable pamphlet entitled, "The Religious Questions and the Protestant Solution." In this he declared that he was not a believer or connected with any church, although he was born and had been educated in the Catholic Church. His testimony in favor of Protestantism was so impressive, that he was called upon in modern times of Catholic nations is owing in large measure to the prohibition of the Bible to the people. He insists upon the necessity of studying the New Testament, and naturally hoped that the Pope would encourage such study among Italian Catholics. Vain delusion! The Reuben-like Pontiff, influenced by the enemies of Padre Curci, has suffered his New Testament to enter still-born into the Catholic world, so that the magnificent edition remains unsold at Rome, as at Turin. The most curious part of the affair is that the Father has been sent to Coventry by High Churchmen, Low Churchmen, by Jesuits, all alike. Not four priests turn to greet him out of the 3,000 that parade the streets of Naples. The other day, when he paid one of his rare visits to the Dnomo, a fat, burly, loud-voiced priest sang out in the cathedral itself: "Halloo, Father, how does it pay to preach against the temporal power?" The Father vouchsafed no answer; but the words told home. Clearly, he counts on poverty and misfortune for restoring purity to the church and people of its fold. As the Pope has allowed him to perform mass, he hoped that the right to preach would be restored to him.

Four months after this, as the pastor of the Protestant Church, in the city of Troyes, closed his discourse upon "The Dying Vision of Stephen," a young man arose in the congregation, and coming towards the pulpit, requested the privilege of speaking. It was Reveilland. Having obtained leave, he said in substance: "My brethren, I desire to bear witness to the Holy Ghost, and to declare that there is an invisible and supernatural world, not known by the senses, but apprehended by faith and heavenly grace. Last night I pleased the Holy Spirit to reveal Himself to me and to give me that baptism in which, according to the promise of the Scriptures, we become the children of the Father and joint heirs with Jesus Christ. By this baptism," he continued, "I have been born again, and have put off the old man with the lusts of the flesh. I feel the grace, the power, the love of God. I have entered into the invisible Church of Christ. I am converted. I am saved." Relating in detail the wonderful incidents of his supernatural spiritual birth, he exhorted all present to seek and accept Christ. Since then he has moved to and fro, preaching the glad tidings of a Gospel that had saved him, and dedicating his life to the work of evangelizing his countrymen.

Happy France, with such a flaming evangelist! It is just what she needs. But we want the same baptismal birth of the Holy Spirit here just as vitally as does France. We are discussing pulpit gifts and modes of administration, how to reach the masses, or to call the multitude to the churches. Here is the answer. When the Holy Spirit fell upon the company at Jerusalem, the multitudes rushed to the upper room where Peter was about to preach. * * * The preacher must stand up as did the young journalist to bear witness of the Holy Ghost. An effusion of the divine power would make our sermons like the tongues of fire, and our prayers and experiences overwhelming in their convicting force. There is a singular reluctance to confess to ourselves our impotency in this work of Christianizing our fellow-men. We are full of human devices to catch the eye, to charm the ear, and to fascinate the imagination. We succeed in drawing crowds, perhaps. We awaken admiration; we make the house of God popular; we make the half persuaded, but still worldly-minded to unite with the Church; but this thoroughly melting, renewing, crucifying, consecrating work of the Holy Spirit, how little of it is seen in our modern church work! This is what we need. Reveilland said, in the interview at the pastor's in Paris, that when he stood up before an audience and simply spoke as his own mind might lead him, he seemed to produce no effect; but when he earnestly prayed for the presence and aid of the Spirit before preaching, and threw himself in human helplessness upon the divine Arm, a manifest power attended the Word.—Zion's Herald.

FATHER CURCI.

How Rome crushes every head into one hat—that a very small one, and then seeks to make capital out of the divisions of Protestantism, which are the simple and not unhealthy result of different views upon minor points of doctrine, the case of Father Curci well shows. That priest's outspoken words respecting the "temporal power" made Rome nervous, and procured for him special attentions from the Vatican, but later words occurring in the introduction to his translation of the New Testament, have caused him to see that Rome no more permits freedom of speech now than she did three hundred years ago, though her means for enforcing "unanimity" are less effective. A correspondent of the *Pall Mall Gazette*, who has visited Father Curci at Naples writes:

"I tried to ascertain how the Father's affairs stood at the present moment, knowing that he had had some prospect of favor, on the accession of Leo XIII. Cardinal Franchi invited him to Rome; Monsignor Pecci, the Pope's brother, not then a cardinal, though he resided in the Vatican, invited him to share his apartments, telling him His Holiness counted the hours until he should embrace him. But a month of hours passed, and the Pope never dared receive him, save by secret lobbies, and without passing through the official ante-chamber, where Monsignor Macchi kept watch and guard. Nevertheless, when the Father's first volume of the New Testament, prefaced and annotated, was published, the Pope dictated to his private secretary a most flattering letter to the author, and ordered four copies to be sent to him openly, destined as a present to his beloved seminary at Perugia. In this letter he expressed his hope that the Father's troubles were ended, and encouraged him to continue his work; and hearing that he intended to retire to his native city of Naples, recommended him to the new archbishop. Now Padre Curci as he explains in his preface to the New

Testament, was in the habit of being long in the church below; but it will be enough for us if, through our imperfect instrumentality, they gain admittance into the kingdom of heaven. Reader, will you not gladly join us in the prayer that these five men may be preserved faithful unto death, and that by their godly lives they may be the means of bringing many others into the Church who they themselves have so recently entered?"

THE WESLEYAN MISSION IN CHINA

On the afternoon of Sunday, the 11th of July, our Hankow Chapel presented a very encouraging appearance. On the front seat sat five men, of whose baptism I will speak by-and-by. On the second seat sat Mr. G. H. Cooke, of Portsmouth, a warm-hearted Methodist, and an officer on board Her Majesty's ship *Mosquito*. It so seldom happens that we receive the visit of a Methodist layman that when we have the pleasure of doing so we feel bound to make a note of it. Behind Mr. Cooke sat the adult male portion of our congregation—on this occasion a very good one. To the minister's right sat the wives of the missionaries, with the female members and visitors, and behind them about thirty-five girls belonging to the day school. The left side of the chapel was fully occupied by about forty scholars belonging to our boys' day-school. On the platform or rostrum (for we discard pulpits in China) stands the communion table, having a fair white linen cloth upon it, adorned with a very neat communion service—somebody's gift if I remember rightly. Near by, on a small table, stands the beautiful little marble font, given to the writer at Scarborough by Mrs. Marris, wife of the Rev. W. J. Marris, now of Halifax.

The service was in the hands of the Rev. J. W. Brewer; but, as the candidates to be baptized were members on trial in my class, at his desire I baptized them. Arranging them before the communion-table in the order of seniority, I had on my right hand, first Liu Tung San, sixty-four years of age. One of a family of nine members, like many of his countrymen, he lives some distance away from home. He is in business at Hankow as a bean-curd seller; beaucurd being an article of food of daily consumption by the Chinese. A tall pleasant looking old man, he is evidently very sincere in his faith, though as yet only partially informed of the truth.

For years he has resolutely abandoned all faith in idolatry.

Next to him stands Fu Chieh Yunn, aged 62. He is in a very small way of business, keeping a stall in the street for the sale of sundries of all sorts. The only member of his family still living is a son, aged 26 years, who is serving in one of the large Mohammedan butcher's shops in the city. This old man has gained a very fair knowledge of the Gospel, and is apparently a keen and sincere seeker after truth. When asked if it were his habit to pray to God daily, he replied, "Not daily merely, but constantly; when I am at leisure my heart silently prays." Next to him stands Ren Yow Hen, 46 years of age a tailor by trade, whose wife and child have been for sometime members of the Church. As guileless a man as one could find, he seems to be thoroughly in earnest and is certainly a man of great faith. For instance, he firmly believes that, in answer to his wife's prayers, both she and her child were cured of certain diseases which afflicted them some time ago, and that his trade has been greatly increased by the same means. I have known several cases of this sort, showing that Chinese Christians have great faith in the power of prayer.

The next man is Mao Haei Wu, a blacksmith aged thirty-four. He, too, has for years abandoned the worship of idols, and has attended the Christian ministry at intervals for a long time. He is a very candid and open-hearted man, and has acquainted himself pretty thoroughly with the fundamental truths in religion. Unfortunately he is in a delicate state of health, and his tenure of life will not probably be long. The same may be said of Taang Tao Yuh, the last of the five. He is a young man of twenty-two, and is suffering from an affection of the chest, which will probably only give him a short lease of life. By trade a tailor, he is an intelligent man, and has made himself familiar with the elements of Christian doctrine.

I can say respecting these five men what has seldom been my privilege to say of so many at once, that I have no doubt of the sincerity of any one of them. Since some of them are aged, and the rest of them in long in the church below; but it will be enough for us if, through our imperfect instrumentality, they gain admittance into the kingdom of heaven. Reader, will you not gladly join us in the prayer that these five men may be preserved faithful unto death, and that by their godly lives they may be the means of bringing many others into the Church who they themselves have so recently entered?"

RIGHT WORDS.

The Methodist chaplain at the Curragh Camp, Ireland, furnishes this incident to the *Irish Evangelist*, when writing about the annual drill.

Our beautiful Church, which some far seeing and economically prudent people blamed for being built so extravagantly large, was quite full at our parade services; and so hearty was the singing of our Wesleyan soldiers that a veteran artillery officer, whose clasps and medals betokened that his ears had not always been accustomed to *Æolian* sounds, exclaimed, when coming from one of our services, "The singing was grand! why, it seemed to strike like thunder against the gable of the church!" And this, too, without any instrument to aid it. Of course our friend who had been privileged to mutely in common with the congregation with which he worshipped to listen to the praises of God played and sung by a good band and nice little choir elsewhere, was not accustomed to the vulgar singing of our Methodist hymns. Anyhow, our pleading though simple psalmody on this occasion awoke an echo of right earnest praise in his heart, and seemed to lift him a little nearer heaven. Might not some of our much-to-be-pitied friends, who are falling out with old-fashioned Methodist worship, and whining and pining after the dilettante forms and brass and tinkling chimes of some other Churches, with some little profit lay this thing to heart?

This incident reminds us of singing we once heard in Staffordshire, at a Conference Temperance meeting, when Rev. T. B. Stephenson on the platform started one of Arnold's grand old tunes to "A charge to keep I have" and the Methodist congregation caught up the song in such style as to make us think of "the voice of many waters." Methodist congregations are giving up to choir their right to praise God, at a heavy sacrifice of attractive power.

Mr. Alexander Donaldson, a respected Elder of the United Presbyterian Church, Scotland, has recently gone to Paris to labor in connection with Mr. McAll's mission in that city.

In 1845 the English and American missionaries in China assembled in Hong Kong, and numbered twelve. In Hong Kong they had six converts. At the present time there are in China 240 Protestant missionaries, 90 principal missionary stations, 500 out-stations, and some 12,000 or 14,000 Chinese communicants.

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Three months \$4.00
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20.00 30.00 48.00
26.00 37.50 62.00
28.00 40.00 70.00
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Our Home Circle

"THE MASTER IS COME AND CALL-ETH FOR THEE."

Not once I come. In that dim hour when life and death between, Floats the half-illuminated soul while far...

Yes, every day He comes; Not in the earthly form that once he bore, Nor in the glorious shape which now he wears...

In various shapes He comes, When life grows difficult, and cares wax strong, And pain and patience prove too hard a load...

That his best visits are of every day, To sweeten toil, to give that toll reward; And when the summons soundeth clear and low...

WHAT TALLEYRAND THOUGHT ABOUT IT.

There is an interesting communication from E. B. in a late 'Southwestern Presbyterian' about phases of Parisian society.

She gives an account of one of her morning receptions in Paris. Count B. said to her:

'Madam, my call is made specially thus early to ask if you will do me the honor of occupying one of my boxes at the theater this evening, and also one at the Italian opera two evenings from this.'

I often found it a characteristic of the gay votaries of the world among the French, who made no pretense of being so upulous about sacred things themselves, never to make light of or sneer at another person's religious belief, however absurd or preposterous they might deem them.

During the same winter the English Duchess of S. was residing in Paris, and gave a party to which this correspondent was invited.

In the course of the evening her Grace approached me with the amiable proposition that I should accompany her to the theater the next evening.

The lady looked at me as if not comprehending what I said. 'You do not go to the theater ever? Do tell me why?'

I replied as calmly as my nervous system permitted in the presence of such an assemblage of dignities, 'I do not think it is right, as I am a member of the Church.'

'If it is God's will!' said the lady; 'what a senseless expression! don't you know that all comes by chance?'

In a few days a terrible storm arose, and the lady stood clinging on the side of the cabin door in an agony of terror, when the sailor passed her.

