

Almanac
Morning, afternoon, noon, evening, midnight.

H. 10	10.10
H. 11	11.10
H. 12	12.10
H. 13	1.10
H. 14	2.10
H. 15	3.10
H. 16	4.10
H. 17	5.10
H. 18	6.10
H. 19	7.10
H. 20	8.10
H. 21	9.10
H. 22	10.10
H. 23	11.10
H. 24	12.10
H. 25	1.10
H. 26	2.10
H. 27	3.10
H. 28	4.10
H. 29	5.10
H. 30	6.10
H. 31	7.10

THE PROCESSIONAL WESTLEYAN,
—ORGAN OF THE—
Church and Conference in Eastern British America.
And the only Methodist Paper published in the Maritime Provinces.
as a YEAR IN ADVANCE.
Having a large and increasing circulation in Nova Scotia, New Brunswick, Prince Edward Island, New foundland and Bermuda, as an Advertising medium (as in these Provinces, no equal.)
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EDITOR AND PUBLISHER,
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Religious Miscellany.
A HOLIDAY.
One day we left our cars behind
And trimmed our sails at early morn,
And by the willing western wind
Far o'er the seas were borne.

We left behind the city dim;
We found a world new made from night;
At every sound these entered in
Some subtle, fresh delight.

The West wind rocked us as we lay
Within the boat, and idly scanned
The dim horizon far away
Beside fast, unknown land.

As we sailed we drifted thus,
Not caring whether we might roam;
For all the world that day to us
Was paradise, was home.

Of comfort in the present grew;
We saw old things with clearer eyes,
We treaded less the new.

The past and future seemed to blend;
Remembrance waned her shadow, grief;
Anticipation was a friend,
And hope became a friend.

The stranger's vanished out of life;
Affliction dropped its stony gait;
And suffering, weakness and strife;
Were changed before our eyes.

So, but more clear from hills of God,
Our life on earth one day shall show,
And the dim path that here we trod
With sunset light shall glow.

Too quickly sped the hour away,
The evening glowing as home again,
And after that brief holiday
Came toll and care and pain.

Yet like a peaceful dream that long
Will steal into the waking thought,
Or like a well remembered song,
That happy tunes have brought.

The brief, happy summer holiday,
The willing wind, the sea, the sky,
Gave gifts no Winter takes away,
And hopes that cannot die.

DR. OSBORN ON THE HYMN-BOOK.
A reasonable soul. "Jesus increased in wisdom and stature." When on the cross he cried, "Father into Thy hands I commit my spirit." This language assures us that Christ possessed a human body and reasonable soul. And as the immortal, invisible and immortal Godhead, cannot be divided or absorbed into a spiritual and incorruptible soul, or a material and corruptible body, so Jesus Christ must have united in His own person humanity and divinity. He is termed in scripture, "the mighty God, the great God, God blessed for ever, God manifest in the flesh, and Emmanuel God with us." He "who being in the form of God thought it not robbery to be equal with God." Hence Jesus declares Himself to be God of very God, by saying, "I and My Father are one; I am in the Father and the Father in me, and he that hath seen Me hath seen the Father." Accordingly the highest divine name, attributes and works are ascribed to Him in the sacred Scriptures, and the same honors and adoration are represented as being due to Him, and are actually paid to Him, which are given to the Father and the Holy Ghost. In days of old He manifested Himself by speaking to His creatures through a "cloudy pillar;" and after this dwelt in the most Holy place of the temple, but when the fullness of time was come, he condescended so low as to take our nature upon him, and all its infirmities that were not sinful, and really rested on earth in the very person of Jesus Christ, for in Him dwelt all the fulness of the Godhead bodily." (Col. 2, 9.)

Thus divinity and humanity being united in the person of Christ, the God-man, He by His death, became a vicarious and propitiatory sacrifice for the whole world. The sacrifice of Christ was sufficient to make an atonement for mankind, from the dignity of His person, having both God and man united in Him, from the infinite intrinsic virtue or merit of His blood, arising from this dignity, and from the recognition of infinite justice. It required a sufficient equivalent for the sins of mankind, and it received all it demanded in the one offering of Christ upon the cross.

The redemption of the world by Christ Jesus, secures the honor of the divine government, harmonizes the divine attributes, and provides perfect security for man. Here we perceive the fitness of this divine plan. Without an atonement the government of God must have fallen into contempt, His justice have been violated, His holiness sullied, His truth forfeited, and man must eternally have suffered the punishment due to his sin. The sacrificial death of Jesus is the only foundation of our hope, on which we can build with safety, "for other foundation can no man lay than that which is laid, which is Jesus Christ." There is no other medium of access to God, no other source by which we can come to God, and obtain salvation here or heaven hereafter. "There is none other name under heaven given among men, whereby we must be saved," (Acts 4, 12), than the Lord Jesus Christ.

"Jesus the same to sinners dear;
It scatters all their guilty fear;
It turns their hell to heaven."
On this divine Person we can rest with safety and through Him we may be saved forever. This is the sure foundation laid in Zion, whoever trusteth in Him shall not perish but have everlasting life.

Our blessed Saviour having paid the price of our redemption, now by virtue of His death, exercises His divine power to rescue, recover, and avenge his redeemed. He is their great deliverer, to save them from the guilt, condemnation, power, pollution and consequences of sin, and to subdue all their enemies, to guide them as He will, to cleanse them from all unrighteousness, and to reign over them as loving and obedient subjects. He is now actively engaged in the great and glorious work of delivering and saving a lost and perishing world, and when he shall come in the glory of His Father, He shall take vengeance on all the enemies of His people. Let us, however, in the meantime, look up to Him, that He may pardon our iniquity, and purify us into Himself a peculiar people, zealous of good works." (Titus 2, 14.)

Another began by giving out a hymn which was composed for the occasion.

How do thy mercies lead me on.

