

The Wesleyan

305

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Twelve colored maps, most of which were prepared specially for this work. These maps give all the latest surveys and geographical information up to the present. They locate a very large number of places, but from the clear type and the careful arrangement they are very distinct.

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Of the maps it is difficult to convey any adequate idea in words. We have here the Dominion of Canada on a double page less than 8 inches square, yet so clearly defined and coloured, and so scientifically arranged that it is preferable as a reference to most of the large maps we have seen. The map of Newfoundland is the best, decidedly, we have seen anywhere, while those of the other Provinces and Counties are admirable. This wonder of modern art and literary enterprise sells at 40 cents! It is difficult to see how this can be exceeded in future exigency or cheapness.

From the Religious Newspaper Agency, 24 Barclay St., New York, we have three excellent publications this week:—

1. *The Lectures of Joseph Cook*, 90 pages, octavo, paper binding, price 40cts., containing in full the five lectures:—1. Certainties of Religion; 2. The Atonement; 3. God in Natural Law; 4. New England, Skepticism; 5. Trinity and Trinitarianism.

The 1st, 3d and 4th of these lectures have just been delivered at the Chautauqua Assembly. They are all most wonderful productions, and should be carefully read by every Christian. These five have been selected from the many lectures delivered by this preacher. They fairly represent his great gifts. Spurgeon declares the lectures of Cook to be the ablest defence of Christianity in modern times.

2. *The Homilist*, David Thomas, B. D., vol. 12, editor's series (complete in itself), 368 pages, 12mo., an exact reprint of the English volume, price \$1.60.

This work has been before the public so long that its commendation has been secured by its own real merit. As a suggestive book, its equal is seldom found. It provokes thought even when it fails to fill out its own outlines. The editor is a man of great mental vigour.

3. *The Metropolitan Pulpit*, vol. 1, heavily bound in cloth, royal octavo, 206 pages, fine print, double column, contains, in condensed form, nearly 200 of the leading sermons preached in New York and Brooklyn during the past year. A large portion of these condensations have been prepared especially for this publication by the preachers themselves.

There is a wealth of original matter in this volume, invaluable to preachers. Public speakers can no longer afford to leave unstudied the arts of eloquence and instruction employed by great men.

THE ABOVE MAY BE OBTAINED THROUGH THE BOOK ROOM.

APPEAL FOR HELP.

A great work has to be done in Halifax on behalf of suffering and neglected infancy. The Committee of the Infants' Home feel constrained by the urgent necessities of the case to lay facts before the public, and to solicit that generous aid and support without which little can be done.

The Infants' Home was opened in February 1875. Since that time over 130 babies have been under our care.—The number would have been much larger had there been more house room and more money. More destitute ones than we can accommodate are constantly needing our care. Whenever we have been able to secure suitable accommodation outside of the Home we have availed ourselves of it.

The best proof perhaps of the management of the Home is that though we have been visited with cholera infantum, whooping cough, mumps, diphtheria, scarlet fever and other infantile complaints, the number of deaths is still below the average.

We have done what we could—we are doing what we can—for the little children and their mothers; and we have by the blessing of God, saved not a few mothers and children from what appeared inevitable destruction. Sixteen babies have already been adopted into excellent homes in various parts of the country, and we are fully warranted in saying that with the exception of two or three these would have perished of neglect had not the Home been open to them; and any that have might escaped an early death would have grown up vagrants and outcasts.

We need a suitable building with accommodation for a Hospital. Hitherto we have been unable properly to isolate the sick, and this causes loss of life as well great inconvenience. We need \$10,000 to provide a comfortable and spacious Home.

We need \$3,000—THREE THOUSAND DOLLARS—a year to meet current expenses. At the present moment we have over Forty Babies, and the necessary staff of nurses to care for them.

It is our earnest desire and our endeavor day and night to put a stop to the grim horrors of Baby-Farming in Halifax. It is well known that in the hands of Baby-Farmers from ninety to ninety-five out of every hundred babies die miserably of hunger and filth or drugs administered to hush their moans and cries. Scores of little ones have perished of slow starvation and neglect in Halifax! Baby-Farmers try to make a living out of the agonies of helpless outcast babies who "have no language but a cry" to make known the dreadful fate to which they have been consigned. Is this to go on beside our churches and our Sunday-schools, and almost within hearing of our comfortable dwelling houses?

The Infants' Home has already prevented an incalculable amount of misery and crime. That it has not done more is due to the fact that the support accorded to it is inadequate. Last year when we had 25 in the Home we asked the Legislature for a grant, and we received \$500. This year when we have our numbers over 40 we asked for more, but the Legislature reduced all the charitable grants—bringing ours down to \$300.

Are we to shut our doors in the faces of twenty or thirty babies that need to be rescued from death? Must we reduce our "Family" by full one-half? To do so will be an unspeakable grief to us. Many in this city have already responded generously to our appeal for aid. Since the first of January we have received upwards of \$1,800. But we need about \$1,200 more for our current expenses. We need a building; but current expenses are still more urgent.

Our appeal now is to every man who has a man's heart in his bosom,—to every loving mother who knows the preciousness of infant life and the woes of infant suffering,—to every boy and girl who wishes to do a Christlike deed. We ask immediate aid,—as liberal as you can give. The call is loud; it is the cry of neglected murdered innocence; it is the cry of blood. Pharaoh's daughter had compassion on the tears of the weeping babe she saved; will christian ladies be less compassionate? It is not the will of our Heavenly Father that one of these little ones should perish. In the name of that Father we ask you to help to save those that are ready to perish near our very

doors. Whosoever shall give to drink unto one of these little ones a cup of cold water only, verily I say unto you he shall in nowise lose his reward. Christ who took the little ones in his arms and laid his hands on them and blessed them will reward an hundred fold the sacrifices you make in this Christ-like work.

On behalf of the Committee,
A. NORDBECK, Treasurer.
M. HUTTON, Secretary.