'What do you think,' said she, 'will the storm soon be over?'

'It seems likely to last for some time, madam.'

'We must each judge for ourselves,' I replied. 'I cannot judge for you, or you for me.'

The gentlemen had mostly gathered round us and listened to our conversation without uttering a word. Their presence added to my embarrassment, supposing as I did that I was the only bigot of the company.

'Well, we must all confess that Madam—at least has the advantage of us in consistency of conduct. We all, as well as she, profess to be Christians. If I understand (looking very innocent) that phraseology in its theological sense, it means followers of Christ—that is, to imitate him.'

M. Talleyrand had his faults. He had been a bishop, but the Revolution that turned all things upside down, turned him into a diplomat.

It was well put; but what was the effect upon the polite world that assembled around the distinguished correspondent? Everybody commenced laughing, and so ended the argument.

AFRAID OF THE CAMERA.

In the Indian Territory a fair was held some time ago to show some of the results of civilizing the savages. A number of tribes attended, and displayed articles of home manufacture, such as needle-work, embroidery, lace-work, and blankets.

PRAYING TO CHANCE.

A lady, who had forsaken her God and the Bible for the gloom and darkness of infidelity, was crossing the Atlantic, and asked a sailor one morning how long they should be out.

'In fourteen days, if it is God's will, we shall be in Liverpool,' answered the sailor.

'If it is God's will!' said the lady; 'what a senseless expression! don't you know that all comes by chance?'

In a few days a terrible storm arose, and the lady stood clinging on the side of the cabin door in an agony of terror, when the sailor passed her.

'What do you think,' said she, 'will the storm soon be over?'

'It seems likely to last for some time, madam.'

THE LOST BOOK AND THE SINNER SAVED.

A few years ago a little boy had a present from his grandmama of a little book with verses of Scripture. It was bound in red leather and had his name written on it.

The matter was almost forgotten, when a year afterward the clergyman of a parish about eight miles from Lynn, gave the following history of the lost book:

He said he had been sent for to see the wife of a man living on a wild common on the outskirts of his parish, a notoriously bad character.

On arriving at the house, the clergyman heard the following story from the woman herself, explaining the cause of the marvellous change.

She died soon afterward, filled with joy and hope in believing, having in those portions of Scripture found a Saviour to bear the burden of guilt and thus present her, faultless and unblamable, before the throne of God.

GROWING OLD.

Of Mr. Ralph Waldo Emerson, a correspondent of The Hartford Courant writes: 'The vigor of that wonderful intellect remains superior to the ravages of accumulating years, but the evidences of decay nevertheless manifest themselves sadly enough in that disease of old age, the inability to recall words, which is technically named aphasia.'

HOW GIRLS ARE MADE STRAIGHT.

The Hindoo girls are graceful and exquisitely formed. From their earliest childhood they are accustomed to carry burdens on their heads.

CHINESE WOMEN.

The gain for Christianity and humanity would be very great if the foolish fashion of binding the feet of girls in China could be overthrown. Nearly half of the women of China are helpless cripples, who can scarcely hobble from one room to another in their own houses.

MAKE THE BEST OF THINGS.

We excuse a man for occasional depressions, just as we endure a rainy day. But who could endure 365 days of cold drizzle? Yet there are men who are, without cessation, sombre and charged with evil prognostication.

THE DYING POET.

The story of the end of Henry Timrod, as told by his sister-in-law, seems to me ineffably touching. As he recovered consciousness and calm in one of his last convulsions, he said quietly, 'I am dying.'

ber of the post softened into death at the very hour which he had long foretold—the hour when nature seems most to rejoice; when birds sing highest, brooks run freshest, and flowers look sweetest.—Int. Review.

Our Young Folks

THE BEST TIME.

My very dear only daughter lay dying. She had been a thoughtful, praying child, having professed religion at twelve years of age, and lived a devoted and useful life.

DAFT WILLIE.

A few years ago among the high hills of Scotland lived a family of rosy-cheeked boys and girls, and one of the number was known by all the neighbors round as "Daft Willie."

All day long, while the other children were at school, he would lie down among the purple heath and talk and sing to himself in his own wild way; but as he was always kind and gentle, everybody loved "Daft Willie."

One day the white-haired old minister came to Willie's house, and gathering all the flax heads and bright eyes about his knees, he talked to them about the good Saviour, who loved little children when He was on earth, and who still loves them now He has gone to heaven.

"No, Willie has no soul," said the boy.

"Yes, Willie has a soul." "This," laying his hand on his shoulder, "is Willie's body, but it is Willie's soul that loves his mother and little Jessie."

"No Willie has no soul," was still the answer, and to all the good man could say the reply was still the same—"Willie has no soul."

"Poor boy, he cannot understand" thought the minister. And he was turning away when the child said, "Willie had a soul once."

"Ah! Well, what did Willie do with it?"

"Yes, Willie had a soul once, but Willie gave it to the Lord Jesus to keep for him, and now Willie has no soul."

"Thank you very much," she said. "You are very polite to do so much for a stranger."

ISAAC'S TIME—E last lesson. PLACES—istines; a Both are of Palestin INTERV great triv Moriab, G with empt Sarah due Abramab, sent hus tr Me-s-pota then 40 y bekah, s'bis.

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Sunday School Lesson.

LESSON I.—OCTOBER 3, 1880

ISAAC'S PROPERTY.—Gen. 26: 12-25.

TIME.—B. C. 1804. 67 years after the last lesson. Isaac 92 years old.

PLACES.—Gerar, in the land of the Philistines; and Beersheba, east of Gerar. Both are on the extreme southern border of Palestine.

INTERVENING HISTORY.—After the great trial of Abraham's faith on Mount Moriah, God renewed his former promise with emphasis. 10 or 12 years afterwards Sarah died, and was buried near Hebron. Abraham, feeling himself growing old, sent his trusted servant to his kindred in Mesopotamia, to find a wife for Isaac, then 40 years old. He returned with Rebekah. Abraham lived 35 years after this.

EXPLANATORY.

Then Isaac sowed in that land. Gerar,—a city and district on the southernmost borders of Palestine, in the country of the Philistines, and not far from Gaza. In that district he farmed a piece of land, which, by the blessing of God on his skill and industry, was very productive (Isa 65: 43. Ps 37: 19), and he increased so rapidly in wealth and influence that the Philistines, afraid or envious of his prosperity, obliged him to leave the place (Prov 27: 4. Eccles 4: 4). Many Syrian shepherds, at this day, settle for a year or two in a place, and rent some ground, in the produce of which they trade with the neighboring market, till the people, through jealousy of their growing substance, refuse to renew their lease, and compel them to remove elsewhere. An hundred fold. 60 fold is very good, and was not unusual in Palestine. 100 fold was rare, and only in spots of extraordinary fertility. Babylonia, however, yielded 200 and even 300 fold, according to Herodotus. The Lord blessed him. Isaac refers all his prosperity, not to his own wisdom or worth, but to the Lord. And the most successful men know best how much their success depends on circumstances entirely beyond their control.

The Philistines. Descendants of Ham, who peopled Egypt. They settled on the south-west coast of Palestine, and became a rich, warlike, active people. Envidious him. Isaac's prosperity was not unalloyed. Be sure that for every blessing man pays a price. If we heap possessions round us, we lose quiet, we get anxiety. Every man pays a price for his advantages, for talents, for property, for high stations.

All the wells. Wells in Palestine were usually excavated from the solid lime-stone rock, and hence were very difficult to dig, and were costly. Nor was it always easy to find a place where water could be obtained. The Philistines had stopped. In those countries a good well of water was a possession of immense value; and hence in predatory wars it was always an object for either party to fill the wells with earth or sand, in order to distress the enemy. The digging of wells in that country makes a title to unoccupied lands. Abraham had dug wells there; and Isaac could claim these and the grounds belonging, under the covenant made with his father. To cut off the water-supply from an enemy is victory anywhere.

Abimelech. This was the name of several Philistine kings. It is supposed to have been a common title of their kings, like that of Pharaoh among the Egyptians, and that of Caesar and Augustus among the Romans. Go from us. It is not, perhaps, to be inferred, that this request expresses the personal feelings of Abimelech towards Isaac; but, perceiving the temper of his people, he entreated him quietly to depart.

Isaac departed thence. Though stronger than his enemies, he yielded his rights for the sake of peace; and found that "the meek shall inherit the earth." The valley of Gerar. Or, the wady,—the undulating land of Gerar (thought to be the modern Wady es Sberiah),—a narrow plain through which runs a stream which would help to supply his need.

Dug again the wells of water; i. e., re-dug; not returned to Gerar. It is clear that, wherever Abraham sojourned, he improved the country; yet it would seem that wherever the Philistines followed him it was their study to mar his improvements. (The righteous ever thus bless and improve the place where they live.) To show his filial affection, he chooses to call them by the same names by which his father had called them—names which probably carried with them some interesting memorials of the divine favor towards Abraham. Called their names. In those deserts water is scarce, and wells and springs are valued, and as they are the general permanent monuments of geography, it is an honor to have given them names.

Dugged in the valley. A new well was now dug by Isaac's servants. Of springing water. Heb., of living waters; that is, of running water, rare, and unusually precious for its cool freshness.

The water is ours. The cause of these differences seems to have been, that a question arose whether wells dug by Abraham's and Isaac's people within the territories of Gerar belonged to the people who dug them, or those who enjoyed the territorial right. Such questions often lead to bitter and bloody quarrels in the East.

Another well...they strove not. Isaac left the valley; there was no longer any such claim possible. Rebekah; room,—a name which appears to be preserved in Wady er Rabaibeh (23 miles south-west of Beersheba). He met the envy with patience, and removed from well to well. At last the Philistines desisted. This patience wears the world out, this is the meekness, the gospel spirit, this is the only true weapon against the world. Hence Christianity can have no addition. It is final. There is nothing beyond this "Love your enemies."

To Beersheba. Here God appeared to Abraham (chap 20: 1), and now he again appears here to Isaac (verse 24), and yet

afterwards to Jacob (chap 46: 1-4). This place was the place of high covenant interest.

The God of Abraham. "God is not the God of the dead, but of the living." Therefore he is assured that Abraham is not lost by death, nor God's covenant with him lost. (See chap 18: 32, 35, 37, 38.) This is the same person as the Angel of the Covenant, who appeared to Moses in Horeb, in the burning bush (see Exod 3: 2), and is therefore the Messiah. Abraham was the man of faith, Isaac was the man of endurance, and Jacob was the man of prayer. Fear not. As a man of peace, he may have feared that his enemies would take advantage of his good disposition and injure him. God bids him to have no fear so long as he is serving God and doing right. Abraham's sake. This is the actual working of the household covenant. God has so displayed himself in all the history of the church as a covenant God to the families of his people; and we may trust God for our children, if we be faithful.

He builded an altar there. As an expression of his grateful sense of the divine goodness on the present occasion, and as a part of his habitual practice as a pious man. Isaac first built an altar, and then dugged a well. Here Isaac seems to have fixed his home for most of the remainder of his life (see chap 28: 10); he died, however, at Hebron (chap 35: 27) B. C. 1816, aged 180.

A JUDGE'S VIEWS OF THE TRAFFIC.

In sentencing a murderer to death, Judge Johnson, of California, made use of the following language:

"Nor shall the place be forgotten in which occurred this shedding of blood. It was in one of the thousand ante-chambers of hell, which mar, like plague spots, the fair face of our state. You need not be told that I mean a tipping shop—the meeting place of Satan's minions, and the foul cesspool which, by spontaneous generation, breeds and matures all that is loathsome and disgusting in profanity, and babbling and vulgarity, and Sabbath breaking. I would not be owner of a grogery for the price of this globe converted into precious ore. For the pitiful sum of a dime he furnished the poison which made the deceased a fool, and this trembling culprit a demon. How paltry a sum for two human lives. This traffic is tolerated by law, and, therefore, the vendor has committed an offence not cognizable by earthly tribunals; but, in the sight of Him who is unerring wisdom, he who deliberately furnishes the intoxicating draught which inflames men into anger and violence and bloodshed, is *particeps criminis* in the moral turpitude of the deed. Is it not high time that these sinks of vice and crime should be held rigidly accountable to the laws of the land, and placed under the ban of an enlightened and virtuous public opinion?"

The Household.

Class should be washed in cold water, which gives it a brighter and cleaner look than when cleansed with warm water.

Never put a particle of soap about your silverware, says the proprietor of an old silver establishment, "if you would have it retain its original lustre. When it wants polish take a piece of soft leather and whiting and rub hard."

To clean brushes and sponges use spirits of ammonia and hot water. Wash them well and shake the water out, drying on a coarse towel with the bristles downward. Little or no soap is needed.