Another began with hymns descriptive of the most sacred and refined exercises of the inner life. They ought to use hymns that could be used in public worship without scruple, and in order to do that it had been felt most strongly that they would do well to follow John Wesley's example and have recourse to the psalms of David in considerable quantity. He had one other remark to make. In the compilation of the new supplement he hoped it would be borne in mind that not only was it the design of the Committee to provide a large number of suitable hymns for public worship, but a large number of suitable hymns for various occasions that were not now provided for. There were a great many occasions constantly arising in regard to the hymn-book as it now stood which it did not provide for.

And in order to provide for these occasions he might specify hymns suited for the Sabbath day, for funerals, ordination services, harvest times, weddings, opening of chapels, laying the corner stone of a church, and so forth. It would be necessary to look beyond their own book for these. It had pleased God this last hundred years or so to pour out His Spirit on all classes of His people, and in all parts of His church. There was not a section of the Christian Church, not excepting even the Quakers, that had not produced beautiful hymns. All the Lord's people were prophets, now, and this was a matter for devout rejoicing. He hoped it would be the care of those who were the duty devolved to make a suitable selection that should represent the unity of the catholic church. He should like to see the various sections of the Christian community, represented as far as possible, in that volume. They might go to the most advanced Churchman to the most advanced Dissenter and receive from each. They had the comparison on the one hand of the man who more than any other had aided the revival of the Christian Church, and on the other hand of those who were the duty devolved to make a suitable selection that should represent the unity of the catholic church. He should like to see the various sections of the Christian community, represented as far as possible, in that volume.

People would say that, whether they adopted it or not, the whole Christian community simultaneously approved of Kable's morning and evening hymns. On the other hand a leading dissenter had made beautiful hymns out of the Collected. He was sure that when the new book came to be compiled the compilers would not neglect to take into consideration the new undertakings which would contribute to the spiritual prosperity and efficiency of the Christian Church.

Dr. Johnson, in acknowledging the thanks rendered to him, said that it would be affectionate on his part to speak as though he had not felt the pressure of circumstances during the year. He had felt it heavily, and, as soon the other day, he had thrust upon him his pen and paper to be compiled the collection of hymns for the new book, and so forth.

We were living too fast. We are living too fast to-day. We think, as a people, too much of money. We think, as a people, too much of the subject of going to the university and development of a higher life—a life which shall give us a more truly Christian society, which shall give us a better basis to our life, which shall find time for resting from the ceaseless whirl and restlessness of business. As a rule, the wealthy business man of to-day does not enjoy life. He carries his business with him everywhere. He takes it to him; he sleeps with it; he thinks of it as he rides out; and when Sunday comes, he takes it with him to church and dreams of it in his nod during the service.

GENERAL MISCELLANY.
MY BOTTLES.
They speak to me of other days
And mainly suffer pain,
They move my heart in many ways
And more is not in vain.
Upon my shelf against my wall,
I range them in a row,
And friends, "Blow you one and all
Dear friends of long ago!"

There's not a label in the lot
But has a tale to tell;
Nor one that I remember not,
And can't remember well,
And glowing on gloomy days
I love to sit and pore
Upon the 'old forgotten phrase,
"The mixture as before."

HARD TIMES.
TWO LEAKS THAT SHOULD BE STOPPED.
One of the largest leaks in our national reservoir is the tobacco leak. Two hundred and fifty millions of dollars run out annually through it. Bread costs the nation about two hundred millions, or fifty millions less than tobacco. A saving of two hundred and fifty millions of dollars would be applied to the legitimate wants of the nation would beat all the inflation schemes Congress ever thought of.

TRUE COURSE FOR EMPLOYEES.
The Mercantile Journal has a sensible editorial on this subject, which we copy in part as follows:
The true question for an employee is not how much he can get forthwith, but how he can keep steadily employed. The men who get rich are not usually the strikers who refuse to work for particular wages. Strikers are apt to waste in idleness, in the course of a year or two, time wherein they could have earned more than the amount for which they strike. Those who increase their income are the men who accustom themselves to regular industry who keep steadily to work for such compensation as they can get, live within their means, save money, and invest it. Thus they keep up a good income and increase it from year to year; quite as fast, in most cases, as they become able to manage it with judgment. The employee who takes the most pains to find exactly that service his employer wants, to render that service steadily and generally, and who, having mastered the details of his work, does not leave it to go into some other employment where a larger but uncertain compensation is promised, is the man who is morally certain to rise. When hard times come, or when his employer is unfortunate and is compelled to retrench, he is the man who will not be dismissed, and who will lose time in seeking work, when he would, of necessity, be getting up his savings to find it. When vacancies occur in the establishment, he is the one who will be intrusted with the most valuable work, and who commands the highest pay. When his employer wants a partner, he is the man likely to be chosen. When others are discharged for incompetency, he will be retained; for his knowledge of the work and his known reliability

BISMARCK.
One of the most graphic and probably one of the most accurate descriptions of the personal manner of Prince Bismarck is the following by a gentleman who has recently taken stock of the man: "The portrait has a peculiar interest at the present moment," says the writer. "The mightiest statesman in the world is a tall, bald man, with some white hair. He wears a military uniform to please old William, but his best, very strong, very soft, and so well they may be. Not many of the present generation can ever say that; but, if they do their duty by their children in teaching them that a slippery business going to law is, it may be they will be able to say it."