Donations may be sent to Miss Nordbeck, 61 Victoria Road, or to Mrs. J. Scott Hutton, Gottingen Street, or to any of the following members of the Committee:—Mrs. W. J. BLACK, Gottingen St.; Mrs. E. M. SAUNDERS, Queen Street; Mrs. HEARTZ, Parsonsage, Dresden Row; Mrs. THOMAS DUNCAN, St. Andrew's, Manse; Mrs. RONNE, 14 Annandale Street; Mrs. ALLISON SMITH, Park Street; Mrs. ACKHURST, 59 Victoria Road.

Articles of clothing for women and children are always welcome, also country produce of all kinds.

There are several children now in the Home at an age suitable for adoption. Applications are earnestly solicited.

CENTRAL CITY MISSION.

Several years ago a "Mission Church" was erected and set apart for the special benefit of the district which lies between Sackville and Jacob Streets. The "Barrack Street City Mission" was established in connection with this church, and for some years it was liberally supported by the free-will offerings of Christian people of all denominations. A committee has just been formed of persons of various evangelical denominations for the reviving of City Missionary work in this district, and the Committee are happy to announce that they have secured the services of Mr. John Grierson, who has already had many years experience in the field. There are a great many families in this district that attend no place of worship. It is the aim of the Central City Mission to bring the Gospel to bear upon these people at their own homes, and as far as possible to bring them under the influence of the public ordinances of religion.

The Mission is to be supported in the same manner as the old Barrack Street Mission—namely, no subscription list, but entire dependence under God, upon the voluntary gifts of the Christian public.

In connection with the Mission Church, a Mission Sabbath school has been in existence for several years; and every Sabbath evening for the past year a Gospel Meeting has been held for the benefit of those who do not go to any other church. It is hoped that the usefulness of these agencies will be greatly enhanced through the labor of the new Missionary.

Contributions in aid of the Central City Mission may be handed to S. H. Black, Esq., Treasurer, Halifax Bank, or to any member of Committee.

Ed. Jost, Chairman. Isaac Creighton, S. H. Black, Treas. Rev. R. Murray, D. McGregor, Sec'y. Edward Lloyd, W. C. Calder, H. N. Beckwith, Joseph Bell, J. H. Philip, J. W. Whitman, Dr. Slayter.

The ministers of the churches connected with the Mission are *ex officio* members of the Committee.

Mission Church, South Brunswick St., Sept. 17, 1877.

The Treasurer acknowledges receipt of \$50 from the Mission School Teachers.

The Tea-meeting at Falmouth (Hantsport Circuit) on Thursday of last week was highly successful. The day was very fine. The people were present in large numbers, and the receipts were satisfactory to the friends interested. It is proposed to finish the basement of the church, to put some needed repairs upon the roof, and, if possible, to procure an organ, the need of which is felt.

The Missionary meeting at Hantsport on the 21st inst. was very successful. The night being unfavourable, many were doubtless hindered from being present, still there was a very fair attendance. The pulpit presented a rich floral display, indicating the taste and thoughtfulness of some lady friend. J. B. North, Esq., M.P.F., president. The pastor gave an encouraging report of the operations of the society during the past year. Rev. Messrs. Hennigar and Brecken gave interesting addresses. The choir, under the efficient leadership of Miss McMurray, furnished suitable music. The receipts of the evening were in excess of last year.

A Methodist Minister who left our Province, and is now in British Columbia, writes:—

"The weekly visits of the WESLEYAN to our home in this distant part of our dominion, are welcomed with a heartiness which old and valued friends only receive. Work on the Pacific Coast requires earnest toil and mighty faith. Our hearts grow weary at times, but 'Jehovah giveth' is our trust."

THE GOOD WORK GOING ON.

A correspondent writing from Chatham under date of yesterday sends us the following: I am glad to inform you that our union meetings are still continued. Last Friday night we had a most interesting time in the Reformed Episcopal Church. A goodly number of young persons lately converted, made a brief statement of their faith and hope in Christ. On last Sabbath evening, St. Andrews was filled with a large congregation composed of persons from all our churches. A solemn and serious spirit seem to rest on all present.

Last night we met again at the Methodist chapel, when a praise meeting was conducted by two of our ministers. Several members of the churches spoke of the rich blessing of grace they themselves had recently enjoyed, and testified to the great moral work pervading our town. All seem to unite in declaring that never in the history of Chatham had such a blessing from the Holy Ghost been poured out upon our people. May the good work go on till it shall extend not only over the whole of our city, but be extended to the villages around us, till the songs of joy and thanksgiving shall ascend to heaven from thousands of tongues to praise our Redeemer.—*Newcastle Advocate.*

WESLEYAN THEOLOGICAL COLLEGE, MONTREAL.

The fifth session of this institution was formally opened yesterday afternoon in the Dorchester street Methodist Church. After devotional exercises conducted by Rev. George Douglas, LL. D., he addressed the students on the importance of their work and the spirit with which it should be conducted. He urged them first of all to see to it that they cherished a warm, vital piety, and that they should not allow the constant intellectual strain to which they would be subject to interfere with the activity of earnest religious emotion. He also charged them to cultivate a high sense of honor in their mutual associations, and to be most guarded in their conduct everywhere, so as to bring no dishonour upon the sacred calling for which they were being prepared.

Rev. W. I. Shaw, B. A., Professor of Classics and Bible Criticism, made a few remarks upon the ideal the students should have of a true minister, both as a Christian gentleman and a man of spiritual power. He referred to the heavy work that was before them, which they could successfully accomplish only by earnest plodding, active thought and severe taxing of memory.

Principal Douglas has charge of the departments of theology, history, apologetics and homiletics, and Prof Shaw that of languages and Bible criticism and church polity. For classes in metaphysics and natural sciences, the students attend McGill University.

An increased number of students have registered for this session. It is noticeable that a large proportion are from the Western conferences, indicating the growing influence of the institution.—*Mont. Witness.*

Y. M. C. A. NOTES.

The Y. M. C. A. of Binghamton, N. Y., holds a Gospel Meeting every Sunday afternoon at 5 o'clock at the Erie Depot for railroad men. At the same time a Bible reading is given at the rooms, preceded by a service of song. On Sunday morning a prayer and praise meeting is held, especially for young men.