A good way to clean black kid gloves is to take a teaspoonful of salad oil, drop a few drops of ink in it, and rub it over the gloves with the tip of a feather; then let them dry in the sun.

RICE PANCAKES.—Boil half a pound of rice to a jelly. When cold, mix it with a pint of cream, two eggs, a little salt and nutmeg. Stir in four ounces of butter, just warmed, and add as much flour as will make the batter thick enough. Fry in as little lard as possible.

A teaspoonful or more of powdered borax thrown into the bath tub while bathing will communicate a velvety softness to the water and at the same time invigorate and rest the bather. Persons troubled with nervousness or wakeful nights will find this kind of a bath a great benefit.

It is a good plan to put new earthenware into cold water and let it heat gradually until it boils; then cool again. Brown earthenware in particular may be toughened in this way. A handful of rye or wheat bran thrown in while it is boiling will preserve the glazing so that it will not be destroyed by acid or salt.

Every family finds more or less bones accumulating. Burn them with wood, and the ashes thus secured is of the most valuable of fertilizers. Money cannot buy an article which will so fertilize your soil. Bones thus consumed will quadruple the value of wood ashes, which in themselves are among the best soil-enrichers.

GENUINE SCOTCH OATMEAL CAKES.—Ingredients: oatmeal, water and salt. Mix very stiff into oblong cakes one-eight inch in thickness and bake on boards before an open fire. By the addition of one or two eggs and substituting milk for the water, these oat cakes can be made more appetizing, but this is, of course, a departure from the original recipe.

ST. JOHN, N.B., Dec 19, 1872. MR. T. GRAHAM.—Dear Sir,—I have been for several years under particular obligation to you for a bottle of your PAIN EXPELLER. You no doubt remember having met me in Grand Manan about eight years ago, when I had been labouring about eighteen months under the distress of a very lame knee, the result of a severe fall. I had previously tried most all the popular remedies under the head of "Pain Killer," etc., but to no effect. Your one bottle cured me permanently, and I always praise the bridge that carries me safely over. Yours with gratitude, GEORGE GARRETT, Pastor Christian Church, 1, King St.

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AND SPICE MERCHANTS

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Invite the attention of readers of the WESLEYAN to the

UNRIVALLED EXCELLENCE

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

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

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

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

BROWN & WEBB'S

SPICES

have invariably stood the test, and been reported

Absolutely Pure Spice.

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

The Best is always the Cheapest,

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

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

Ground Allspice,

Ground Cinnamon,

Ground Cloves,

Ground Ginger,

Ground Pepper,

Mixed Spices.

BROWN & WEBB

WHOLESALE

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CAN BE CURED

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

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

SEE WHAT PHYSICIANS AND THE PEOPLE SAY ABOUT IT.

Messrs. Scott & Downe: 60 West Thirty-sixth Street, New York, Sept. 2, 1876.

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

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

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

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

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

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THE WESLEYAN.

FRIDAY, SEPTEMBER 24, 1880.

EXECUTIVE BOOK COMMITTEE.

The Executive of Eastern Section of Book Committee, will meet (D. V.) at Book Room on evening of TUESDAY, 28th inst., at 7 o'clock.

JOHN McMURRAY, Chairman.

CHRISTIANITY—ITS SPHERE OF TRIUMPH.

No more erroneous view of the Gospel of Christ can be held by any of His followers, than that which leads them to suppose that a man may best serve his Master in the quiet of a secluded life, or in the pursuit of some profession which involves the least possible contact with the busy world. The genius of Christianity is in direct opposition to this view. Its purpose is to save the world, through no direct intervention of angelic agency, but by men, whose converted hearts and blameless lives shall attract their fellows, and thus lead them to Him whose blood pleads for them, and whose Spirit sanctifies them. Most suggestive of the service expected of every Christian is that prayer of Christ: 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.'

Just as various testimonies to the high Christian worth of one who has lately left the business world and the Church were affording some modification of the drudgery of a weekly search through scores of papers and periodicals, our eye fell upon a passage from the North British Review, which is well worth quotation. Says the writer:

'The pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations; witnessing to that truth on which much skepticism prevails. That Christianity which is so received as to become an integral part of a man, is omnipotent to keep from him the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ who, like Palisay, or Buxton, or Budgett, or Perthes, exhibits religion as "the right use of a man's whole self"—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the mainspring of earnest and successful strivings after loftier ends and a purer life—as the power outside of and within man, which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical; and in active life unattainable, high up among things intangible; separate from contact with work-day life; appropriate to Sabbath days and special hours, old age and death-beds. Every man who is "diligent in business, serving the Lord," is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion; a preacher of righteousness in scenes where none can preach so effectively or so well.'

The personal peace and relative usefulness of Christian men depend upon a proper acceptance of these views. He who connects with his daily business an idea that such service is less sacred than the pulpit service of another may be robbed of a spirit of consecration by that false idea, or may be led out of that business, as some men have been in the prime of life, to find that idleness, or even the absence of some leading purpose in life, is the worst of the many dangers that beset the Christian's pathway. But let a man, on the contrary, simply, sincerely, and with all the heart believe in God and Christ as blessed actualities, and go forth to shape each daily act, and brighten each hope by his love to them, in the light of such an experience his very business will become to him a means of grace, and in it, without disgusting men by the introduction of religious topics on unwise occasions, he will find opportunities for service such as may cause him hereafter to cast at his Master's feet, to be worn among the many crowns, one which shall be bright with the radiance of rescued souls.

But even here the lessons of holy lives in the busy world find recognition, in some cases by those who fail to copy them. That old incident of John Randolph and Roger Sherman may be re-told. The proud Virginian had little in common with his more humble but more godly fellow-legislator. But one day as he went into Congress while an important vote was being taken, he showed the faith he had in the Connecticut Quaker by the question, "How did Roger Sherman vote?" and he voted accordingly. We have met with another incident in a humbler sphere. Two neighbors were talking in one of our country villages upon a certain topic connected with religion. The old man asked the younger for his authority for a certain statement, and received in reply the name of a certain modest, retiring citizen. 'Ah,' was the remark, 'you may believe him, I was once on a jury with him.' That meeting on the jury had taken place long years before, but the impression remained. 'There goes a Christian man,' said an artillery officer as a Methodist soldier of his battery once passed the door of a shop at which the officer and a leading merchant were talking with each other. Not long after the officer fell by his own hand, a victim to the lack of that religion he could admire in his man.

The world is clear-sighted and is less unjust than some suppose. Its verdict may be slow, but in the end is generally correct. Let the members of our Church bear this in mind. Upon shams the world is merciless, but Christian men may conquer its respect, and the conquest in such cases is not grudgingly admitted. And in thousands of cases such conquests of confidence are conquests of men for Christ and for heaven. These triumphs are won in the busy walks of life, and not merely in the pulpit.

THE EPISCOPAL SYNOD.

The meeting of the Provincial Synod of the Episcopal Church, held in Montreal, ended last week. It was decided that the body represented shall henceforth be known as 'The Church of England in Canada.' That name will be quite appropriate until disestablishment shall have taken place in England; then another can be found. Dr. Bell, of the Irish Episcopal Church, pleased the majority of the delegates by a somewhat lengthy speech in relation to the disestablishment of the Irish Church. A number of Irish clergy have ceased to regard that act as injurious, but Dr. Bell thinks otherwise. A resolution was passed protesting against the 'change of nomenclature' adopted in the Dominion census of 1871, in which for the first time members of the Episcopal Church were represented as a non-Catholic denomination, the designation 'Catholics' have been given only to the Church of Rome. If the zeal of our Episcopal brethren, in contending for the faith once delivered to the saints, were but in proportion to their regard for certain names, their record would be a bright one. As was expected, a resolution adverse to the attempted legislation of last winter, on the marriage question, was adopted by a large majority. This takes place just as tidings reach us from New Zealand, where the Episcopal is the leading denomination, that the Parliament at Wellington, having no fear of the 'table of prohibited degrees' before its eyes, has passed a bill legalizing marriage with a deceased wife's sister. Any effort to tie down the whole population of the Dominion to the opinions of one religious body must fail. The most pleasing feature in the action of the Synod, to the general public, is the high ground taken by a good majority of the delegates on the question of temperance. It is evident that the cold bath administered by the Metropolitan and several of his clergy a short time since to the temperance advocates of New Brunswick, has produced no chill, but rather a healthy glow, which will carry them with pleasant impulse in the steps of their English predecessors in this great moral warfare.

The Methodist Episcopal Church, at their late General Conference amended their Discipline in the matter of Temperance. With thorough justice they make not only the "buying, selling, or using intoxicating liquors as a beverage, but also the act of signing petitions in favor of granting license for the sale of liquor, becoming bondsmen for persons engaged in such traffic, renting property to be used as the places in which to manufacture or sell intoxicating liquors," as cause for expulsion for those guilty, if not followed by repentance and pledges for future good behaviour. Such laws should have teeth. The

signing of a petition for license for the sale of liquor makes him who does it partake of other mens sins to an extent only limited by the evil wrought under that license. A request for his signature to such a document should be regarded by a Christian man as the basest insult to which he can be subjected. And no Christian man who has learned even the A. B. C. of moral right will let his property for the base purpose of liquor-selling.

BRUNSWICK STREET CHURCH.

Brunswick Street Methodist Church was closely packed in both pews and aisles, on Sabbath evening last, when the Rev. Ralph Brecken, pastor of the church, preached a sermon, having reference to the removal of the late, and lamented, Jas. Bain Morrow. The apostolic injunction—"Whose faith follow, considering the end, etc.," furnished a theme upon which the preacher dwelt in his most effective style, in the presence of a congregation in full sympathy with the occasion. The anthem "Vital spark of Heavenly Flame," beautifully rendered by the choir, was in happy harmony with the services of the evening.

It was at the prayer-meeting, on Wednesday evening, that the absence of a departed brother became more clearly a matter of fact to the membership of the church. In praise, and in prayer, and in exhortation, a familiar voice was missed. Of the nature of this absence they were forcibly reminded when the pastor read a brief note, in which Mrs. Morrow, in touching words, requested him to make known on behalf of herself and her children their deep gratitude for the support of the "Everlasting arms" in their heavy trial, and for the sympathy and prayers of the members of the church.

The losses, if such they ought to be called, of Brunswick Street Church have been heavy. May they not from the true standpoint be deemed honors—this sending forth of representatives to the "Church of the First-born." We speak but of the last few years. The recent seat of James B. Morrow, was previously that of Archibald Morton, while on the wall hangs the tablet to the memory of Francis Johnson. The Presbyterian Witness, in the course of a highly appreciative memorial notice of Mr. Morrow, says:

"Brunswick Street Methodist Church has within a few years lost three men such as perhaps no other church in Halifax could lose—such as that congregation is not likely soon to lose again; Francis Johnson, the converted Roman Catholic soldier, the Custom House Looker, the pious Sabbath School Superintendent, the man mighty in prayer; Archibald Morton the cabinet maker, the city missionary, the faithful class-leader, and James B. Morrow the energetic merchant, the faithful local preacher, the devoted philanthropist, the ever-loyal, ever-joyous Christian."

Let her membership pray mightily that scores may be "baptized for the dead."

A minister, in a private note from Cape Breton, speaks what scores of his brethren feel:

My heart almost stood still, at the news of dear Bro. Morrow's death. How strange! But heaven is getting richer and richer with God's dear saints, and we come to find them all again, in that eternal day. How tenderly he would bring it out—"You dear ministers"—when speaking of us in public; or in his prayers—imploping God's blessing on "the dear ministers," in such words and tones, as made us feel that we were in his heart to die and to live with him. I never talked with him without being helped by it; and all day to-day I have thought of him as having only stepped across the stream, and as reaching his hand back to help me over to us. These translations bring heaven very near to us. I can't feel otherwise than that I am at this moment within speaking distance of Bro. Morrow. What a terrible blow to his dear family! We felt the sympathizing Jesus very near as we remembered them in our prayer-meeting to-night. God pity and help them!

The Christian Guardian in reply to numerous enquiries about our new Hymn Book, has the following:—

We are pleased to be able to say, that both the Small Pica and Brevier editions are through the press, and are now in the Binder's hands. It is simply a question of the time it will take to do the mechanical work required to produce the number of bound volumes necessary to supply the demand, which promises to be very extensive, at an early period. It would be no use creating a pressure by announcing that the Hymn Book is out, until the Book Steward has a supply in stock to fill the orders, which already are coming in. We may assure our readers that they will have the Book Steward's announcement of the new Hymn Book in a very short time. We sympathize with their impatience to see it.

'An Enquirer' asks: "For the information of the public, and the better understanding of our ecclesiastical system, will you please inform us by what authority, or under whose sanction, young men, unordained, administer the rite or ordinance of baptism, and go through the form of receiving persons into the Church by giving them the right hand of fellowship? Perhaps the fact of their living for a time under the shadow of our very learned Professor of Theology may, in their estimation, be equivalent to the "laying on of the hands of the presbytery." If so, we should like to know?"