THE VERNACULAR IN EDINBURGH.
Speaking of the names of things, this morning I asked a condenser (no person here could possibly understand what such terms mean, so I will guard) three times: "Will this car go through to Durham without change?" Rich time he said: "Be-pawdon 'Ward's' way as to express. 'Explain what you mean.'" When a young New Yorker said: "He means carriage." These the intelligent guard said: "Oh, yes, if you go right through." In Dublin I asked a policeman if he could tell me whether I could get a dog store near by, and he said, "Oh, yes; plenty of 'em about—nothing so plentiful as dogs." I found to be a 'gin shop.' With the same name I asked a very respectable looking old gentleman the question, and he pointed out a shop licensed to sell 'spirits.' When I told him that I wanted to get some soap, he said, "Perhaps you wish to find a medicinal ball?" So I did. After an early breakfast on Sunday last in Glasgow I wished to look around the city before morning service at the cathedral. Not a cab or a vehicle of any kind was to be found, but near the hotel I discovered a horse-railway track. Seeing no cars coming, I asked a gentleman whether the 'horse-cars' ran on Sunday, and he said, "No; but they will run on Monday and Tuesday. Not much; that one could get on now and then it is wished it very much. Wishing very much, I watched the road for about a quarter of an hour, and not a car came in sight. Then came a policeman whom I asked the same question, and he replied that 'horse-cars' were rarely seen on the street, but if I had a necessity for one I might get it, not on the street, but at the livery stable." "What do you mean?" said I; "do not the cars run on this rail on Sunday?" "Oh, no; you mean the carriages on the tramway. Nay, mon, the caws drive on the tramway on the Sabbath?" These benighted Scots thought I meant cabs, or something of the kind.—*Editorialist St. Louis Democrat.*

OHMUS OF PENNY POSTAGE.
A traveller sauntering through the lake district of England, arrived at a small inn just as the postman stopped to deliver a letter. A young girl came out to receive it. She took the letter in her hand and turning it over and over, asked the charge. It was a large sum—no less than a shilling. Sighing heavily she said that it came from her brother, but that she was too poor to take it in. The traveller, a kind man offered to pay the postage himself and notwithstanding the strong reluctance of the girl, he did pay it and gave her the letter. No sooner had the postman departed, however, than she confessed that the letter was empty, herself and brother having agreed that certain signs on the direction should convey all that they wished. The traveller pursued his journey but as he plodded over the Cumberland fells, he mused upon the badness of a system which could drive the people to such stratagems for means of correspondence, and thus defraud their own efforts. With most men these means would have ended the matter, but this man's name was Rowland Hill and it was from this incident and those reflections that the scheme of Penny Postage was derived in England.

HOW TO STOP A PAPER.
The following from one of our exchanges so fully and clearly expresses our view upon the subject, that we copy it without comment: "You have an undoubted right to stop a newspaper whenever you are displeased with it, and you are equally entitled to be stopped on payment of all arrears. Do not hesitate to do so on account of any tenderness of feeling for the editor. Don't you suppose he would stop buying sugar of you, or meat, clothing, dry goods, etc., if he thought he was not getting his money's worth? And when you discontinue your paper, do so manfully. Don't be so pitiable as to throw it back to the postmaster with a contemptuous, 'I don't want it any longer!' and have 'retained' written on the margin, and have the paper returned to the editor. No gentleman ever stopped a paper in that way, no matter if his head is covered with gray hairs that should be honorable. If you don't wish longer to receive a newspaper, write a note to the editor like a man, saying so—and be sure that the arrears are paid. This is the way to stop a paper."

CIVILIZATION seems to be making good progress in Japan. One excellent indication of this is the frequent sale by public attention of abandoned idols. Here is one among many like advertisements that have recently appeared in the journals of that happy country: "For sale, at Kamakura, a very fine idol, with six arms. It is fifteen feet high, and was cast in bronze—at Sheffield."

Obituary.
MISS SOPHIA SMITH.
This estimable Christian lady was converted to God, and united with the Wesleyan Methodist Church in this town, under the ministry of the late Rev. Robert Young, in the year 1877. Since that time her Christian walk has been uniformly consistent, and her attendance at the Class Meetings, and other means of grace has been most exemplary. In promoting the various interests of the cause of Christ she manifested a commendable activity, and for many years was a teacher in the Sabbath school in this place, only relinquishing that position when obliged to do so by physical infirmity.

Her last illness was long and severe, but endured with patience. Naturally religious, she nevertheless gave distinct and powerful testimony as to the presence of the Lord with her, and her unshaken confidence in Him. She peacefully fell asleep on the evening of Thursday, 27th ult., being at the time of her death one of the oldest members of our church in Windsor, and leaving a numerous circle of relatives and Christian friends to mourn her loss.

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Provincial Wesleyan.
SATURDAY, SEPTEMBER 19, 1874
 AMUSEMENTS.

Sir George Cornwall Lewis used to say that "life would be bearable but for its amusements." Sir George represented a large and busy class whose work is their pleasure. There is another class whose representative might be regarded as saying "amusements are all which makes life of any value." Between these extremes lie every variety of view and every variety of practice. To some, life would certainly be burdensome enough were it not for recreation. To others, business furnishes all the pleasure they require. From the time they rise in the morning until they retire to rest at night, they seek no other happiness than that furnished by the excitement of a business which calls into exercise all their trained faculties. Rest is the only thing they call for when the toils of the day are over, partly because they are thoroughly fatigued by the many hours spent in thinking, planning, projecting, giving orders, buying, selling &c., and the weary brain finds inactivity the greatest enjoyment, and partly, perhaps, because unwilling to find pleasure in that which merely amuses, and untrained in aesthetic pursuits. The gaieties of social life seem too much like follies to their earnest, practical minds; music and literature are uninteresting because their acquaintance with them is too slight; and so their days pass between the counting-house and the couch, between business and repose.

There are a few persons like the poet Rogers and Grotte the historian who, after the banking house is closed, can pursue literature as a pastime, and find delight in books and solid conversation. But they are very few. The intellectual vigour necessary for this, is a rare endowment, and the early associations are too often such as to throw the young off the track of such pursuits. The great majority seek for the relaxation of some amusement—for an excitement different from that of their occupation.