The R. R. Branch Y. M. C. A. of Columbus, Ohio, tenders the following report for August.

Attendance of readers	3712
" " at Sunday services	324
Number of registered visitors	385
No. papers and magazines distrib'd	296
" " " filed	450

A new Association has been formed at Clifton Springs, N. Y.

The Chinese Y. M. C. A. of Honolulu, Sandwich Islands, is doing a fine work. Mr. Sitemour, the President is an excellent Christian worker, and in his capacity of colporteur has visited most of his countrymen on the different islands of the group. The Association has sent to it regularly papers published in China and San Francisco, which are for use in the weekly meetings, and have a tendency to draw the members together. The society has accumulated a fund of over \$700, and have recently purchased several lots in the cemetery for the burial of their deceased countrymen.

A series of interesting meetings have been held during the past season under the auspices of the Providence Y. M. C. A. M. E. D. Ingersoll, the agent of the Executive Committee among R. R. men, held meetings at Providence recently in behalf of this class. It is probable that steps will soon be taken to organize a Railroad Branch.

The first Dominion Convention of the Y. M. C. A. opened in the National School Hall, Quebec, Sept. 13th. Besides the delegates there were present a large number of prominent citizens who desired to share in the privileges of the Convention. The Assembly was called to order by the Hon. Senator Vidal, of Sarnia. The Chairman explained that it had been thought best to open this Convention as the tenth Annual Convention of the Provinces of Ontario and Quebec. When the business of that Assembly was completed they would proceed with that of the Dominion Convention. Many prominent gentlemen were present, and the Convention was a very successful one.

The Convention of the 20th District of the State of Pennsylvania, met at Girard, Sept. 8th and 9th, to arrange the work for Fall and Winter. A new District Executive Committee was elected. The State work was presented and pledges secured for its support. A systematic plan of intervisitation was discussed. Two new Associations were represented; both have been organized since the last Convention held at North East. March 1st and 2nd. Arrangements were made to visit the weak Associations in the district, and also to organize new societies where practicable.

The Y. M. C. A. of Louisville, Ky., held open air meetings every night except Wednesday for the week ending Sept. 15. Railroad men and their families were especially invited to be present. The Report of the Devotional Committee of the Association for August, showed 68 meetings held in different parts of the city with a total attendance of 4,032 persons. About fifty members are regularly engaged in the work. The Committee is soon to be a few workers' meeting for Bible study.

The Y. M. C. A. of Buffalo, N. Y., published a very neat and convenient little pocket guide, which is distributed to strangers coming to the city, and contains information relative to the principal points in the city as well as to the various places of business. An invitation to come to the rooms of the Association is also found on its pages. It is a valuable little pamphlet.

The General Assembly of the Y. M. C. A. of the Rhenish Westphalian Provinces of Germany was held at the rooms of the Association at Elberfeld, commencing Aug. 11. Full accounts of the proceedings have not reached us as yet, we will publish as they arrive.

A HINT TO DYSPYPTICS.

Change your diet and manner of living; drink neither tea nor coffee; never drink at meal times; after every meal, or during the meal, dissolve half a teaspoonful or more of cayenne pepper in half a glassful of milk, and drink it. Eat plain food; never taste pastry of any kind. If you are troubled with sleepless nights, do not try to promote sleep by taking stimulants or opiates; they do more harm than good. Take a sponge bath just before retiring; and if you are unable to do it yourself, get some one to rub you well with a coarse towel. If you wake in the night and can not get to sleep again, get up at once, and not lie until you "get nervous thinking about it." Take a foot bath; rub your limbs well, to get up a circulation; drink a glass of cold water. Do not expect to cure yourself in one week's time. Have patience, and try one month.

WESLEYAN WRY RYMES: A METHODIST MEDLEY.

BY A RAW RYMER.

(Compiled for the most part from the Stations of 1877.)

A glance at the Methodist Minutes, or Stations, will certainly give us some queer combinations. The names of the preachers we so much arrange as to make them appear somewhat strikingly strange. For instance, we see there a Butcher and Cleaver, A Baker, a Miller, a Taylor, a Weaver; Some Smiths in their Smithies, a Dunman, a Dyer, A Walker, a Trotter, a Laughier, a Cryer; A Penn and some Nibbs; a House, Wall, and a Storey; A Rock and a Cliff, a Hill and a Quarry. And Bass as a Brewer of Brown Burton Beer, A Fish with a Woodfin, a Spratt in a Wier, A Talbot, a Cold, some Mangles and Close, A Duke with a Greathead, but Little Short Toase. A Broadhead White Britton, a Woolley Young Black, Welsh, English, and Scotts, a French Coleman with Slack, A Bellman, a Howman, a Bird, and a Hare, A Barber with Long Beard, a Carrier and Carr, A Batchelor, Bailie, a Freeman, a Newman, A Tyerman, a Penman, a Goodman, a Truman, A Good Swift ship's Rigg, and Bunting, and Charter; A Street and an Alley, a Workman, a Carter; Green Meadows and Lawn, Coates, Cape, and a Button; Sharp Sheers clipping Broomfield, a Needle and Cotton; A Hamar, a Mallet, a Wenn and a Leach, An Orchard, a Greenwood, a Vine and a Beech, Some Bratz in a Row, and a Mann in a Fog, A Lamb and a Lyon, some Veal and a Hog, Salt, Pickles, and Onions; Slugg, Curry, and Rice; Teal, Nightingales, Martins; Quick! Seller, a Price! Mayer, Sergeant, and Major, and Officer Wray, Duck Warters in Wells for a Night and a Day, A Cook Cutting Clogs with a Caine from a Cross, A Collier with Cole, and a Mason with Moss, A Page and a Reader, a Crook and a Rule, Savery, Odery, Highfield and Dale; Cocks Swallow Leadbeater, and Cattle, and Quail, A Gentleman Hunter, a Rowe and a Race, A Hind and a Roebuck, Smart Preston the Chase, A Valentine Lockett, a Law and a Lord, A Moon, and a Starr, a Bridgewater and Ford, North, Southern, and West, some Rhoades and a Way, A Cope and a Cowell, a Winter in May, An Abbott, Priest, Bishop, a Crozier, a Prior, A Grose of Church Parsons, Clark, Monk, and a Fryar, With a Pope at their head for the year just begun, Well, we wish them success, and our melody is Dunn.