We are unable to give any authority for the administration of baptism by probationers, but happen to know that in former years some superintendents of immense circuits in a certain part of New Brun-

wick were wont to request their assistants to administer that ordinance at extreme points of their charge. The practice may thus to some extent be traditional. If superintendents are diligent in visiting all parts of their circuits, few young men, we are persuaded, will hasten to perform either of the official duties named. When any do, their course should be made known to the Chairman of the District, to whom we refer 'Inquirer' for further information.

THE EXHIBITIONS.

The Halifax Exhibition was opened on Tuesday afternoon with imposing ceremonies. A guard of honor of the 97th regiment was in attendance. About 2.30 Gen. Sir P. L. McDougall, accompanied by Lady McDougall and party and staff, reached the building. On the platform beside these were the clergy of the various denominations, colonels of the different corps in garrison, members of the Dominion and Local Parliaments, members of the City Council and committee, and also the Mayors of St. John and Charlottetown, with others. The General was received by Mayor Tobin, who read to him an address having reference to the exhibition. Sir Patrick in reply dwelt at some length upon topics of great interest to the Province, after which the exhibition was formally declared open. For statements of exhibits we must refer our readers to the daily papers.

The Provincial Exhibition, to take place at Kentville next week, promises to be a grand affair. The position is central and attractive, the facilities for travel good and cheap, and the committee are putting forth efforts which deserve to be crowned with success. A visit to a former King's County exhibition filled us with surprise. The products of that fine county and the neighbouring counties, must, combined with those of the Province at large, make up a scene of great interest. Exhibitions at St. John, Yarmouth, and other prominent points take place early in October.

EDITORIAL NOTES.

The Tenth Annual Convention of the Sunday School Workers in the Maritime Provinces will be held in Moncton, N. B., October 18th to 19th, 1880.

The Rev. S. B. Dunn asks us to acknowledge the sum of two dollars from one member of his congregation, and one dollar from another, towards the purchase of a boat for the missionary at Labrador.

Parties visiting the Provincial Exhibition to be held at Kentville on the 27th inst., are informed that the Methodists of Canada will have a restaurant at the Exhibition, at which meals and refreshments may be obtained from 11 a. m. to 6 p. m. Of course they will be patronized.

The chaplain of the 'National Home for Disabled Volunteer Soldiers,' near Dayton, Ohio, writes us that there are four thousand disabled veterans in that institution, some of whom were formerly readers of the WESLEYAN at their homes, but are now unable to pay for it. Who will authorize us to send them a copy? The chaplain says, 'these old soldiers will bless him.'

We were unable to be present at the solemn and impressive service held in the Y. M. C. A. Hall, on Thursday evening, in memory of Mr. Morrow. Mr. J. S. Maclean, president. The chairman addressed the assembly, and read letters of condolence and sympathy from Hon. Judge Hensley, P. E. I., Hon. Senator Boyd, N. B., Mr. Howard Primrose, Pictou; and Mr. J. B. Irvine, St. John, N. B. Other speakers were Hon. S. L. Shannon, Dr. McGregor, Wm. Roche, Jr., Dr. Woodbury and Mr. J. S. Belcher. A resolution of the Association, expressing sympathy with the family of the deceased in their sad bereavement, and embracing the idea of having a portrait of the deceased painted for the Association rooms, was passed unanimously.

PERSONAL.

Captain Pritchard of St. John called on Tuesday last.

Rev. George Steel, of Newcastle, N. B., sails from England for Rimouski on the 30th inst.

Rev. R. A. Temple, of Truro, spent Sunday 19th, at Campbellton, N. B. He is visiting among friends and scenes of his early ministry.

Revs. Henry and Robert Daniel spent a few minutes in our office on Wednesday.

James Johnson, Esq., Commissioner of Customs at Ottawa, has returned home after an absence of nearly three months. During that time he has visited Great Britain and Germany.

We notice with sadness the loss lately sustained by Rev. A. D. Morton and wife, through death from diphtheria of a bright and thoughtful little daughter. They have our sympathies.

The friends, in the several Provinces, of the Hon. Judge Young of Charlottetown, will be pleased to hear that he is sufficiently recovered from his long and severe illness to be able to drive through that city.

LITERARY NOTICES.

From I. K. Funk & Co., New York, we have latest issues of their admirable, but wondrously cheap Standard Series. No. 37 is *The Thoughts of the Emperor Marcus Aurelius Antoninus*. An exchange calls these thoughts "the noblest product of Paganism." To many of the thoughts men in any age can never be strangers.

No. 38 is the Part II. of *The Salon of Madame Necker*. This is the first publication in America of a very interesting book which deals with French life in the latter part of the last century.

No. 39 is Charles Kingsley's *Hermida*. All Canon Kingsley's books are highly attractive, but none of them more readable or instructive than this.

No. 40 is *John Ploughman's Pictures*; or, *More of His Plain Talk for Plain People*. By Charles H. Spurgeon. This is a new book by Spurgeon, after the style of his celebrated 'John Ploughman's Talk.' Each of the thirty-nine short chapters is illustrated by a quaint apt picture. Its humor and homely wisdom should carry it everywhere.

Lovell's *Advanced Geography for the use of Schools and Colleges*, is authorized by the Minister of Public Instruction for Ontario. It is a handsome book, and worthy of reliance. The maps, in both size and clearness, are superior to those of several other previous publications. Messrs. Lovell & Son deserve credit for this work.

George P. Rowell & Co.'s *American Newspaper Directory for 1880* is a large volume, the preparation of which must have cost the compiler immense labor. The latest of twelve annual volumes, it is said to be also the best. To advertisers it must be of very great value. From it may be learned all possible information respecting every journal published in America. Of the 553 publications issued in Canada, 48 belong to Nova Scotia, 34 to New Brunswick and 10 to Prince Edward Island. The grand total of such publications in Canada, Newfoundland and the United States is 10,287.

Harper's Magazine for October is equal in point of illustration to preceding numbers, but is especially remarkable for the variety and excellence of its reading matter. Among illustrated articles are Chicago, with twenty-two illustrations, the Ascent of Fujiyama, A Romance of the Hebrides—a sketch of Flora Macdonald, Art Needlework, and an Autumn Holiday. Does Farming Pay?—a racy, humorous poem, is also illustrated. A place is found, too, for the usual amount of fiction, while the Editor's Easy Chair, Literary Record, Historical Record and Drawer, are quite up to the usual standard.

Oliver Ditson & Co. are publishers of *The Welcome Chorus*, a song book for high-schools, academies and seminaries. By W. S. Tilden. A graceful cover adorns this book. On opening it we found what we expected—a well-arranged interior. There is an elementary course, a little high-toned for a grammar scholar, but just about right for the young lady or gentlemen who is to use the book. But nearly all the space is occupied by tunes, or glees, or songs, secular and sacred, which fill more than two hundred pages. These are arranged in four parts. Beginners may all sing one part, that is the air; afterward, as they become more competent, they may try two parts, or three, or four. This attractive book is sold in this city by Messrs. J. & W. Harris, 148 Barrington St.

Mr. Thomas A. Edison contributes an article to the October number of the *North American Review*, in which he states that he has succeeded in making the electric light entirely practicable for all illuminating purposes. He shows the advantages of electricity over gas, and explains how his system is to be introduced. He comments upon the unfavorable opinions passed upon his work, and says that similar judgments were pronounced upon telegraphy, steam navigation, and other great discoveries. Other articles are: 'The Democratic Party Judged by its History,' by Emery A. Storrs; 'The Ruins of Central America,' by Désiré Charney; 'The Observances of the Sabbath,' by Rev. Dr. Leonard Bacon; 'The Campaign of 1862,' by Judge D. Thew Right; 'The Taxation of Church Property,' by Rev. Dr. A. W. Pitzer; and 'Recent Progress in Astronomy,' by Prof. E. S. Holden.

CHRISTIANITY IN MADAGASCAR.

One of the first public acts of the present Queen of Madagascar, after her baptism, had reference to the erection, within the palace enclosure, in the capital, of a building for the worship of the true God. Such an edifice was required by the formation of a church in the palace, with its appointed pastors and deacons. At the request of the government, Mr. William Pool, the London Missionary Society's building superintendent, prepared plans and undertook the erection of the church, the corner stone of which was laid by Her Majesty, with the usual Christian formalities, on the 20th of July, 1869. Being now completed, its dedication services were begun on the 8th of April and were continued more than a fortnight. On the opening day, business generally was suspended, even to the collection of money. The royal flag was hoisted over the entrance to the palace enclosure and on the palace, intimating that the great day of rejoicing and thanksgiving had arrived. At an early hour a detachment of soldiers surrounded the building, the Queen's musicians being in attendance. The admission was limited by ticket, ten being sent to each church in the capital. Soon the singers approached, singing a native hymn to a native tune, followed by courtiers, the officers of state, and their ladies in full dress; then appeared Her Majesty, attended by her prime minister; after which the members of the mission and representatives of the churches filled the structure. After the dedication services proper, preaching three or four times a day often, during the period above mentioned, by the pastors of the city and of the numerous village stations, many of the old Christians who suffered for the Master in the time of persecution taking part, all the meetings being thronged. The event was considered so great as to be commemorated by setting at liberty all state prisoners who had been in chains since the beginning of the present reign on account of conspiracy to overthrow the government, together with many others. Such is the change which the missionary preaching of the Cross of Christ has wrought in that remarkable island.—*Independent*.

RELIEF AN.

The following received:—

BAIE VERTE
Robert Goodwin...
Joseph Davis...
Barker Turner...
Chipman Chappell...
Amos Goodwin...
Allen Wells...
Lewis Avar...
Richard Dobson...

Total, all

ST. JAMES.

Clarke Marshall...
Alex. Hannan...
Hannah Kennedy...
James Kennedy...
Maria Linton...
William Pomeroy...
Small sums...

Clarke Christie...
Samuel Parker...

J. G. Getchell...
Marjory Getchell...
Mary Frauton...
Small sums...

Total, all

CASH RECEIPTS.

Rev. Thomas Fox...
Rev. W. C. Wash...
Small...

The following, and Extension

Upham Circuit, this:—

William Cassidy...
Edward Cassidy...
Robert McFee...
William Barnes...
James Smith...
Small sums...

Total, all

DISTRICT A.

Sackville, Nov

Tintamar, loc

Point de Baie

Percival and C.

Baie Verte, and Thomas Hill

Bayfield, loc

Thomas Hicks

Moncton, Nov

Coverdale, Oct

Penna.

Shediac, loca

H. Manaton.

Dorchester, O

W. J. Kirby.

Hopewell and

W. Percival, T.

Hillaboro, Nc

and A. Anderson

Haylock, No

J. S. Baxendale

Salisbury, Nov

A. Lucas.

Elgin, Sept. 1

Manaton.

Truro, Nov

son.

Onslow, Oct.

G. Lane.

Acadia, local

Pictou, Nov.

J. Ashbury.

Stellarton, O

P. H. Robinson

River John, I

Brown and I.

Maitland, O

Fisher, R. B.

Shubenacadie

W. G. Lane, T

Middle Mus

Fisher, P. H.

Musquodobo

Day, W. G. L.

Sheet Harbor

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RELIEF AND EXTENSION FUND.

The following Circuit returns have been received:-

Table with 2 columns: Name and Amount. Includes Robert Goodwin (\$10.00), Joseph Davis (5.00), Barker Turner (5.00), Chipman Chappell (5.00), Amos Goodwin (5.00), Allen Wells (4.00), Lewis Ayard (2.00), Richard Dobson (1.00). Total, all paid...\$42.00

ST. JAMES-ST. STEPHEN DISTRICT.

Table with 2 columns: Name and Amount. Includes Clarke Marshall (\$1.00), Alex. Hannan (1.00), Hannah Kennedy (1.00), James Kennedy (1.00), Maria Linton (2.00), William Pomeroy (1.00), Small sums (2.50). Total, all paid...\$17.00

Table with 2 columns: Name and Amount. Includes J. G. Getchell (1.50), Marjory Getchell (1.00), Mary Krafon (2.00), Small sums (1.00). Total, all paid...\$17.00

CASH RECEIPTS-RELIEF AND EXTENSION FUND.

Table with 2 columns: Name and Amount. Includes Rev. Thomas Fox (\$5.00), Rev. W. C. Washington, M. A., per Chairman (12.00).

The following list of subscribers to the Relief and Extension Fund has reached me from the Upham Circuit, and should have appeared before this:-

Table with 2 columns: Name and Amount. Includes William Cassidy, Son (2.00), Edward Cassidy (2.00), Robert McFee (1.00), William Barnes (1.00), James Smith (1.00), Small sums (1.34). Total \$8.84

DISTRICT MISSIONARY MEETINGS.