Unhappily there have been always too many persons ready, for the sake of gain, to pander to this demand. Pleasures have been multiplied beyond the stars in number. Games in endless variety, brutal and innocent, have been invented. Amusements, foreign and domestic, come upon us like Milton's devils.

"Such as sensual leaves that strew the brooks in Valdeboros."
 Places of social enjoyment, from the low tavern with its beastly pleasures, where the circéan cup is circulated which changes men to brutes, up to a slow gradation, to the "Young Men's Christian Association" parlour, where refined diversions attract the young and restrain them from both worse and better things. From this bewildering multiplicity we must choose for ourselves, whether we will have any, and what. What to choose for ourselves and our children is a question often perplexing, always serious.

Much depends in the choice, upon the taste formed in early life, and much upon natural bias. There are persons naturally grave and persons naturally gay, strong-minded persons and weak-minded, firm and flexible. These cannot all be pleased alike, nor even trained alike or reduced to run in the same groove. Nor is it necessary. The service of God is not inconsistent with a vast variety in human taste and pursuits. It is immorally not a gay and cheerful spirit that God hates. Mirth and gaiety tend, on the other hand, to unfit us for the solid duties of life and therefore their luxuriant growth should be checked. The religion of Christ is cheerful and social as well as holy and sublime. It aims to make the very best of our mansion.

From early life, therefore, the parents should seek to guide the tastes of their children as well as form their habits; to make them sensible as well as virtuous. Home is the best place of amusement. This should be the happiest place in the world. The parents who do not strive to make it so are inflicting a curse upon their offspring. Every consideration should be secondary to the one, "What can I do to improve my children in body and mind,—to make them healthy, virtuous and happy. Gardening when possible, light studies in literature, music, out-door and in-door games, intimacies with a few refined and virtuous families &c., all should be employed, without niggardly stint, to secure for our children a disposition to seek their amusement at home rather than abroad; in recreations which do not demoralize but ennoble.

It is difficult to speak with moderation of the criminal conduct of those who recklessly, for love of gain, spread vicious pleasures before the young. They are monsters, cruel beasts of prey, robbers who waylay virtue and plunder and murder her. Whoever gives evidence that he intends to prey upon society, to profit by the vices of mankind, and to increase human wickedness and misery in order to enlarge his trade and enrich himself, should be treated as the basest criminal, and sent to prison to herd with thieves and murderers. But there is often criminal carelessness on the part of parents. They neglect to provide counter attractions for their children. If lust and avarice are busy, should avoid virtue and wisdom. The counter attractions of vice should be met by counter attractions. If evil puts on a smiling face good should not be shrouded in gloom. We should give to virtue such a pleasing ap-

pearance that our children should never be repelled from her. She should ever appear as a smiling angel beckoning them on to happiness.

THE PICTOU ANNIVERSARY.

A few days ago Pictou celebrated the 101st anniversary of its existence. The day was ushered in with much pomp and rejoicing. Cannons were fired, bells rung, and flags thrown out upon the breeze. The day was devoted to festivity. One noticeable feature, however, was the absence of any solemnity. No hymn of praise was publicly sung. No sermon was delivered. No recognition of the God of providence was made. The divine hand which led out the ancestors of this people to make a home for themselves in a land where they should be free from the oppressive exactions of avaricious landlords was unnoticed. The care which guarded them in their way over the raging sea was forgotten. The love which never forsook them in the years of privation, and which brought them on step by step to the present affluence and prosperity was unmentioned. There were individuals who remembered God; and, doubtless, from many a closet, and from many a family altar, the voice of thankful acknowledgment went up to heaven. But there was nothing in public to mark that there was a Christian people. The same thing prevails in all parts of the Province. Why is this? It would surely not mar the proceedings or damp the general joy, for the people to assemble in one or more of the churches, sing an anthem of praise to God, and listen to an address which should recount the difficulties and dangers of their fathers, and point to the divine providence by which they had been led and delivered. In the early settlement of this part of Nova Scotia there is the absence of those stirring scenes which give interest to our history. Yet there is enough to call forth gratitude to the divine Ruler, and a manly and honest pride in those stern and stalwart sons of Scotland, whose lot it was to do battle with hardship and privation, but who were just as ready to do battle, if needed, with the foes of their country. There is something truly grand and heroic in the toil of those who enter a new country, and begin the tedious process by which "the wilderness and the solitary place are made to rejoice and blossom as the rose." The qualities it requires are among the finest which conquer the world. These are conquerors, but their conquest is bloodless. All honour to them. They laboured and we have entered into their labours.

We rejoice in those celebrations. They are evidences of a sound national heart. When strangers whisper that Nova Scotia does not love their country, that they lack patriotism, we cast back the imputation with scorn, and point to these celebrations as one of the smallest evidences that we are proud of the country that gave us birth, and of the fathers who reclaimed the wilderness and laid the foundations of our Dominion. There are mixed with us a few American citizens from whom we do not expect loyalty, and there are a few of our own sons who look with longing upon the great material prosperity of our Southern neighbours, and who feel or feign an admiration for the American Republic. But the great heart of the people is uncracked. Some day we may give our loyalty a clearer, fuller expression.

EDITORIAL CORRESPONDENCE.

Writing in the midst of sanctified home associations is a luxury; in the roar of Broadway it is a most irksome duty. Nothing but the exactions of office could bring us to the unnatural effort of composing a paragraph under such dissonant and confused combinations of sounds. The wash and sand of old oceans, as it brings its strength from a hundred leagues to smother the shores of Africa, we can never forget; even Niagara is said to be soothing to the listener, (as the African rollers assuredly are to the weary voyager); but this rasping, deafening noise plays on one's nerves beyond everything. Were it not that other thoughts throng back upon our memory, we would say that New York is under a curse of turmoil and commotion. Night or Sunday brings no relief; perhaps the millennium may restore peace to this, with all other distracted things and places.