[Dedicated, without permission, to the Methodist Ministry, by a candidate for the same.]

FOURTH SUNDAY SCHOOL CONVENTION OF ANNAPOLIS COUNTY.

MORNING SESSION.

The fourth annual Sunday School Convention of Annapolis County, met at Clarence Baptist Church on Thursday, Sept. 13th, 1877.

After half an hour spent in devotional exercises, conducted by Rev. John Brown, the President, Mr. S. Spurr, took the chair at 11 a.m. A hymn was sung, and prayer offered by Rev. W. G. Parker.

The Constitution was read, and the Secretary presented his report, which contained the following statistics:—

No. of Schools reported: 4 union, 7 Methodist, 22 Baptist; total—33.

No. of teachers reported: 111 male, 100 female; total—211.

No. of scholars reported: 1060 male, 1120 female; total—2180.

No. of books in libraries: 4771.

Average attendance for 33 schools: 47.

A Committee to nominate officers was appointed, consisting of Messrs. J. Fitch, S. N. Jackson, J. L. Brittain, J. McKay, and W. Longley. They retired and shortly after reported the following nominations for officers who were elected by acclamation:—

President—H. K. Richards. Vice-Presidents—H. Goreham, M. Martin, Geo. North, J. H. Whitman, S. R. Lantz, J. B. Reed, Anderson Healy, H. M. Irvine, J. D. Halfyard, W. V. Vroom, and E. J. Elliott. Secretary—J. E. Armstrong. Asst.-Sec'ys.—J. H. Gates and L. W. Elliott. Treasurer—J. L. Brittain.

The President, H. K. Richards, then made a few appropriate remarks.

The first subject on the programme, "The obligations resting upon professing Christians to engage in Sunday School work" was then taken up and discussed in an able and eloquent manner for 15 minutes by Rev. C. Parker. After music by the choir, the discussion was continued by Mr. Dow D. Potter, Rev. W. G. Parker, Rev. J. L. Read, and Mr. W. Allen till 12.30, when the meeting was adjourned with the benediction by Rev. J. Clark.

AFTERNOON SESSION.

The Convention was called to order by President Richards at 2.30. After devotional exercises, the discussion commenced in the morning session was continued by Rev. J. Brown, Rev. C. Parker, Messrs. H. B. Page, J. B. Hall, Ph. D., A. T. Baker, and Benj. Miller. At the close, Rev. C. Parker offered the following resolution containing the substance of the discussion, which was unanimously adopted:—

Resolved, That in view of the importance and pressing needs of our Sunday School work, we leave this Convention with the determination to do all we can to promote the interests of our Sunday Schools.

The second subject, "How shall we study the Bible?" was discussed in an able paper by Rev. J. Clark, Rev. J. Brown, Messrs. O. Dodge, W. Miller, J. Fitch, J. McKay, and W. McKennie participated in the discussion which followed. The discussion was closed with a resolution embodying the heads of Rev. J. Clark's paper.

Resolved, That it is the opinion of this meeting that the Bible should be studied carefully, consecutively, prayerfully, believingly, intelligently, and practically.

Passed unanimously.

The following schools invited the Convention to hold its next annual session with them respectively, viz: Baptist Sabbath School, Stony Beach; Methodist and Baptist Sabbath Schools of Annapolis, and Baptist Sabbath Schools, Tremont. It was decided to hold the next session in Annapolis.

The following were appointed a Managing Committee for next Convention: J. D. Halfyard, Jas. McKay, J. H. Gates, W. V. Vroom, H. Snow, J. E. Armstrong, and H. K. Richards.

The afternoon session was closed with the benediction by Rev. J. Brown.

EVENING SESSION.

The Convention was called to order by the President at 7.30. Devotional exercises were conducted by Mr. Robinson. The minutes of the two previous meetings were read, corrected and approved.

Mr. S. Spurr, who represented this Convention at the Maritime S. S. Convention, lately held in Halifax, made a few remarks with reference to that meeting. He thought the Maritime Convention was interesting, but lacked the enthusiasm manifested in our County Convention. Mr. H. K. Richards was elected to represent this Convention in the next Maritime S. S. Convention.

Mr. J. E. Armstrong then read a practical paper on "Class work in the Sunday School." He referred to the importance of the teacher's work; showed how they might be improved; recommended a blending of the questioning and illustrative methods.

Rev. C. Parker and Mr. J. Fitch made a few remarks, after which the following resolution was adopted:—

Resolved, That the views entertained and expressed by Mr. Armstrong in his paper be adopted by this meeting.

Mr. J. B. Hall, Ph. D., opened the question, "How can we create more interest in S. S. Work?" with a forcible speech. He referred to the influence of the manner and appearance of the teacher before his class; and the importance of earnestness and enthusiasm. Rev. J. Brown followed. He said it teachers interested themselves in their classes the scholars would be interested in the teacher and the school. The following resolution was adopted.

Having heard the practical remarks made on the subjects of "Class Work" and "How to create more interest in S. S. work,"

Therefore Resolved, That we mutually agree to carry them out as far as possible, believing that we shall thereby greatly promote the interest in S. S. work and the glory of God.

Votes of thanks were tendered respectively to the good people of Clarence for their bountiful hospitality, and to the choir for their assistance in furnishing suitable music.

About 60 delegates from different sections of the County were present, and the house was well filled at each session with an attentive audience.

A very interesting meeting was closed by the audience joining in singing the Doxology, after which Rev. W. G. Parker pronounced the benediction.