SACKVILLE DISTRICT. Sackville, Nov. 16 and 17, local arrangement. Tintram, local arrangements. Point de Bute, Oct. 17, 18 and 19, W. W. Percival and C. H. Paisley. Baie Verte, local arrangement, W. J. Kirby and Thomas Hicks. Bayfield, local arrangement, R. Wilson and Thomas Hicks. Moncton, Nov. 16 and 17, local arrangement. Coverdale, Oct. 18 and 19, Chairman and W. Penna. Shediac, local arrangement, Chairman and C. H. Massey. Dorchester, Oct. 18, 19 and 20, W. Dobson and W. J. Kirby. Hopewell and Alma, Oct. 13, 14, 15 and 16, W. W. Percival, T. Marshall and C. W. Hamilton. Hillsboro, Nov. 16, 17 and 18, W. Dobson and A. Anderson. Havelock, Nov. 9, 10 and 11, Wm. Penna and J. B. Barendale. Salisbury, Nov. 16, 17 and 18, Chairman and A. Lucas. Elgin, Sept. 14, 15 and 16, A. Lucas and C. H. Massey.

TRURO DISTRICT.

Truro, Nov. 17, W. C. Brown and P. H. Robinson. Onslow, Oct. 11, 12 and 13, Chairman and W. G. Lane. Acadia, local arrangements. Sackville, Nov. 11, Chairman, I. E. Thurlow and J. Ansbury. Stellarton, Oct. 18 and 19, W. C. Brown, and P. H. Robinson. River John, Oct. 11, 12, 13, 14 and 15, W. C. Brown and I. E. Thurlow. Maitland, Oct. 11, 12 and 13, Chairman, J. M. Fisher, B. B. Mack, G. F. Day. Shubenacadie, Dec. 13, 14, 15, 16, J. M. Fisher, W. G. Lane, T. D. Hart. Middle Musquodoboit, Feb. 14, and 15, J. M. Fisher, P. H. Robinson and Isaac Geste. Musquodoboit Harbor, Feb. 7, 8 and 9, G. F. Day, W. G. Lane and H. Langille. Sheet Harbor, local arrangements.

Respectfully yours, THOS. D. HART, Fin. Secy.

GUMBELAND DISTRICT.

Amherst, local arrangements. Warren, Oct. 12, 13, 14, Revs. J. A. Rogers and Wright. Nappan and Minudie, Oct. 17, 18, 19, Revs. E. R. Brunyate and Wm. Purvis. Wallace, Oct. 11, 12, 13, Revs. A. D. Morton and E. E. England. Pugwash, local arrangements. River Philip, local arrangements. Oxford, Oct. 5, 6, Revs. A. D. Morton and J. B. Giles. Wentworth, Oct. 14, Revs. J. Mosher and E. E. England. 'Parsons', Rev. J. A. Rogers. Southampton, Dec. 14, 15, 16, Revs. J. A. Rogers and John Craig. Athol, Oct. 20, Nov. 14, Revs. A. D. Morton, E. R. Brunyate and J. B. Giles. Advocate Harbor, Oct. 19, 20, Revs. Wm. Alcorn and Wright. J. B. GILES, Fin. Secy.

EDUCATIONAL MEETINGS.

SACKVILLE DISTRICT. Sackville, March, D. Weldon and W. W. Percival. Tintram, local arrangements. Point de Bute, Dec. 19, D. Weldon and W. W. Percival. Baie Verte, February, W. J. Kirby. Bayfield, February, R. Wilson. Moncton, March 20, D. Weldon and W. W. Percival. Coverdale, March 21, D. Weldon and W. W. Percival. Shediac, local arrangements. Dorchester, March 16, D. Weldon and W. W. Percival. Hopewell and Alma, March 24, 25, D. Weldon and W. W. Percival. Hillsboro, March 22, 23, D. Weldon and W. W. Percival. Havelock, March 17, 18, D. Weldon, W. W. Percival and J. T. Bavendale. Salisbury, March 18, D. Weldon and W. W. Percival. Elgin, February, A. Lucas and Wm. Penna. Sermons to be preached on each circuit, and collections taken up in accordance with the discipline. THOMAS MARSHALL, Fin. Secy.

During the sixty-four years of its existence the American Bible Society has issued 37,408,208 copies of the Holy Scriptures. During the last year its issues were 1,366,113, of which all but 226,971 were circulated in America. The New Testament has been translated into Japanese, and part of the old.

THE VERA CRUZ.

The last of the persons known to have escaped from the wreck of this steamship have reached New York. Two of the three were passengers; the third was a fireman. All contradict the statement of Mr. Owen concerning the captain, whose conduct in the sad scene they declare to have been noble throughout. One of the survivors, a young Cuban merchant, gives a description of his terrible experience in the deep:

"When I saw that the ship was going down," he said, "I took my wife and jumped into the sea. We had got only about twenty feet away when the ship went down in a great whirl of water. My wife and I had on life preservers, and I carried her on my back. We were tumbling about in the sea in that way for about three hours. I saw pieces of wood and caught them, but it was not possible to keep them, the sea was so rough. We were under water about half the time. I saw a little way from us, an old American gentleman and a German with his wife and daughter. Then there came an enormous wave. We all went under, and when it had passed my wife was gone, as were also the persons I have just spoken of. I was so much exhausted that I sank again, and a third time. When I came up for the third time I couldn't see. Everything was black. But I made a great effort and kept to the surface. For the next two hours I did nothing but swim about, looking for my wife, and shouting 'Isidora! Isidora! where are you?' At this time I had no life preserver. It was torn from me by the same wave that carried my wife away. After swimming for two hours without a life preserver I saw Silva, a lady, and the baker all on a piece of the wreck. After hanging to it for about half an hour there came another terrible wave, which swept us all off. I looked around and saw that the lady had disappeared. Mr. Silva and the baker were still on the surface. They both called for me to help them, but I could not.

"We three remained together till 7 o'clock in the evening. Then we lost everything that we could cling to. Once in a while one would call out, 'Boys, how are you?' It was not long before we were separated. I was in the sea till about 10 o'clock that night, when I knew by the sound of the breakers that I was near land. It was after that that I had the worst time of all. The breakers were so terrific that I could not get through one before another overtook me and dragged me into the sea again. When I reached the land I was completely exhausted. It was very dark, and I was naked. I had torn off what little clothing I had on, as it dragged me down. All I had with me was the life preserver. I looked around and saw that the coast rose to a high hill covered with trees. The wind and the ocean made such a noise that I was still afraid. While trying to reach the top of the bluff I fell down a precipice. I was too badly hurt to move, if I had wanted to, and I thought the best thing to do was to lie quietly there and wait for daybreak.

MRS. HAYES AND THE WASHINGTON WINE TRADE.

Some days ago I had a talk with a gentleman who frequently visits this city selling wines, liquors and champagnes. He represents a well-known New York house, and has visited this city semi-annually for twenty years. Speaking of the trade and its decrease, he said; "We don't sell one case in Washington now where we sold thirty some years ago. Mrs. Hayes' no wine at State dinners may have sounded easy to other people, but it was almost a sound of death to the wine trade. Many is the time we have sold hundreds of boxes to dealers who we knew in turn furnished them to the Executive Mansion. That trade is entirely gone now. Mrs. Hayes having declared against wine, of course it became unfashionable in a manner, and its consumption in Washington fell off very much. Last winter there was not one case sold where forty were sold even ten years ago. The drinking of wine among men may not have fallen off much, but it certainly has among ladies. Wine is not necessary now at fashionable parties. I mean of course with the office holding and political classes, who mostly drink it about Washington, though it is not always kept off the table.—Washington Correspondence Hartford Times.

DEAF MUTES.

The first Convention of Deaf Mutes of the United States was held in Cincinnati, Ohio, on August 25 and 26. What a contrast its proceedings must have been to those of the General Conference of the Methodist Episcopal Church!

Yet even deaf mutes can argue, raise points of order, and do all that debate and deliberation imply. Many of them are among the most accomplished men and women in the country. The deaf mute teachers in institutions for the deaf and dumb will compare favorably in refinement and attainments with educators generally. In the language of gesture and expression, and especially in the use of the eyes, they so excel as to prove dangerous competitors for social prizes. Two male graduates of the New York Institute married beautiful and cultivated women, possessing all the senses and the faculty of speech, and who were sought by some of the most desirable young men. The wife of the late Prof. Morse, inventor of the telegraph, to whom he left the bulk of his property, is a deaf mute.—N. Y. Advocate.

Sir Hercules Robinson, who has been appointed to succeed Sir Bartle Frere at the Cape, is one of the numerous sons of an Irish clergyman by the daughter of Sir Hercules Langrish. Of conciliatory disposition, he has always got along very well when Governor, and is deemed a safe man by the Colonial Office.

BURIAL SCANDALS.

A few years since the Times asserted that a man lost caste in England through being a Nonconformist; a few months ago the same journal, true to its character of anticipating rather than leading public opinion in Britain, reported the fact in increasing power of English Nonconformity. Of that power the late legislation for the removal of long-acknowledged grievances gives a forcible illustration. The long-contested burial-bill has finally become law. The Nonconformist pastor is no longer driven by self-respect to abandon the remains of some beloved member of his church at the gate of the burial ground, but may enter and perform such last services as sorrowing friends may desire. Strange that in a Christian land absurd bigotry should have held sway so long! In the meantime we shall watch the spirit in which this new concession to right and reason shall be treated by those who have so long resisted it. The spirit of these men is everywhere the same.

Burial scandals (the Nonconformist says) are cropping up in India from the prolific seed of sacerdotalism which is now being so industriously scattered there by the State-paid clergy, more than half of whom although nominally "chaplains," are found to be located in stations where there are but few or no European troops. At Cuttack, during the absence of the Episcopal clergyman from an outstation, a Mrs. Walker died. Dr. Buckley, the Baptist minister, having been requested to officiate gave instructions, with a view to avoiding complications, that the grave should be dug in an "unconsecrated" part of the cemetery. Finding, however, on his arrival that the grave had been dug in the "consecrated" portion, he performed the Burial Service. Three days after, the chaplain, upon his return, thought it necessary again to read the service over the remains. The Missionary Observer, in recording these facts, refers to another incident. The child of a government schoolmaster, being sick, the chaplain was sent for to baptize it. The chaplain was dining at the officers' mess, which he declined to leave. Death, unmindful of the convenience of ecclesiastics, visited the infant at night, and when the chaplain was asked to perform the burial service he declined. Instead of burying the body in a compound, as the clerical official recommended, the bereaved parents applied to a Nonconformist missionary, who readily afforded his aid, and the remains were interred in that portion of the cemetery not set apart for members of the Church of England. Well may Dr. Buckley remark: "It could do no harm to amend our burial laws here as you are doing in England. It is only priestism that stands in the way."

METHODIST NEWS.

Mrs. Hetty McCullough, only sister of Bishop Simpson, died at Denver, Col., Aug. 5. Two of her daughters are wives of Methodist preachers.

The sum of \$70, recently raised at a picnic, will prove quite sufficient to make the proposed repairs on the church at Cole Harbor.

More than \$200 were raised at the tea-meeting at Bayfield, N. B., on the 16th inst. The proceeds are to be expended in furnishing "Mission Rooms" on that circuit. Mr. Kirby reports the prospect of a good year "in every respect."

Missionary meetings were held in the Derby, N. B., circuit last week. The members of the deputation, Messrs. Teed and Wells, did good service. An amount in advance of last year is expected to be raised.

The Refreshment Sale and Supper at Point de Bute, last week, was well attended. The net proceeds, amounting to about \$250.00, are to be used for the new church to be built there next spring. A new church is much needed, and will doubtless be a great boon to our cause there.

At Onslow a dwelling has been furnished as a parsonage, in which the Rev. P. H. Robinson's family are comfortably settled. The congregations throughout the circuit are good. Pastoral visitation is somewhat difficult through the distances to be travelled in finding Methodist families, but when found they never fail to extend to their pastor a hearty welcome. Scarlet fever, after lurking about for some six months, has broken out in one of our most interesting families and carried off Blanche aged 5 years, and Carrie aged 14, children of Mr. Eben. Lynds.

SECULAR GLEANINGS.

NOVA SCOTIA. Public meetings are being held in Barrington Co., in view of the proposed adoption of the Scott Act.

London Engineering speaks in the highest terms of the Londonderry iron for bridges and axe making.

Wednesday, October 6th, has been fixed as the day for holding the centenary celebration at Stewiacke.