Very genial were all the officials at the Book Room and printing establishments on both sides of the street, and do us kindness, they made our visit one of great pleasure. Dr. Pierce, Editor of *Zion's Herald*, appeared quite vigorous and animated, ever preserving those gentlemanly qualities which we had so frequently heard attributed to him. Mr. Wood, the financial manager of the paper, combines great business tact with true suavity and good humour. Mr. McGee, Book Agent, begins to exhibit signs of age, but none of exhaustion.

We were in at the famous Boston Preacher's meeting on Monday morning. Dr. Andrew McKim was chairman. Sixty New Englanders thus to promote so prominently our Provincialists. Would they decry their might? Seriously, though, our British American talent holds well its own on American soil,—that is, where brain really lies behind the fluent lips. Here are our men presiding over gatherings of historic interest; representing the Conference in the delivery of its annual sermons, off by appointment; taking leading Churches here and there. But,—ah! and here is a qualification; it is not sufficient in New England Methodism to be a preacher and from the Province too; it is to be a leader; a man of God, and a man of power if he would obtain or hold a leading situation. In this preachers' meeting—class-meeting it was, to re-open after vacation—there were several indications of that kind of genius which, owned of God, has rendered Methodism so successful everywhere. We all yielded to the emotion which attend upon a most touching allusion to President and Mrs. Grant's presence at a recent camp-meeting, and the hopeful signs connected with their conduct there. It seems that those distinguished persons, with members of the Cabinet, were actually the subjects of much blessing, for which they were exceedingly grateful. Will Queen Victoria some day kneel beside and pray for sinners at a Methodist protracted meeting? Hush, my imagination, whisper it not in ritualistic Gath! Dr. W. R. Clarke did all he could, far more than we deserv-

ed, to render our stay at Boston happy and instructive. May his useful life long be spared!

Lingerer still about the vicinities, the heat of New York is oppressive. Summer came late and promises to dwell its fullest period. Business is lethargic. At the Gold Room and the Stock Market, where we spent the forenoon, there was but a faint shadow of the former greatness. "Muckle noise and little wool" they would have styled it in Scotland. Only once or twice in half an hour did bonds change hands. Yester day speculators spoke of it with great contempt. One awful blow we did hear, from a sudden fall of the cotton market, but a simultaneous fall of the gold market; but a sinister laugh betrayed that their object was to entertain three innocent Parsons looking over the gallery! These latter strangers were very likely to be imposed upon—perhaps. It may soon be our place to feel the exaltation and vagaries of commerce, as commercial men in some instances have professed to laugh at the extravagancies of religion, for truly, in its most sensible epochs, this centre of American speculation is but a protracted meeting without either grace or good names.

Dr. Curry of the *Christian Advocate* still lives, veteran that he is! We found him moving off with a bundle of papers under his arm, as if he, lordly and aristocratic as a man, for a republican and an Editor, as our readers can conceive. Not that the Dr. is all this in either sentiment or feeling, but there is that in his appearance, especially when under a full head of conversational steam, which makes an immediate and deep impression upon a stranger. Our interview with him was brief, though somewhat extended by his own courtesy, but we shall ever attribute to his literary and editorial powers of intellect and will.

As to the Book and Publishing department of this great Methodist New York concern, we imagine that silence would well become us. Where there are nearly five hundred persons employed every day besides members and departments of machinery driven by steam, one can only think of the mere shadows of such an institution. Here are young men and women halting from seven in the morning till half-past five at evening, every muscle as it were as if life depended upon each day's results, and the utmost they can earn, in the mechanical department of the book concern, six or seven dollars a week. We have seen no work at home compared with this. Indeed, it is doubtful if young people in the Province were compelled to labour, as do these, whether they would not find some ground for their protection against the employer's cruelty, and flitting the lead with the story of their wrongs. Here, however, they submit, and sing over it, too, in their tidy summer dresses, giving a stranger an impression by no means unfavourable as to their condition. This also is a marvel.

Correspondence.

ONTARIO CORRESPONDENCE.

(For the Provincial Wesleyan.)
 DEAR MR. EDITOR,—The time draws nigh when the West will clasp the East in the closer bonds of Methodist union. Already we are one—and the approaching Conference will but ratify a unity which has already taken place. We cannot but feel how grave is the responsibility which will rest upon that body, since its acts and its omissions must continue for four years before they can either be modified or supplied. Will Dr. Rice, who seemed to be reserved for that honour by not being elected Moderator of the Convention, and who combines such an extensive acquaintance with the entire field, east and west, with experience and a happy tact for administration; or Dr. Wood—so well and so favourably known among the older members of our Conferences, and who has had the larger experience as a President among our people, and who has done so well of his brethren by his many years of faithful service as our Senior Missionary Secretary and Superintendent of Missions; or James Elliott who has won for himself no second place in the esteem and love of his brethren; or Dr. Douglas, whose eloquent tongue and unaffected simplicity, and deep piety and sound judgment, combine to recommend him to the highest office of our Church. Or will you of the East bring forward the man whom the Church shall thus honour; or may it be that among the delegates of the Ontario New Connexion Church shall be found our President. Already is union taking effect among us. Circuits are being united. Ministers are working together on one circuit plan. Missionary deputations are composed of both; and at our camp-meetings we are seen standing shoulder to shoulder. Nor from what we have heard at a recent Camp-meeting will the status of our ministry lose anything by the union. The men whom we heard were fully equal, if not superior to the average among ourselves.