J. E. ARMSTRONG, Secretary.

Sept. 13th, 1877.

"THE OLD HISTORICAL CONFERENCE."

In Dr. Pope's very beautiful and affecting address at the close of the late Conference he is reported to have said, "There is something pathetic in the last session of this Conference, for it is no secret—it is known to all of us—that the old Conference—the old historical Conference, the Conference that has been interwoven with our memories and associations from the beginning—for better or worse, is drawing near to its

last hour; indeed that, in a certain sense, its last hour has come." We are not surprised to hear that when these solemn words were uttered by the President with his usual tenderness of feeling and gravity of manner, some of the ministers in old Market-street Chapel, at that solemn hour, shed tears. Even where the hope was cherished that the new order would be an improvement upon the old, yet there could not but be deep feeling that "the old historical Conference" begun and continued by Wesley, and over which Coke, and Clarke, and Watson, and Bunting, and Newton had presided, was—in the form in which they knew it and loved it—coming to an end. However the event may be regarded—with pain or pleasure, with indifference or anxiety—all must speak well of the series of Conferences now brought to a close. Under the régime of a purely pastoral Conference, Methodism has grown from "eight or ten persons" to its present gigantic dimensions and world-wide extent. This result has not been arrived at by doctrinal unfaithfulness or disciplinary laxitude on the part of the ministry; for our pupils still proclaim the self-same truths by which the early Methodist preachers were instrumental in the salvation of souls, and the United Societies are still distinguished amid the Churches of the land by the power of a living godliness.

In thinking of "the old historical Conference" we naturally revert to the first of the series—that of 1744, which was composed of six clergymen of the Church of England, and to which was added during part of the time, four unordained preachers. Little did they dream, when met together in the old Foundry to consider "What to teach; how to teach; and what to do," whereunto this thing would grow. No wonder that Wesley selected for his text on several memorable occasions in subsequent years, "What hath God wrought!" The Conference thus begun, has met annually ever since—its grand feature being its exclusively pastoral character. It is true that "the preachers," as distinguished from "the ministers," were considered and called laymen; but they were this only in a Church of England or Episcopal sense. Looked at from the Methodist standpoint of the present, these lay assistants were really Christian pastors and teachers, certainly evangelists. As the Conference grew larger the episcopally ordained members of it became, relatively, and, indeed, really, fewer, until in course of time they ceased altogether. The introduction of ordination merely gave formal recognition to a fact which already existed—that the body of Methodist preachers were real ministers of God's Word, fully separated to the office and work of the Christian ministry.

The early Conferences were in no sense representative assemblies. There was no "Allocation Committee" in those days to decide how many preachers were to attend from each district. There were not—what we have heard of it in some other assemblies—scrutinizers appointed to examine the credentials of delegates and to report whether they were duly elected by authorised constituencies. The first Conferences were composed of persons who were invited to "confer" with him on the means of carrying on the work of God and on the Government of the societies which he and his fellow-labourers had raised up. Such invitations were confined generally to those clergymen of the English Church who co-operated with him in his great work, and to those of his unordained assistants whom he chose from time to time to select. Over these invited Conferences he presided himself with paternal authority and love. Of course the question had never to be asked before-hand, "Who is to be President?" nor to be answered afterwards by telling which of two or three candidates was elevated to the chair. Only once, so far as we know, did one of the preachers preside, and that during an interval only when Wesley was absent. Remarkably enough the preacher thus honored, Mr. Christopher Hopper, was not from London or Bristol, or other great city, but from Colne in Lancashire. In 1760 the Conference waited a whole week for the arrival of Wesley, who was detained by contrary winds in crossing from Ireland. These unartificial assemblies, destitute

of an elaborate constitution, with its carefully worded provisions, and checks and counter-checks, obtained more of order and constitutional form as time progressed. It was necessary that some alteration should be made when the paternal government of Wesley should cease. For this he himself made provision in the famous Deed of Declaration, which ever since has given definiteness in the eyes of the law to the phrase, "The Conference of the People called Methodists," by constituting a hundred preachers whose names are known as the body so styled. To the honour of the "Legal Conference," the Hundred has to this day strictly adhered to Wesley's advice: "I beseech you by the mercies of God that you never avail yourselves of the Deed of declaration to assume any superiority over your brethren." Nor has the whole Conference been less careful of the rights and interests and feelings of the Methodist laity. Its action has been slowly and steadily, and consequently safely, in the direction of bringing into play lay co-operation in the management of our Connexional institutions and affairs. This began soon after Wesley's death, and resulted in the readjustments of 1795 and 1797. Since then the plan of Mixed Committees has been formed and carried into practice, and circuit stewards have been admitted to the district meetings; so that the great measure on lay representation, framed and enacted by the last two Conferences, is but the full complement and practical outcome of our Connexional policy since the death of Wesley. All this should be remembered to the credit of "the old historical Conference," which, without any pressure from without, has voluntarily opened its doors, and invited the laymen of Methodism to enter and take their full share in transacting financial and economic affairs in our highest ecclesiastical assembly. Our best wish for the new Conference is that in unselfishness, efficiency, and success it may be a worthy successor of the old.—Recorder (London.)

CITIES OF THE EARTH.

There are two hundred and fifteen cities with populations of over 100,000; twenty-nine of half a million or more, and nine containing a million or more inhabitants each. Of these last four are in China: New York—including Brooklyn, as we may rightfully do for purposes of comparison—and the greatest cities of the world stand in this order: London, 3,489,498; Paris, 1,851,792; New York, 1,235,622; Vienna, 1,091,999; Berlin, 1,040,000; Canton and three other Chinese cities one million each. New York being third on the list of great cities, without counting our New Jersey overflow. But although third in point of population, it is behind all English cities, many other European and most of other American cities, in health and average longevity.

THE REV. DR. ADAM CLARKE AND THE SERPENT.