J. H. McLeod was committed for trial at Truro, a few days ago, for bigamy, at the October term of the Supreme Court.

The Gladiator, reported fallen in with abandoned, is insured for \$2,500 in Yarmouth, and the same amount in Halifax.

The Paul Boynton, owned by Andrew Lovitt and others, is ashore on the Goodwin Sands, English Channel. She is insured for \$22,000 in Yarmouth.

A daring attempt at burglary was made at Bridgewater on last Friday night. Fortunately it was unsuccessful. The miscreant is in demand.

UPPER PROVINCES.

A bush fire, which has been raging in Frontenac, was started by a boy who wished to burn out a wasp's nest.

The celebration of the 107th anniversary of the founding of Picton, by the arrival of the ship Hector at that port, passed off very successfully on the 15th inst.

The brig "Tucker," from Inagua at Baltimore on the 17th inst. brought three Nova Scotians, seamen of the brig Kate McDonald, wrecked in the Gulf Stream, Aug. 12.

The funeral of the late N. K. Clements, which took place on the 14th inst. notwithstanding the heavy rain that prevailed all day was one of the largest ever seen in Yarmouth.

A man named John Miller was very seriously injured at Allison's plaster quarries, Newport, on Tuesday. He was blasting rock when a charge went off unexpectedly, and he was struck with the flying stones.

The steamer Dominion, Blarvelt, which left St. John on Friday evening for Yarmouth and Boston, broke her shaft and lost her propeller about five miles southeast of Briar Island. She was towed into Yarmouth by the steamer Alpha.

A respectable farmer, named Donald Smith, belonging to East Bay, C. B., was found dead on the Cow Bay Road on the 14th. His death was supposed to have been caused from heat disease. His horse went up to Sydney without a driver.

A barn belonging to N. St. Uihann, of Chelsea, Lunenburg Co., was burned, on the night of the 19th inst., containing his crop of the year. Human bones were found among the ruins. It is supposed a man was burned in it.

A meeting was held in Whitman's Hall, Annapolis, on Thursday, Sept. 18th, to consider the provisions of the Scott Act, and the preliminary steps to be taken for the enforcement of the second part of said Act in that county. On motion a committee was appointed in each ward of the municipality to superintend the circulation of the required petitions.

The season at Selmah, Hants Co., has been very dry. Brooks have ceased to run. Even springs that never failed refused drink to the thirsty. Potatoes are abundant, and of good quality. Splendid crops of wheat have been stored. The hay crop is a little below last year. Extensive fires have been consuming the forests to the south of the district. One man lost by fire four acres of buckwheat and one hundred dollars worth of fencing. The late rains have relieved the minds of the anxious. Diphtheria is prevalent at Maitland Village.

NEW BRUNSWICK.

There are 111 prisoners in the Dorchester penitentiary.

Strong measures are to be taken by the people of Hillsboro for the enforcement of the Canada Temperance Act in that town.

The Automatic Bell Boy has been placed in position off Split Rock. It works well and gives every satisfaction to the pilots. The sound can be heard a long distance.

Since the decision of the Canadian Supreme Court last April, affirming the constitutionality of the Scott Act, 28 liquor cases have been tried before the Fredericton Police magistrate, of which 17 convictions have been made. The fines collected amounted to \$450.

The large and beautiful cottage at Sussex Corner, occupied by Mrs. Ryan, and owned by Dr. E. A. Vail, M.P.P., was totally consumed by fire about five o'clock, on the morning of the 17th, along with barns, outbuildings, etc.

There were over 1,500 barrels of apples on board the various schooners lying in the Market Slip, St. John, on Monday. The fruit comes from various points in Nova Scotia and consists principally of Gravensteins, a good quality of which can be obtained at \$2 per barrel. The prices of other kinds ruled according to quality from \$1 to \$1.50 per barrel.

The funeral of the late Thomas Barker, of the Barker House, Fredericton, on Friday afternoon, was largely attended. The Odd Fellows marched in the procession, accompanied by the Reform Club Band. Service was conducted at the grave by the Rev. Mr. Evans, and Prof. Rivet, chaplain of Victoria Lodge. The remains were interred in the new Methodist cemetery.

PRINCE EDWARD ISLAND.

The Exhibition at Summerside will be opened on Oct. 7th, that at Charlottetown on the 12th of Oct.

The steamer 'Worcester,' which cleared from Charlottetown, P. E. I., on the 9th inst. for Boston, carried 130 passengers, the largest number ever taken from that place by one boat.

During the last session of the Prince Edward Island Legislature, a law was passed abolishing imprisonment for debt, and many persons are said to be talking about its repeal next session.

The Montreal Gazette's Ottawa correspondent writes: 'The team Prince Edward Island sent to the Dominion rifle matches average six feet one inch; the smallest of them stood five feet nine inches. They were about the nearest equipped men on the field, and formed a strong contrast to some of the competitors.'

The late Sir Robert Hodgson, ex-Lieut. Governor, received the honor of knighthood in January 1869. The 'Examiner' says: 'Sir Robert was a singularly amiable man; and his career, private and public, was characterized by great prudence, carefulness and success. He filled the highest and most responsible offices in the Province, without exciting the hatred of any man; he numbered on his list of friends the best of our citizens, and he died respected by all.'

A bush fire, which has been raging in Frontenac, was started by a boy who wished to burn out a wasp's nest.

The bees are working destruction upon the grape crop throughout the Niagara District. They pierce the skin of the fruit and extract the sugar.

There are three hundred and twenty-five scholars in attendance at the Ottawa model school, and some fifty applications for admission which cannot be granted.

Five thousand two hundred gross of coaks have been seized at Montreal by the Custom authorities. They belonged to a Spanish firm of which Messrs Brock & Co. are the agents.

Boys living on the banks of the Trent, in the County of Northumberland, Ont., make from 20c. to 50c. per day capturing frogs. They are paid a cent each for all they catch.

The Toronto Exhibition closed on Friday night; the number of paid admissions that day was 48,000, besides 12,000 exhibitors who attended as deadheads. The total paid admissions for the two weeks exceeds that of the three weeks last year by \$40,000.

On the afternoon of the 20th, a man walked behind the counter to the desk of J. A. Padden, paying teller of the Bank of Montreal, during Padden's momentary absence, picked up a package containing \$7,000 and quietly walked out of the bank. The robbery was almost immediately discovered but the thief is still at large.

NEWFOUNDLAND.

The Dundee whale-fishery, in Davis' Straits, has been successful. The 'Arctic'—one of the steamers engaged—has arrived at St. John's, and reports that up to the 15th August, when she bore up for home, the total catch of the twelve vessels comprising the Dundee fleet was 105 whales, yielding 978 tons of oil, giving an average of fully 81 tons per steamer.

The Merlin Rock in the St. John's N.F. Narrows will no longer be an obstruction to even the largest class of ships. Some dynamite was administered to it on the 8th inst., under direction of Lieut. King Hall, of H. M. S. Druid, the effect of which was to reduce it by two feet—thus leaving twenty-eight feet of water above the rock. Next day another endeavour of the kind was made when about one foot more of the rock was blown off; so that any possible danger heretofore presented by the Merlin is now removed.

ARBOREOUS.

It is said that the Princess Louise will sail from England on her return to Canada about the 11th of November.

The steamer "Aurora," from Oporto, bound for Southampton, has foundered at sea. Fifty persons were drowned.

The Tribune states that heavy adulterations of Western butter with powdered soapstone have been discovered in New York.

Fresh difficulties have arisen over the Montenegrin question. The Sultan insists on the powers simultaneously recognizing the new frontier line from Lake Scutari to Dinocch before Dalgicno is surrendered.

Capt Carey, of the 98th Regiment, famous for his connection with the death of the Prince Imperial, intends it is said, leaving the service and entering holy orders.

Jules Ferry has been charged by President Grevy with the formation of a New Cabinet. De Freycinet has resigned. President Grevy tried to induce him to recall his resignation, but De Freycinet refused.

Harold, a Russian political prisoner, has confessed the names of the leaders in the nihilist conspiracy, and has also named the perpetrators of the outrage at the Winter Palace. He afterwards committed suicide.

Dr. P. S. Talbot, editor of the Greenback Standard, Mo., was shot through the window in his bedroom Saturday night by an unknown assassin. The bullet also slightly wounded Mrs. Talbot. Talbot died on Sunday.

Capt Carrington, while making a reconnaissance with 70 men of the Cape Mounted Rifles, was unsuccessful. He was attacked by 1,700 Basutas. A lieutenant and two men were killed, while the enemy suffered loss. Capt Carrington is being reinforced.

A wealthy man of Detroit, whose wife and children were on the steamer Marine City when it was burned in Lake Huron, and escaped with their lives, has given \$1,000 worth of gold and silver watches to the officers and crew.

The American Manufacturer says that John B. Jervis, who ordered the first locomotive in America to be made, is living, aged over 80, at Rome, N. Y., and Horatio Allen, who saw the order carried out, and who ran the pioneer locomotive, is living at East Orange, N. J., aged over 70.

The celebration of the 250th anniversary of the settlement of Boston on the 17th inst. was one of the greatest events in the history of the many grand military and civil demonstrations which have been prominent in the annals of that city. The procession was over three hours in passing a given point and the pageant was witnessed by probably a half million of people.

Capt Nelson, of the schr. Western Home, which arrived in seventeen days from Alaska, reports that the Arctic revenue cutter Thames Curwin is lying at one of the small ports unable to proceed owing to the immense floes of ice. Ice this year offered more difficulties to voyagers on the Northern Seas than it has for years.

An explosion on Friday afternoon in the Union Metallic Cartridge Company's fulminating building, Bridgeport, Conn., killed five men. The building was blown to atoms. The lake some distance off was strewn with the fragments. Four bodies were found—two in the lake. The buildings in the vicinity were badly shaken. The cause of the explosion is unknown.

BRIEF NOTES OF TRAVEL

REV. JAS. G. HENNINGER

Having recently paid a visit to some of the scenes of my former labors, I have noted some incidents connected with my journeying. My mind was much impressed with the numerous changes in society. Through a large extent of country, where forty years ago, I was familiar with the names of almost all the inhabitants, death had removed multitudes; this fact, with various removals to other locations, caused me to feel myself a stranger in homelands, where in the days of yore, I was perfectly at home. These facts created feelings in my mind I cannot describe.

Homelessness and gloom. But emerging from the gloomy mood, memory traced the devoted lives of many who had gone, and I was reminded that they had safely landed in the home of the blest. But fearing to take up too much of your valuable paper I must pass on; without noticing many villages and towns we passed, and pause for a little at the ancient town of Annapolis Royal. This town has always been dear to me, from recollections of sainted friends, who under the labors of the venerable Bishop Black were converted to God, and continued to enjoy many gracious seasons of grace. True, in subsequent years there had been much of spiritual death and formality in this locality, but recently there has been a revival of vital religion. Several new churches have been erected in keeping with the modern buildings now adorning the town. The late extensive fires, with the commercial depression of the times, have in some measure retarded the progress of enterprise, but after a little, success will again crown the efforts of the people. At this time sensations of horror have been felt by the inhabitants of this town and country, through the recent tragical events which have taken place within the country.

How fearful are the emanations of human depravity. While we pity the wretched culprits, let us more fully value and pray for the sustaining grace of God. Our next place of destination was Bear River. Here in all desirable respects we witnessed progress.

The churches are noble edifices and are well attended. Bro. C. Parker, who was appointed to the circuit by the last conference, has the affections of the people and a prospect of great usefulness. Our people here have done wonders in clearing their beautiful sanctuary of debt. In addition to this, through the pressing efforts of Mr. Parker's predecessor, Rev. C. Jost, the people have erected and completed a most suitable parsonage. In this work the ladies, as is always the case in good works, led the way in forming two sewing circles, the one by the elder, and the other by the younger members and friends of the church. In their united work they have accomplished wonders, in the completion and furnishing of their new and beautiful parsonage. I was informed that the neat spare room had been completed and furnished by the young people's sewing circle—noble deed. In view of what our dear people have done in church and parsonage matters, I would say to all who have debts on their churches, or parsonages—Go and do likewise. After what this people have accomplished, but few, if any, of our churches or parsonages need be encumbered with debt, or destitute of needful appendages.

Bear River is perhaps the most picturesque locality in our Province, and has justly been designated as the Land of Cherries, and I would say the place of noble enterprise. I predict a happy and useful year for Bro. Parker. Excuse me for thus occupying so much space in the WESLEYAN. J. E. H. Canning, Sept. 11, 1880.

THE ATONEMENT.

(Concluded.)

H. Let me further ask you if the animal sacrifices under the law, which typified the all-atonement sacrifice of Christ, suffered the literal infliction of the penalty due to the offenders of that law?