The prospect of further union does not appear very hopeful. The friends of union in the Primitive Methodist Church are outnumbered, and the Connexion is so united to the parent body, that separation without its consent is impracticable. The Bible Christians or Bryantists are unwelcome to us, and the Episcopal Methodists show the opposite of any inclination toward it. Their leanings, their sympathies, and their policy, are all American. And could they in any way secure for themselves a recognition as a part of the American M. E. Church we feel certain that it would afford them gratification. They are the most numerous body of Methodists in the country next ourselves, and numbering nearly 20,000 members, and many very good and beautiful churches throughout the country. They have generally a very healthy look on outside and inward; but many of our villages, they have a good position, and in rural places have some strong circuits. They are putting forth a strong effort to gain a better foothold in our centres of population. In St. Thomas—where they hardly number twenty members, they are erecting a six thousand dollar church, the other day, and at Napawa, are about to build a still more expensive one. Their Quadrangular General Conference has just been held in the last named town. You would see that they elected Dr. B. as their Missionary Secretary of the American M. E. Church for their Bishop; but he declining, they chose subsequently fell upon Professor Carman, of Belleville, a graduate of our own Victoria College.

There has been quite a little bit of excitement in our country lately about the election by our day school teachers of a person to represent them in the provincial council of education. The contest was between Dr. Sangster and Goldwin Smith. *The Globe* came out very strongly against Dr. S. basing its objections solely upon moral grounds—because the doctor had divorced in the States a divorce from his wife

who is still living and is married to another, and had married again. It undoubtedly cost him the election, and G. Smith went in with a majority of more than two hundred. Our young lady teachers, (many of whom are in their teens), felt quite elated that they were honored with the elective franchise at this occasion. Our educational system is yet far from being perfect. And it is to be hoped that the formation of a Council will have a most beneficial effect in remedying existing defects.

The vice-regal tour of His Excellency the Governor General and Lady Dufferin, has every where called forth the most enthusiastic display of loyalty; and tended very greatly to enhance his personal popularity among us. Our harvest has been abundant, but the drought is being severely felt. I know not many days. Yet the fruit crop promises to be plentiful, and our pastures are far from being dried up. The time for our great Agricultural Shows has nearly come; and Hamilton, London and Guelph will compete with our great Provincial Exhibition to be held in Toronto. The fact that the latest will take place at the same time as the General Conference, will afford the eastern members of that body a fine opportunity of judging of the agricultural capacities of the west.

H. R. R. S.

DALHOUSIE COLLEGE CORRESPONDENCE.

To the Board of Governors of Acadia College.

GENTLEMEN,—The Governors of Dalhousie College being convinced that your honorable Board is an agency for the diffusion of useful knowledge and in the condition of the several Colleges in this Province as themselves, have thought that a Conference of Committees appointed by each Board might bring about valuable results. It has therefore been proposed to ask the several Boards of the different Colleges to send delegates to meet in some of the gentlemen composing such Boards to meet and confer together on the advisability of endeavouring to form one general University for education in the Arts, by the concentration of the talents of the different Faculties and its invariability results the benefit of the students in large numbers. The Governors of Dalhousie College in making the proposal are firmly persuaded that a frank discussion of this important question by those most deeply interested and best qualified to judge of the present state and efficiency of our existing institutions, is the best way to suggest improvements and to produce some useful measure; and they now respectfully invite your Board to name a committee of six for the purpose above mentioned, and further request that a reply be sent as soon as convenient, in order that if favorable a day may be named by mutual agreement for such meeting.

We have the honor to be,
 Yours respectfully,
 W. Young, Chairman,
 GEORGE THOMSON, Secretary to the
 Governors of Dalhousie College.
 Halifax, May 14th, 1874.

To the Honorable Board of Governors of Dalhousie College.

GENTLEMEN:—Your letter of the 14th May, ult., addressed to the Governors of Acadia College has received their earnest and mature consideration. They are indeed as you suggest deeply interested in the subject of University education and rejoice in its success in the hands of others as well as their own; and there was a time when as this Board has reason to be assured, the Baptist community would have cheerfully united in a scheme of higher education in Nova Scotia embracing all classes of the population without distinction of religious belief. The indisposition of others, however, to such union at that time drove them to the necessity of founding first a Higher Academy and then afterwards to add thereto a College of their own. These institutions have so far succeeded as greatly to change the intellectual condition of the people connected with them, as to excite, at least, a weighty influence in the promotion of religion in their churches, as well as on missions to the benighted in heathen lands. This interest is daily increasing in width and intensity, and gives to the Academy and College at Wolfville so great a hold on the minds of the people, that it is difficult to see their consent to any measure proposing to merge Acadia College into any other institution must in the judgment of this Board be hopeless. The appointment even of a committee to consult with your Board on this proposition, as seeming to announce a design of adopting such measure, must injuriously affect the favorable influence of the value of which we speak and the value of which we deem of more importance than can easily be estimated.

Under these considerations the Board of Governors of Acadia College feel constrained to advise the Board of Dalhousie College to decline appointing a committee to meet with you in consultation. We have the honor to be,
 D. McP. PARKER, Chairman,
 S. W. DEBLOIS, Secretary to Board of Governors of Acadia College.
 Wolfville, June 8, 1874.

The above letters we clip from the *Christian Messenger* of Sept. 2nd.

DEAR MR. EDITOR,—A copy of the above quoted letter from the Governors of Dalhousie College was addressed to the Honorable body to decline appointing a committee to meet with you in consultation. We have the honor to be,
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 S. W. DEBLOIS, Secretary to Board of Governors of Acadia College.
 Wolfville, June 8, 1874.

The Board of Trustees and Governors of Mount Allison Wesleyan College, begs to acknowledge the receipt of your esteemed communication of 14th inst., and to assure you that such a people cannot live justly with any other race that is willing to deal justly with them. If the South has seemed to lack the sympathy of the North in their struggle with malaria, it is because of this determination to defraud the negro of his civil rights. How else can they understand all this cry about a "white man's government," the organization of "White Leagues," and these outrages on the colored race and their friends. The North is scarcely less interested in the prosperity of the South than the citizens of that portion of the country. They have contributed liberally to aid in the education of the Freedmen with no other thought than their elevation as citizens. Why should their efforts be looked upon with suspicion? They have shown a willingness to contribute their capital and labor to develop the resources of the Southern States; with what should they be driven back with threats of

violence and assassination. The antagonism is not of race. It is the old heaven of slavery, and with this the best men of the North do not sympathize. They will not permit a "war of races" without better evidence that it has not its only grounds in the injustice of those who call themselves the superior race.—*Central Chris. Adv.*

MILL'S EARLY HUNGER FOR CHRIST.