A correspondent sends us the following: Shortly after the issue of the first part of Dr. Clarke's Commentary, the Irish Conference assembled in Dublin, Dr. Clarke being president. Criticism in prose and rhyme abounded on every hand; one of the latter appeared anonymously in a morning paper; and the late Rev. William Kidd, a man greatly beloved by Dr. Clarke, presented a copy to the President requesting him to read it for the benefit of the Conference. This he did amidst the merriment of the brethren, no one seeming more highly amused than the reader. It was suspected that Mr. Kidd was himself the author, as he was known to be the writer of epigrams and other effusions by no means devoid of merit. The lines read were:—

"The Reverend Adam Clarke asserts It was no serpent tempted Eve, But a gay monkey, whose delusive arts Were calculated to deceive: Ancient and modern commentators all hold out It was a serpent tempted Madam— Which shall we believe? Without a doubt None knew so well who tempted Eve—as ADAM!"

A gentleman gave a party in honor of a distinguished missionary lately returned from his field of work. The ladies appeared with very décolleté dresses and as the host feared the style might shock his reverence, he apologized to him for it, saying that fashion demanded it. "Oh, I don't mind it at all," replied the missionary; "I have been ten years among the savages."

ANECDOTE OF THE LATE PROFESSOR THOLUCK.—A new student had come to the University, and some time after his arrival he called to see Prof. Tholuck. After a while the Professor asked him where he went to Church. "Oh!" said he, "I do not attend preaching. Instead of confining myself to the four walls of a building, I go out into the green fields and under the lofty arches of the forest trees. I listen to the singing of the birds and the countless melodies of God's creatures, where everything that has life praises the Lord." The Prof. allowed him to go on in this strain for a while, and when he had finished he quietly asked him, "But what do you do when it rains?"

OBITUARY.

HALLS HARBOR.

Death has been making terrible inroads among the people in this vicinity. Twenty-nine persons have been taken away by death, within a few weeks in this small village, mostly by that infectious and most direful disease the diphtheria. However, it is our intention to speak more particularly of sister GEORGE ANN PARKER, (the only surviving daughter of Elias and Elmira Parker;) to give a brief sketch of her exemplary life and most triumphant death in Christ.

She was born of pious parents, and was naturally possessed of a kind and affectionate disposition. Her prepossessing manner and amiable qualities made her a general favorite among those with whom she associated. From a child she seemed to be deeply impressed with invisible things; yet she did not yield to the gentle stirrings of the Holy Spirit until two years ago, when under the faithful and successful labours of Bro. A. Black—she was brought to realize her need of a Saviour, and became the subject of God's saving grace. Since that time her walk and conversation have been consistent with her Christian profession; and her aim in the Divine life was ever upward and onward. She seemed to bid fair to live many years here on earth to adorn the doctrines of the glorious Gospel of Jesus Christ. But alas! how frequently are human hopes blasted. "In the midst of life we are in death" In the month of April last she became the victim of a disease which baffled the skill of her physicians, so that she gradually sunk until on Saturday, the 8th inst., she fell asleep in Jesus. Throughout her sickness she bore her sufferings with perfect christian resignation; and as her dissolution approached her love for Christ seemed to grow stronger, and her hopes of heaven brighter. When the messenger came she was found ready—fully prepared. Her remains were followed to the grave by a large number of relatives and friends.

Bro. and Sister Parker have been mysteriously bereft of late—they a short time previously had to part with their youngest daughter, Josephine, aged six years, and their beloved son Charles, aged 9 years. But, blessed be God, they mourn not as those without hope. May God comfort and support the disconsolate parents in these their trying hours. D.

WILLIAM T. GIBBONS.

Brothers Gibbons died on the 26th of August, being in his 78th year. For very many years he had been a member of our Church in this city. At the time of his decease and for some years previous he had been Trustee Steward and Steward for the poor. These offices he filled with fidelity and great satisfaction to his brethren.

His outward life was distinguished by integrity, straightforwardness, carefulness and peaceableness. His integrity was unimpeachable, his straightforwardness was transparent as the light, his carefulness was shown in his habits of economy and wisely husbanding for old age, and those dependent upon him; his peaceableness was in beautiful harmony with apostolic teaching. "If it be possible, as much as lieth in you, live peaceably with all men." His religious life was marked by these grand elements—conscientiousness in the discharge of duty, constant attendance upon all the means of grace—a ready disposition to assist in all the benevolent enterprises of the Church, and genuine humility of heart and spirit. His piety was most unobtrusive, and at the same time of the most undoubted character. Without demonstrativeness and yet always prepared to give a reason for his hope with meekness and fear.

His last illness was short and somewhat severe. He died as he lived, trusting solely in the merits of the Saviour for eternal salvation. Our Church feels keenly its loss in the removal of our brother, but rejoices in his everlasting rest. His widow and children are prayerfully commended to God's all superintending love and care. R. W.

Hamilton, Bermuda, Sep. 18, 1877.

THE LATE PROFESSOR student had come to some time after his to see Prof. Tholuck. Professor asked him Church. "Oh!" said preaching. Instead to the four walls of into the green fields arches of the forest the singing of the endless melodies of here everthing that Lord." The Prof. on in this strain for he had finished he "But what do you

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INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY.

A. P. 28. LESSON I. PAUL AT CESAREA; Ready to Suffer God's Will. Acts 21, 8-15. October 7.

EXPLANATORY.

THE NEXT DAY. After reaching Ptolemais or Acre. Cesarea. A sea-port town built by Herod the Great and named in honor of the Roman-emperor; in a direct line forty-seven miles north-west of Jerusalem, but a longer journey by the roads; the scene of the first Gentile conversion to Christianity; at that time the residence of the Roman governor; soon after the place of Paul's imprisonment for three years; now a deserted ruin, known as Kaisariyeh. Philip. He who had once been driven from his home in Jerusalem by Saul, the persecutor, now in his old age welcomes to his home in Cesarea, a beloved brother, Paul the apostle. Evangelist. "A messenger of good tidings." One who preached in various places without exercising pastoral charge. "One of the seven. Generally known as deacons, though the name is not applied to them in the New Testament. Abode with him. Thus did the early disciples open their houses and hearts to one another. Philip's home was honored by such guests; or homes may receive One greater.