M. I answer they did not; take the ram for trespass offering unto the Lord, by which the guilt was considered as being transferred to the animal, and the offerer redeemed from the penalty of the law.—Lev. 7:37. Part of this ram was to be burned and part was to be eaten, and the skin was to be given to the Priest; surely this was not the literal penalty due to and to be endured by the offender; even the laws of England somewhat illustrate this doctrine, for if a man kills another by knife or bullet or sword, he is not punished by any of these, but must ascend the gallows and be hung by the neck until dead.

H. Let me ask you, if under the law, the degree and extent of suffering were in proportion to the sin or sins of the people?

M. There was no proportion between the magnitude of the sin and the degree of the victim's sufferings, or between the intensity of the sufferings and the sufficiency and extent of the atonement.—First, it required the same atonement for one priest as for the sins of all the people. Second, suppose a family, having no children, offer yearly a lamb; if afterward they should have six children, although their sins may increase, the yearly lamb sufficed for an atonement. Third, though the tribes of Israel might be more or less in number, the sacrificed lamb dies or suffers not a less or more excruciating death.

H. I see now that the number to be atoned for did not make more or less the sufferings of the victim.

M. So in reference to the Lamb of God, to whom these typical sacrifices pointed, the value and sufficiency of His atonement arises from the dignity of his person and the infinite worth of his sufferings on our behalf, and not from the degree and extent of those sufferings: Had the atonement been a measure of Law, it would have been under the direction of pure equity, but as a measure of grace, it is like all such measures, under the direc-

tion of infinite love and wisdom. The ceremonial vicar, which maintains the certain salvation of so many, in consequence of so much suffering for them, and then only prescribes dimensions to the mercy that solved the world, and makes the salvation of some offenders impossible, and destroys the sincerity of the universal call, which summons all men to receive the atonement of Christ.

H. The extent of the atonement is not then to be measured by the number of the saved?

M. No more than the power of the sun to give light is measured by the number of eyes that actually see it, or the efficacy of a medicine by the number actually cured thereby.

H. I would like to detain you longer but I must not, short dialogues like short sermons is the order of the day.

M. Call again, my brother, but as your minister, let me remind you, that "these things are hidden from the wise and prudent" to whom the doctrine of the cross, is both foolishness and a stumbling block, but "revealed unto babes" to whom it is the power of God unto salvation. Let us then penitently and humbly come to the mercy throne of God, and by an ever-present faith, receive the atonement, and a free, present and full salvation will be ours to possess and enjoy. O may

"The whole creation join in one, To bless the sacred name Of him who sits upon the throne, And to adore the Lamb."

J. V. J.

Charlottetown, Aug. 1880.

Correspondence.

THE LAY MINISTRY.

MR. EDITOR.—We have endeavored to show the importance of the lay ministry, especially, in reference to the growing wants of the Methodist Church of Canada. We have said, that unless something is done to revive and perpetuate this branch of our service, that as an Ecclesiastical organization, we will deprive ourselves of a power which has contributed largely to the present influential position which the Methodist Church holds throughout the world.

We wish now to deal with some of the hindrances in the way of those who would work, and speak, and think for God.

I notice that your correspondent, "Observer Jun'r," points out, what he believes to be, one hindrance. He more than hints at the possibility of the Pastorale being jealous of the gifts and graces of their lay brethren. This may be the case in some instances, and may account for the difficulties which the laymen as a body have to meet, and if possible, overcome. Being an ordinary observer, I will tell you, Mr. Editor, what I have felt and seen. I am not now going to impute motives to any body, but I am about to make a somewhat bold assertion; I am about to charge the Pastorale of the Methodist Church of Canada, so far as the Lower Provinces are concerned, with being the chief hindrance in the way of the lay ministry. In making this charge I may stir up a hornet's nest, and not escape unhurt, but loyalty to my church, nay more, love to the cause of God, demands that the truth be told.

You are aware that in many of the country circuits the pastor divides the work with the lay preachers according to plan. Now, I have heard a pastor many times making an announcement similar to the following: "This day fortnight I will be with you—I will preach here." The inference is that the lay brother who, according to plan, is appointed to preach the next Sabbath, is practically ignored, and whilst he may have to travel ten or twelve miles to perform this service, the people are taught that it is not a very great sin if they remain at home, providing they are in attendance when "I preach."

Again, I have noticed the following: When pastors exchange pulpits with each other, they often pray as follows: "Lord bless thy servant the pastor who dispenses the word of life in this church, may thy word through his instrumentality be quick and powerful, &c." Now it may be that one-third of the work in that place is done by the lay brethren. Perhaps, one or more of them may be present, and whilst listening to that petition, they cannot but perceive that in the estimation of those pastors that they form no part of that instrumentality which God has promised to bless. The effect of those two things upon the minds of laymen are very depressing, and are hindrances in the way of their usefulness. If announcements must be made, let all share alike in the publicity thereof; if prayer must be offered, let it be in the plural and not singular number. As the pastors get all the dollars, and as prayers and notices do not cost much, let the laymen have a fair share of them.

I am acquainted with a few pastors who are not chargeable with these sins, they are the patrons and friends of the laity, and use their personal and official position to encourage their brethren, but they are in the minority.

To the pastorate we would say, see to it that you put no hindrance in the way of the cause of God. Yours truly, OBSERVER. P. E. Island, Sept., 1880.

In certain statements in our esteemed correspondent's letter, there may be too much truth, but we must still maintain, as on a former occasion, and in the absence of time to enter into particulars, that the pastorate of the Lower Provinces is not the chief hindrance in the way of the lay ministry.—EDITOR.

FINANCIAL MEETINGS.

CUMBERLAND.

MR. EDITOR.—It has never been my lot to attend a Financial meeting of greater interest, than the late meeting of the Cumberland District, held in Amherst. The brethren in the full work were all present. It was with regret we learned of

the serious illness of Bro. Bird. Of lay brethren there were a large number in attendance, Davison of Amherst, S. Fulton of Wallace, Elliott, of Pugwash, R. L. Black of River Phillip, Livingston of Wentworth, and others whose names we cannot at present recall. Some of these brethren had driven thirty and forty miles in order to attend, and were present from the beginning to the close of the sessions. The high administrative ability of the chairman combined with his urbanity ensured the rapid, thorough and pleasant dispatch of business. Financially the District would seem to be improving. Amherst, Nappan, Wallace, and Oxford are all self-sustaining circuits, soon to be followed we hope by Pugwash, River Phillip and Parrsboro'. There is a laudable ambition among all the brethren in this direction.

Nappan engaged to raise this year \$840, thus meeting all its claims. Missionary matters received requisite attention, but the chief interest seemed to center in the educational work of the Church. Towards the ordinary fund the brethren pledged themselves to double the receipts of last year. One entire session was devoted to the "scholarship" question. The discussion was generally participated in, and had the right ring about it. The outcome was an agreement to provide a scholarship of \$30 available for the present year, and entirely at the disposal of the College Faculty. The importance and benefit of having the stewards present was seen in more than one instance. The youngest member of the District Committee present, in a speech every way worthy of him, remarked that "he had never felt the importance of these interests before, but now saw that they were very important." May we not hope that the time is near when the financial interests of the Church will be more than ever jealously for by the laity, thus allowing the ministers to give themselves more exclusively to "prayer and the ministry of the Word."

The S. S. Convention followed the regular session of District. We were not permitted to be present, but we heard a good report of it. The outlook for the year is encouraging, and when we meet at Parrsboro' next spring we hope that expectations will have been more than realized. A. D. M. Sept. 13, 1880.

TRURO.

MR. EDITOR.—On Wednesday, the 8th inst., eleven ministers and five laymen assembled in the Truro Methodist vestry, to transact the business of the Financial Meeting of the District. Sympathy was felt for Bro. R. O. E. Johnson, whose want of health prevented his being present.

After a careful consideration of facts respecting the missions, the recommendations were passed, and arrangements were made for holding a large number of missionary meetings.

Although the interest exhibited last year, on some circuits, in the educational meetings, and the amounts contributed had not the most stimulating effect on the minds of those whose duty it will be to travel the district in April; yet the appointments were made, and will be published in due time and good results hoped for.

District scholarships was for a period the subject of conversation. A proposition respecting the subject was offered, and soon followed by an amendment; and that by an amendment to the amendment: "That we defer action until the spring." This last was carried by a majority of one. This District will show its wisdom and strength as time advances.

The prayer-meeting of the evening, addressed by several ministers, was a season of profit. The financial result of the social, under the direction of the young people, that immediately followed, I did not learn.

The kind hospitality shown us, so soon after the Conference, is another proof of the sincere interest which the friends of Truro have in the mission work of this District. T. D. H.

"MUST I JOIN THE CHURCH?"

This was no doubt an honest question in the inquirer, but it revealed an enormous weakness. It was a young person who asked the question as he was looking out from a world-life into the new life of a Christian. He had been loitering near the door a long time. He was often greatly moved toward entering. He had long ago learned what Christ taught as to the terms of discipleship. The cross, the yoke, the confession, were familiar terms—even threadbare in pulpit teaching, and yet ever requiring repetition. But this youth had marked out a by-way for himself. It was aside from the thoroughfare of common Christians. It was smooth, well-shaded from the sun of trial, and pretty free from the hills of difficulty. His religion he thought to put away secretly in his heart. His charities should be known only to God. His confessions to Christ were to be so indirect and inferential that common people could hardly suspect the real secret of his life.

In some such state of mind as this our young friend saw his companions leaving him to join the Church. They were coming to the front of Christian living, and were going to find out what cross, if any, might lie in the path of open and honest discipleship. The flaw in his experience was revealed in the question at the head of this article. He had been smothering a Christian life, feeble enough at best, under the non-committalism of a secret religion.

Of course there can be but one answer to the state of mind disclosed in this question. God may, indeed, make exceptions to the privileges of a Christian life. He may lay upon us what disabilities he will. But aside from such barriers, nothing is more sure than that real love to Christ is an outpushing and not a secretive principle. God only knows in what shades it is possible for the plant of faith to live. He only can tell how sickly a Christian life may be, and yet be a Christian life.

He only can tell us how little of courage and heartiness one may use, and yet creep into heaven. But the whole Bible is witness to the fact that Christ's type of religion is one which holds sincerity and purpose and pluck. The feeblest flower-see has to push hard against the overlying clay. And if the world is to enjoy the odor of its blossom there must be quite a battle with scorching sun and sweeping storm.

The real religion of Jesus Christ goes beyond this question, ordinarily with a single bound. It is very sure that all the workings and successes of Christianity are achieved by another and higher principle.

The remedy for such a questioner lies not in answering his query so much as in finding, deep down in his soul, a spring—a nervous, spiritual principle—which pushes itself up and comes to the surface as unconsciously as the seed-germ. The religion of Jesus Christ does not wait for a "must," because it is busied in asking, "What may I do for Him who died for me?"—The Presbyterian.

WIT AND WISDOM.

Never sin against God in compliment to men.

Men who distrust themselves have no right to expect other people to believe in them.

Singing with grace in your hearts. This is the essential, primary condition of all choirs, and public singers in church, as well as our singing at home.

One great reason why the great work of reformation goes on so slowly, is because all of us begin on our neighbours, and never reach ourselves.

If a man is determined to do the best he can, whether he drives a cart, conducts a business of a million dollars, or preaches the gospel, he cannot fail.

If a man undertakes to travel on the line between truth and dishonesty, says Josh Billings, he is sure to stumble, and we all know what side of the line he will fall.

They were at a dinner party, and he remarked that he supposed she was fond of ethnology. She said she was, but she was not very well, and the doctor had told her not to eat anything for desert but oranges.

A great many people think they are too poor to take a religious paper, but Satan is not too lazy to poison the minds of the children of such people with vicious literature.

To achieve great results, the man must die to himself, must cease to exist in his own thoughts. Not until he has done this does he begin to do ought that is great, or to be really great.

A gentleman meeting one of his friends who was insolvent, expressed great concern for his embarrassment. "You are mistaken, my dear sir," was the reply, "it is not I—it is my creditors who are embarrassed."

School-teacher to little boy, whose father is a grocer—"Now, Johnny, if your father has a barrel of whiskey containing forty gallons, and one-fourth leaks out, how many gallons does he lose?" Johnny—"He don't lose none. He's got a way of fixin' things like that."

Mrs. Sackett, of Downsville, slammed her door to, and a gun standing behind it fell to the floor, discharging its contents into her leg, and making a wound which necessitated amputation. Moral: Always shut a door softly, as though there was sickness in the family.

None more need sympathy than young men battling for bread and for existence. They do not need alms, but they need treatment, and good advice, and wise counsel. The heartlessness of business men in their relations to the youth in their service is often the most depressing thing in their arduous lot.

"Hello! when did you return?" asked Snopson of Binns, whom he met on the street. "Why, I haven't been away," replied the latter. "You haven't," incoherently asked Snopson. "Why, you look so worn-out and near dead that I positively thought you had been away for a few weeks for the benefit of your health."