BY S. G. SMITH.

So far as I know, the center fact in the autobiography of John Stuart Mill has not been overlooked. A key to it is found in the chapter styled "A crisis in my mental history," wherein he says:
 "I was reading, accidentally, Marmontel's 'Memoirs,' and came to the passage which relates his father's death, the distressed position of the family, and the sudden inspiration by which he, then a mere boy, felt and made them feel, that he would be anything to them—would supply the place of all they had lost. A vivid conception of the scene and its feelings came over me, and I was moved to tears. From this moment my burden grew lighter."

The entire account of that month's life is intensely interesting. At twenty years of age, his nature revolted from the utilitarian or selfish theory of happiness, as expounded by his father and Bentham; and he found himself, he tells us, "in the state in which converts to Methodism usually are, when smitten by the 'conviction' of sin." And the gloom was, indeed, so deep, that all the culture of intellect which he lays claim, was unable to dissipate it. Emotion he has none; for we find that his sensibilities lie withered at the feet of an imperious analysis. When half a year has elapsed, by accident, he reads Marmontel's simple story of a boy's self-denial, his sympathy is touched to tears, and his "burden grows lighter." Justly, we may infer that, by accident, he had read Luke's account of the self-abnegation found in the "Man of sorrows," like Bunyan's pilgrim he would have been led to lay all his burden at the feet of the Great God, and with simple faith to travel toward the celestial city. This lad's Christianity reached the heart of the great and unfortunate John Stuart Mill. His father had taught him that personal happiness is life's highest motive, and this philosophy had left his soul terribly hungry. By accident, a vivid picture of the self-abnegation of Christ, met his famished eyes; and surrounded, as it was, by his own wonderful, this seemed transcendently beautiful. What Mill saw was a faint reflection of the life and it helped him.

It is a cold, dismal childhood he tells us of, with no other solace than that which is possible, by hereditary talent; certainly, by his father's careful training; and, ultimately, by his own deliberate choice. To reach skepticism there were no habits of thought and no religious prejudices which must needs be overcome. Surely, intellectuality could ask no better conditions of which to train a loyal follower of the most antiquated notions of atonement and vicarious suffering. Despite all, the great philosopher found that his utilitarianism ate away his heart, and left him in the blackness of darkness. Into this gloom there came a vision of which he writes, "The Christ-spirit, whether incarnate in human character or human history, and his 'burden grew lighter.'"

Miscellaneous.

A WAR OF THE RACES.

The situation in the South, which for the last six months has been assuming a more serious aspect, is becoming so alarming, becomes so threatening, and so menacing to become the rule. Threats that have had such an air of bluster, we were disposed to treat them lightly, have been put into execution, and the result fills the public mind with dreadful forebodings. Make no mistake, however, we may for the highly colored and prejudiced statements from both parties to this unwise and uncharitable strife, no one can doubt that a systematic effort is being made to defraud the freedmen of their rights as citizens. The mistaken, and thoughtless men, who are understood with any other interpretation.

There are States in the South in which misrule has gained such headway, that to hot-headed men desperate remedies seem a necessity. Unprincipled politicians have taken advantage of the bad feelings of the whites toward the negroes, and by stirring up political passions, pursued a policy that meets with almost universal condemnation. But the most of these outrages have been committed in States where colored people are not in the majority. In Tennessee, a few days ago, a woman was murdered for no other offense than that of being a negro school teacher. In the same State, last week, more than half a score of negroes were lynched by a mob of white men. In Texas, like outrages are perpetuated, but chiefly on whites, whose only crime is that they are from the North and have shown sympathy for the blacks. But in these States the white man's government should be given to Evangelists from other denominations and other countries. It arose on the report of a committee appointed to consider memorials from various circuits, recommending that the existing rule be maintained. Mr. Arthur remarked that the church was in "danger of supplanting that of God who is only going to the grooves that Methodism made. He would no more do this than work only in the groove that Episcopacy or Presbyterianism made. If a church tied its own hands, and denied itself liberty to accept such incidental services as God might require, it would be certain to lose its spiritual power. He had always thought that it was undesirable to embarrass conscientious, careful men by such legislation as that referred to. It prevented many spiritually-minded people among them from believing in the possibility of their being providentially guided, or from feeling confidence that they were looking upon the one great thing—the advancement of the work of God. He would be glad if they could see their way so to interpret the rule as to show their friends that, though they did not wish to encourage laxity of administration, they were nevertheless careful not to exclude such agencies as Divine Providence might raise up."

Dr. Rigg thought that the rules were well founded, and had been enacted under circumstances which showed that they were necessary. Mr. Torne thought that the rule of the church should be as elastic as possible, and that they should endeavor to get with them as many men called to the special evangelistic work as they could. He admitted that difficulty might arise from the liability of their efforts to interfere with the regular work of the circuits.

It was shown that Messrs. Moody and Sankey had administered in the chapels at Newcastle, with the sanction of the Superintendent, on week days, but not on Sundays, and that they had caused no embarrassment. The committee's motive was deemed inexpedient to alter the rule. This meant probably to leave its enforcement a matter of discretion.

CLOSER TO CHRIST.