FOUR DAUGHTERS. The Gospel honors and hallows the family relation. Christ came not to shrivel up and destroy the affections; but to sanctify them. The early saints lived in homes, not cloisters, and reared up Christian families. Virgins. Not as nuns, but living at home, and occupying their time in works of usefulness. Prophecy. God's gifts of inspiration have not been confined to one sex. Huldah and Deborah in the Old Testament, Anna and the four maidens in the New, appear in the "goodly fellowship of the prophets." Agabus. The same inspired disciple who had predicted the famine twenty years before, now steps upon the scene with another dark foreshadowing of evil to come.

GIRDLE. A garment worn around the waist by both men and women in the East, made of leather or of linen, often richly embroidered, or fastened in a knot or by a metal clasp. Bound his own hands and feet. Such acts were the dramatic actions of the prophets, more impressive than words. Thus was Ahab warned. 1 Kings 20, 35-42: So Isaiah walked naked and barefoot. Isa. 20, 3: So Ezekiel delivered many predictions. Thus saith the Holy Ghost. The Old Testament prophets were wont to announce as their warrant "Thus saith the Lord;" the New Testament prophets speak under the direction of the Holy Spirit, poured out in these latter days. Bind...deliver. Fulfilled in spirit, though not precisely in letter. The arrest was by Jews, but Paul was delivered to the Romans under compulsion of the authorities. "This prediction and that at Tyre (verse 4) were intended, not to prohibit him from going, but to put his courage to the test, and to deepen and mature it."—D. Brown.

WE CEASED. True friendship never seeks to persuade against the conviction of duty. The will of the Lord be done. They realize that the apostle is led, not by obstinacy, nor presumption, but by the counsel of the Lord, and they yield at once. Carriages. Here used in its old meaning of "things to be carried, luggage." Up to Jerusalem. A journey from the coast to the hills of Judea, ascending nearly three thousand feet.

GOLDEN TEXT: But none of these things move me, neither count I my life dear unto myself. Acts 20, 24. DOCTRINE: The Inspiration of Prophecy. 2 Bet. 1, 21; Luke 1, 70. The next lesson is Acts 21, 27-39.

A LADY thinking it was time for her little girl to put away childish things, told her that "Santa Claus" was a "made-up" person. Upon which the child, with becoming solemnity, asked, "Have you been telling me lies about Jesus Christ, too?"

CHILDREN'S FEET.

Life-long discomfort and sudden death often come to children through the inattention or carelessness of the mothers or nurses. A child should never be allowed to go to sleep with cold feet. The thing to be last attended to is to see that the feet are dry and warm. Neglect of this has often resulted in dangerous attacks of croup, diphtheria, or fatal sore throat. Always, on coming home from school, on entering the house from a visit, or errand; in rainy, muddy, or damp weather, the child should remove his shoes, and the mother should ascertain whether the stockings are in the least damp. If they are, they should be taken off, the feet held before the fire, or rubbed with the hands till perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be kept ready for use on a minute's notice.

THE BENEFIT OF LAUGHING.

Dr. Greene, in his "Problem of Health," says there is not the remotest corner or little inlet of the minute blood-vessels of the human body that does not feel some wavelet from the convulsion occasioned by good, hearty laughter. The life principle or the central man, is shaken to its innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves more rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey when the man is laughing, from what it does at other times. For this reason, every good, hearty laugh in which a person indulges tends to lengthen his life, conveying, as it does, new and distinct stimulus to the vital forces. Doubtless the time will come when physicians, conceding more importance than they now do to the influence of the mind upon the vital forces of the body, will make their prescription more with reference to the mind, and less to drugs for the body; and will, in so doing, find the best and most effective method of producing the required effect upon the patient.

HOW TO BE HANDSOME.

Eat regularly and sleep enough—not too much. The stomach can no more work all the time, night and day than a horse. It must have regular work and rest.

Sleep in a cool room, in pure air, and use plenty of water. Remember, too, that no one can have a cleanly skin who breathes bad air. But, more than all, in order to look well, wake up mind and soul.

When the mind is awake, the dull sleepy look passes away from the eyes. I do not know that the brain expands, but it seems so. Think and read, not trashy novels—but books and papers that have something in them. Talk with people who know something; hear lectures and learn by them.

Men say they cannot afford books and sometimes do not even pay for a newspaper. In that case it does them little good, they feel so mean while reading it. But men can afford what they really choose. If all the money spent in self-indulgence was spent in books or papers for self-improvement, we should see a change. Men would grow handsome—and women too. The soul would shine through the eyes. We were not meant to be mere animals. Let us have books and read them, and sermons and heed them.

MON TREAT, March 1, 1877.

MESSES. T. GRAHAM & SON. I had for several years been subject to severe attacks of Inflammatory Rheumatism from which I would suffer the most intense pain from four to eight weeks, although under the best treatment I could procure. About six weeks ago I had another attack coming on with its usual severity, when a customer recommended the use of your Pain Eradicator, which he had proven himself and found in a great many cases to be an effectual cure. I gave it a trial and its results exceeded my expectation, it soon relieved the pain reduced the swelling, and I was able to attend to my business as usual in three days, and have been completely cured by less than two 25 cent bottles.

For some years I had suffered with pain and swelling around the instep and ankle of one foot, the result of a bad sprain, this was also in a short time cured by it. It has been used in my family for Neuralgia and other forms of pain with similar success. The result of its use in my case has induced many others to try it, and all that use it are well pleased with it, and like myself are determined to keep it always in our houses. N. R. ALLEN, Dealer in Groceries and Provisions. 684 St. Joseph Street.

MALLEABLE IRON PIPE.

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Nos. 166 to 172 Barrington Street, - - - - - Halifax. Dec. 22.

Victoria Steam Confectionery Works, WATERLOO STREET.