Everybody is making mistakes. Everybody is finding out afterward that he has made a mistake. But there can be no greater mistake than the stopping to worry over a mistake already made. The temptation is irresistible when one has slipped on an orange-peel, or a banana-skin, to turn back and see just where and how he slipped.

Asking a neighbor why a mutual friend had not financially prospered, he replied, "Charley knows the worth of one hundred dollars, but not of one dollar." That told the story. And it tells the story of the fruitlessness of many in higher fields than that of secular business. They know the worth of the great opportunities, but not of the smaller, every-day opportunities, and so lose all.

A Paris merchant, who has been several times robbed by unfaithful cashiers, has invented an infallible test, competency. The cashier presents himself, offers his services, shows his reference. Then the merchant says: "Show me how you would erase a mistake in your figures." The aspiring cashier sets to work with scraper, ink eraser, and what not, and if he succeeds in destroying all trace of the erasure he is invited to take his hat and leave.

The diamond earrings cost \$250. They live in a cheap flat, very near a broad, but dirty avenue. Bread and tea for breakfast, ditto for lunch, and a cheap restaurant dinner. Not a whole comb or decent hair-brush in the house. But a pair of \$250 diamond earrings. These are the fruits of economy, and she wears them to market. He wears a \$150 gold watch, which matches the diamonds. But they need a new clothes-line. The old one broke yesterday, and the glass has not been repaired in the kitchen window.

VEGETINE

Purifies the Blood, Renovates and Invigorates the Whole System.

ITS MEDICINAL PROPERTIES ARE ALTERNATIVE, TONIC, SOLVENT and DIURETIC.

VEGETINE is made exclusively from the juices of carefully-selected trees and herbs, and is strongly concentrated that it will effectually eradicate from the system every taint of Scrofula, Scrofulous Humor, Tumors, Cancer, Cancerous Glands, Erysipelas, Scurvy, Rheumatism, Syphilitic Diseases, Cancer, Faintness at the Stomach, and all diseases that arise from impure blood. Scintillating, Inflammatory and Chronic Rheumatism, Neuralgia, Gout and Spinal Complaints, can all be effectually cured through the blood. For Eczema and Erysipelas Diseases of the Skin, Psoriasis, Pimples, Blisters, Itch, Tetter, Scaldhead and Ringworm, Vegetine has never failed to effect a permanent cure. For Puffiness in the Face, Dropsy, Catarrh of the Bladder, Stricture, Female Weakness, Leucorrhoea, arising from internal derangement, and all diseases of the Urinary System, Vegetine acts directly upon the cause of these complaints. It invigorates and strengthens the whole system, acts upon the secretory organs, always inflammation, cures ulceration and regulates the bowels.

For Catarrh, Dyspepsia, Neuralgic Colic, Painful Punctation of the Heart, Headaches, Piles, Nervousness, and General Debility, Vegetine is the best medicine ever given such perfect satisfaction as the VEGETINE. It purifies the blood, cleanses all the organs and imparts a controlling power over the nervous system.

The remarkable cures effected by VEGETINE have induced many physicians and apothecaries whom we know, to prescribe and use it in their own families.

In fact, VEGETINE is the best remedy yet discovered for the above diseases, and is the only reliable BLOOD PURIFIER yet placed before the public.

WHAT IS VEGETINE? It is a compound extracted from herbs, roots and barks. It is Nature's remedy. It perfectly harmonizes and has effect upon the system. It is nourishing and strengthening. It acts directly upon the blood. It quiets the nervous system, and gives you good sweet sleep at night. It is a great panacea for our aged fathers and mothers, for it gives them strength, quiets their nerves, and gives them Nature's sweet sleep—as has been proved by many an aged person. It is the great Blood Purifier. It is a soothing remedy for our children. It has cured thousands. It is very pleasant to take; every child likes it. It relieves and cures all diseases originating from impure blood. Try the VEGETINE. Give it a fair trial for your own system, then you will say to your friend, neighbor and acquaintance, "Try it; it has cured me."

Valuable Information.

DORCHESTER, MASS.
MR. H. R. STEVENS—My only object in giving you this testimonial is to spread valuable information having been badly affected with Salt Rheum, and the whole surface of my skin being covered with pimples and eruptions, many of which caused me great pain and annoyance, and knowing it to be a blood disease, I took many of the advertised blood preparations, among which were many quantities of sulphuric acid, without obtaining any benefit until I commenced taking the VEGETINE, and before I had completed the first bottle I saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottles, when I was pronounced a well man, and my skin is smooth and entirely free from pimples and eruptions. I have never enjoyed so good health before, and I attribute it all to the use of VEGETINE. To benefit those afflicted with Rheumatism, I will make mention also of the VEGETINE'S wonderful power of curing me of this acute complaint, of which I have suffered so intensely.

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

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

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IRON. Which PURIFIES and ENRICHES the Blood, and which is so highly and justly valued in the treatment of ANEMIA, (due to insufficiency of IRON in the blood), SICKLE-CELL ANEMIA, CHILDREN'S DISEASES, RHEUMATISM, IMPURE BLOOD, &c., &c., is also contained in PUTTNER'S EMULSION.

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

CAUTION.—See that you get PUTTNER'S EMULSION, as other MIXTURES may be put off. It retails at 60c per bottle, and can be obtained by all Druggists and Dealers.

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sepsis, Habitual Cough of the Heart, Hysteria, and General Nervous System, no such perfect satisfaction unifies the blood, cleanses the system, and possesses a controlling system, and is effected by VEGETABLES and apothecaries prescribe and use it in their

the best remedy yet discovered, and is the only REMEDY yet placed before the public. It is a compound extract of herbs. It is Nervous, and from any system. It is nourishing, and acts directly upon the nervous system. It gives rest at night. It is a great tonic, and mothers, for it quiets their nerves and sweet sleep—as has been proved in many cases. It is the best remedy for our day and cured thousands, and every child likes it, all diseases originating from the VEGETINE. Give it complaints; then you will be satisfied and acquainted with it.

Information. Boston, Mass. Subject in giving you this valuable information, I have written with Salt Rheum, it may be being covered with eruptions, many of which are annoying, and known as the "Itch." I took many of the eruptions, among which were scabies, without effect. I commenced taking VEGETINE, and in a few days the eruptions were all over. I had got the right medicine, and I attribute it to VEGETINE. To benefit those who are afflicted with eruptions, I will make mention of the wonderful power of curative, of which I have written.

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



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

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

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The public are cautioned against a custom which is growing quite common of late among a certain class of medicine dealers, and which is this: When asked for a bottle of Pain-Killer, they suddenly discover that they are "sold out," "but have another article just as good, if not better," which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Pain-Killer; and being compounded of the vilest and cheapest Drugs, are bought by the dealer at about half what he pays for the genuine Pain-Killer, which enables him therefore to realize a few cents more profit per bottle upon the imitation article than he can on the genuine.

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FOR CHOLERA, CHOLERA MORBUS; As well as all Summer Complaints of a similar nature, the Pain-Killer acts with wonderful rapidity and never fails when taken at the commencement of an attack, and often cures after every other remedy has failed.

FOR SUDDEN COLDS, SORE THROAT, &c. The proverb "A stitch in time saves nine," is never so well illustrated as in the treatment of these complaints. A teaspoonful of Pain-Killer taken at the beginning of an attack will prove a certain cure and save much suffering.

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

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

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

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CANADIAN PACIFIC RAILWAY.

TENDERS FOR ROLLING STOCK.

THE time for receiving tenders for the supply of Rolling Stock for the Canadian Pacific Railway, to be delivered during the next four years, is further extended to 1st October next.

By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, 26th July, 1880.

Book Steward's Department

S. F. HUESTIS, Book Steward. RECEIPTS for "WESLEYAN" Week ending September 22nd, 1880. Rev. D. Chapman, for Robert Bowser \$2.00

NEW BOOKS AT THE METHODIST BOOK ROOM.

- BIBLICAL MUSEUM on Psalms, Proverbs to Song of Solomon, and Isaiah, 3 new volumes, each 1.60. COOK'S LECTURES, (cheap edition). Biology, Orthodoxy, Transcendentalism, Conscience, Heredity, Marriage, each 50c.

PREACHERS' PLAN HALIFAX SUNDAY, SEPT. 26, 1880.

11 a.m. Brunswick St. 7 p.m. Rev. J. L. Spongley Rev. R. Brecken 1 a.m. Grafton St. 7 p.m. Rev. H. P. Doane Rev. S. B. Dunn

MARRIED

Sept. 7th, at the Methodist Church, Gabarus, by the Rev. James Scott, Mr. William Sutherland, to Miss Florence M. Nicoll, both of Gabarus, C.B.

At Windsor, on 15th inst., by the Rev. E. M. Keirstead, B.A., Mr. James Mosher, of Avondale, Haute Co., to Miss Mary F. Morris, of Advocate Harbour, Cumberland Co.

DIED

At Middle Musquodoboit, on Saturday, 18th inst. at the residence of Robert Taylor, Mrs. Agnes Wilson, in the 86th year of her age. "Simply trusting."

10 WEEKS TO JAN. 1. The Chicago Weekly News will be sent, postpaid, from date to date, back for 10 cents. This trial subscription will be accompanied with the latest metropolitan weekly in the U.S.A. independent in politics, all the news, correct market reports, etc. completed stories in every issue. A favorite family paper. Send 10 cents (direct) at once and get it until Jan. 1. 1881. Address: Victor F. Lawson, Publisher, 137 E. Adams Ave., Chicago, Ill.

SUNDAY SCHOOL LIBRARIES A LARGE ASSORTMENT OF THE PUBLICATION OF THE RELIGIOUS TRACT SOCIETY, JUST RECEIVED.

The New Oxford Bible for Teachers IS THE LATEST AND BEST OF THE TEACHERS BIBLES, The Appendix contains more Helps than any other Edition yet published.

OUR STOCK OF ASSORTED STATIONERY INCLUDING PHOTOGRAPH, AUTOGRAPH, AND SCRAP ALBUMS, Will be found worthy of inspection.

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WE have just opened in the Store lately occupied by C. R. THOMPSON, No. 16 Granville Street, door South of the LONDON HOUSE, a splendid Stock of BOOTS and SHOES, The greater part of which have been MANUFACTURED BY OURSELVES, AT THE INDUSTRIAL SCHOOL.

Should they not suit we will return the money. Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention, warrant us in thinking that we can give better value than any house in the trade.

FAMOUS BELL ORGANS THE CHAPEL STYLE

THESE unrivalled Instruments are now leading the World. They took the GRAND PRIZE over all English and American Competitors at the World's Exhibition in Australia this season. We are also Agents for the ANNAPOLIS ORGAN CO., Their PARLOR ORGAN is of Beautiful Design, well finished and excellent tone.

MAYFLOWER HAIR GLOSS, Brown Bros. & Co., Halifax. SEETON & MITCHELL 39 UPPER WATER STREET, HALIFAX, N.S. OFFER FOR SALE AT LOWEST PRICES.

MAIL CONTRACT TENDERS addressed to the Postmaster General will be received at Ottawa until noon, on Friday, the 8th October, for the conveyance of Her Majesty's Mails six times per week each way, between Barrington and Port Clyde.

BAZAAR! AT GREENSPOND, NIND. A BAZAAR, OR SALE OF WORK, will (D.V.) be held in GREENSPOND this fall, to aid in liquidating the debt on the new Methodist Parsonage lately erected at that place.

BUCKEYE BELT FOUNDRY Belts of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent FREE. VANDUZEN & TIFT, Cincinnati, O. Sept 17-80

WESLEYAN COLLEGE & UNIVERSITY THE MUNRO BURSARIES.

The Winter Session of Dalhousie College will commence on Wednesday, 27th October, 1880. The Matriculation Examination will begin on that day, at 10 o'clock, a. m., and Classes will be opened on Monday, 1st November.

I. IN CLASSICS.—Latin Grammar, Greek Grammar, one Latin subject, one Greek subject. The following subjects are recommended: Latin.—Cæsar, Gallic War, Book I; or Virgil, Æneid, Book III.

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

NEW MUSIC BOOKS THE ANTHEM HARP. (\$1.25.) By Dr. W. O. Perkins. (Just out.) A new book intended as a successor for "Perkins' Anthem Book," published some year since and which was a decided success.

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S. F. HUESTIS T. WATSON S. VOL XXXI

All letters on business and all money remittances to be sent to S. F. HUESTIS, Book Steward, at the Wesleyan, 137 E. Adams Ave., Chicago, Ill.

The subjects for entrance into the first year of the Science Course are: I. IN MATHEMATICS.—Same as for the First Year in Arts.

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