Rev. Dr. Pughson, in closing his grand speech at the Wesleyan Missionary Anniversary, Exeter Hall, London, May 4th, carried his hearers to the highest pitch of enthusiasm, when, after an eloquent tribute to fellow-laborers, who had fallen at their posts of duty, he said:
 "The sole remedy for all our woes, all our apprehensions, all our sorrow, is just to come closer to Christ—closer to Christ in personal experience, closer to Christ in personal communion, closer to Christ in personal reliance, closer to Christ in importunate prayer, closer to Christ in honest

and hearty work! When the good Dr. Alexander, of Princeton, in New Jersey, lay a-dying, some one came to him and quoted a passage for his comfort as he lay half-unconscious—'I know in whom I have believed—I know in whom my glazing eyes and the old Christian heart has trusted himself as for an utterance of latest testimony, and he said to his startled listeners, 'No, I can not allow even a proposition between me and my Saviour; I know whom I have believed!' Let us go up to that level; let the great God be the heart of the Church set up to the level of intimate, close, faithful union with Christ, and our cause are safe. No fear of the Confessional then. Assuredly those who will not bear an intervening proposition will never borrow an intervening proposition. No fear of overworking sorrow then; for we shall remember that although it may burden his workmen, he carries on his work. No fear of relaxed efforts then; for illness will be seen in its helplessness as a sin against boundless love. No fear of strained means and empty exchequers, and haggard looks, and small-handed liberalities then; for the frost of every hour will melt, and the large rivers and little rivulets of their children's days, will, like Aramiah, as a king give unto the king; pouring out their treasures as brave warriors their blood, and giving, or striving to give, in some far-off and reverent manner, after the measure of Him who said, 'let the world be light, I have spared not his only begotten Son.'

CANADA M. E. GENERAL CONFERENCE.

CONFERENCE.

This Conference, after an interesting session of ten days, was brought to a close on the 4th inst.

Among several addresses delivered at the Breakfast Meeting, we find the following in *The Globe's* special report—
 Rev. Homer Eaton, D.D., gave interesting remarks on the progress of the strength of Methodism in the United States. He said that while passing out of old customs still the fire of divine love never burned deeper or brighter, never was there a deeper consecration to God than to day. Methodists preachers never went more cheerfully and prayerfully to their work, nor presented the truth more earnestly than to day. The old Gospel that was preached with earnestness and power is preached to day with equal earnestness and power. If only held on to this spirit, abide under the cross in the same spirit, we can take the world for Christ.

Rev. J. Gardner followed in his happiest mood; his speech breathed the true spirit of Christian fraternity.

Rev. Mr. Blacklock, Wesleyan, was next called upon. He spoke of his great pleasure in attending the Conference. He strongly favored the unification of Methodism. "True," said he, "you can succeed without 'Union.' The unification of the old Wesleyans and New Connexion Methodists, and recommended the appointment of a committee to confer with any Methodist bodies on the subject of Methodist union."

The Committee on Methodist Union, appointed four years ago, reported. Their report rehearsed the steps taken by the Committee in negotiating with other Methodist bodies of the Dominion, their failure up to the present time to consummate so desirable an object. It spoke of the "Union," and recommended that the Wesleyans and New Connexion Methodists, and recommended the appointment of a committee to confer with any Methodist bodies on the subject of Methodist union.

The report was adopted, and the Committee on Nomination was ordered to present the names of the said Committee.

SEVERAL METHODIST ITEMS.

PROGRESS OF WESLEYAN METHODISM.
 —During the past 20 years nearly four and a half millions have been raised and expended in this country in the erection of chapels, organs therein, schools, ministers' houses, and reformatories, including more than a million in the liquidation of debt. The number of additional sittings provided is more than half a million, and the number of chapels erected has averaged about one a week. These figures do not include the cost of sites, chapels, organs, schools, and houses—the gifts of private individuals—amounting to about another million; and among the most recent donors are the Duke of Wellington and the Earl of Derby, who have given sites, and the Duke of Devonshire the site and the cost of erecting a beautiful chapel thereon.—*London Times*.

A most satisfactory feature of Methodism in the present day is, that it is altogether essential features. It does not waver in doctrine, but holds fast to its original standards of Christian truth. It insists upon conversion to God, through penitential faith in the Lord Jesus Christ. It abides by the witness of the Holy Spirit to the believer that he is a child of God. It inculcates growth in grace, maturity in love, and in personal meekness for the inheritance of the saints in light. It enjoins attendance upon Christian sacraments and ordinances, and provides for fellowship in Christ by stated communion of saints. It proclaims righteous catholicity as its spirit among other evangelical churches, and declares itself "the friend of all and the enemy of none." It requires of its adherents personal service, as well as pecuniary contributions; and avows as its constant and persevering object "to spread scriptural holiness through the world." And let it thus continue steadfast in doctrine, in fellowship, and in doing good unto all men, and its mission by Divine authority shall not cease, nor shall its progress in the world be diminished.—*Watkinson*.

The proposal in the British Wesleyan Conference a year or two ago to raise two hundred and fifty thousand pounds, the subscriptions to extend over ten years, for the promotion and extension of Methodism in Great Britain, is still a living question, and has some prospect of being realized. *The Watchman and Adventurer*, however, regrets that its management has fallen too exclusively into the hands of the clergy, and fears the laity, who must pay the money if it is raised at all, will become disaffected to the measure. Mr. Newburn, of Banbury, has promised a thousand pounds a year for ten years.
 THERE is no phase of German Methodism more remarkable than their success in circulating Church periodicals published in their own interests. The Evangelist, the German Methodist paper published by our Book Concern at Bremen, Germany, has nearly nine thousand subscribers. The last missionary report shows the number of members and probationers in the Ger-

The Family. THE THREE LITTLE CHAIRS. They sat by the bright wood fire. The grey-haired man and the aged wife. Dreaming of days gone by. The tear-drops fell on each wrinkled cheek. They both had thoughts they could not speak. And each had a secret sigh.

I hope you are all well, Mrs. Dobbs. Mrs. Morton said cheerfully, drawing by her skirts from the dirty floor as she spoke. I placed your little girls here at school last Saturday, and dropped it to see why they were absent.

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