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Victoria Steam Confectionery Works, Waterloo St., St. John N.B., (dec. 15) H. P. KERR.



GATES ACADIAN LINIMENT.

Joyful News for the Afflicted. PARKER'S COVE, N.S. March 1st, 1877.

DEAR SIR,—I should have written to you before but owing to sickness and business I have been prevented from doing so. I feel it my duty to send you the following information from gratitude to you and for the benefit of those suffering as I was. I have been greatly afflicted with dyspepsia and biliousness for about 25 years, tried doctors but got no cure. About 5 years ago I tried a few bottles of your Life of Man Bitters and No. 1 Invigorating Syrup, from which I obtained great relief up to the present for which I feel very thankful to God and to you, and would recommend your medicines to all suffering with the same complaints as dyspepsia and the like.

Since you was at my house, Thomas Rice was taken very ill with a dreadful sore throat, bordering on diphtheria, we used your Acadian Liniment and nerve Ointment freely from which he obtained great relief. Others in our neighborhood are using your medicines and the result is good. Wishing you great success.

I remain yours, REV. H. ACHILLES.

New Music Books for Schools.

Now give life to your Musical Exercise by introducing one of these superior books. THE GRAMMAR SCHOOL CHOR, (60 cts., \$6 doz.), by W. S. TILDEN, provides admirably for the needs of the Upper Classes in Grammar Schools. Just out. Carefully prepared by a practical and successful teacher. Music in 1, 2, 3 & 4 parts, and the best quality.

THE SCHOOL SONG BOOK, (60 cts., \$6 doz.) has an unusually extended Instructive Course, interspersed with exercises and songs, beautiful Music, and is prepared for Girls' Normal Schools, by C. EVEREST, Teacher, in the Philadelphia Normal School for Girls.

THE HIGH SCHOOL CHOR, (\$1; per doz. \$9), has already a great reputation as an almost perfect High School Song Book, and is extensively used—but should be universally used. Music in 2, 3 and 4 parts. By L. O. EMERSON & W. S. TILDEN.

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And all other School requisit supplied to Dealers at lowest WHOLESALERATES AT METHODIST BOOK ROOM.

FITS!

FITS! FITS! FITS! FITS! CURE OF EPILEPSY OR FALLING FITS BY HANCE'S EPILEPTIC PILLS.

Persons suffering from this distressing malady will find Hance's Epileptic Pills to be the only remedy ever discovered for curing it. The following certificate should be read by all the afflicted: it is in every respect true.

A MOST REMARKABLE CURE. Transacted, Longwood, N.S., Nov. 2, 1876. SIR: I have been afflicted with Epilepsy since I was a child, and have tried every remedy that I could get, but have not had a fit since I commenced taking your Pills advertised in the Christian Instructor. I sent to you and got two boxes of them, and he has been exposed to all chances of wedlock in going to school and on the farm, and he has not had a fit nor a symptom of one since he commenced taking your Pills. He learns well at school, and his mind is clear and quick. I feel that your Pills have been to us in restoring our child to health. I will cheerfully recommend your Pills to every one I hear of that is afflicted with Epilepsy. Please send me some of your circulars, so that I can send them to any that I hear of that is afflicted in that way. Respectfully, etc. LEWIS THORNBURGH. Sent to any part of the country by mail, free of postage, on receipt of a remittance. Price, one box \$1; two \$2; twelve \$22. Address 58TH S. HANCE, 105 Baltimore St., Baltimore, Md. Please mention where you use this advertisement.

May 1, 1877

MASON & HAMLIN CABINET ORGANS.

HIGHEST AWARDS AT FOUR GREAT WORLD'S EXPOSITIONS Paris, Vienna, Santiago, PHILADELPHIA, 1876.

ONLY ORGANS AWARDED FIRST PRIZE AT CENTENNIAL. Great variety of styles at prices which would be impossible for any other maker. EXAMPLES OF NET CASH PRICES: Five octave double reed organ, \$100 with tremulant, Five octave organ, nine stops, \$114 Sent also for monthly or quarterly payments, or rental will vary in proportion to the length of the term. Payment of \$1.50 per quarter for ten quarters. Catalogues free. MASON & HAMLIN ORGAN CO. Boston, New York, Chicago.

Feb. 1, 1877

A TEACHER WANTED.

A TEACHER is wanted for a Superior School at Brigus, N.F. Salary \$600.00. Certificates of Character and Qualifications to be sent to Rev. C. LADNER, Brigus, Newfoundland.

J. C. DUMARESQ ARCHITECT.

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35 Germain St. St. JOHN, N.B.

The Subscribers beg leave to say the above place is fitted up in a neat and sumptuous manner, with all the modern improvements. It is conducted in strict accordance with the wants of the travelling public. Dinner, Breakfast and Tea served at the shortest notice. Oysters served in every style. Pastry, Ice Cream, Fruit and all the delicacies of the season always on hand. Strictly Temperance principles. The proprietor would say further that the above establishment is patronized by the respectable portion of the city of St. John. SPARROW BROTHERS, Proprietors.

SUMMER ARRANGEMENT ON AND AFTER MONDAY, MAY 7th, EXPRESS TRAINS

Will leave Halifax as follows:— At 8.30 a.m. for St. John and Way Stations. " 4.40 p.m. for Pictou and Way Stations " 6.40 p.m. for Riviere du Loup and all points West, as well as St. John and Point du Chene.

TRAINS WILL ARRIVE. At 7.45 p.m., from St. John and Way Stations. " 9.30 a.m. from Riviere du Loup, and all points West, as well as St. John and Point du Chene. And 3 p.m. from P. E. Island, Pictou and Way Stations.

C. J. BRYDGES, Gen. Supt. of Gov. Railways. May 2nd 1877.

12 a day a home. Agents wanted. Outfit and terms free. TRUE & Co., Augusta, Maine

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April 1, 1876.

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Price List and Circulars sent free. HENRY McSHANE & Co., Baltimore, M.D. Sept. 4—1y

Special offer of the Wesleyan!!

The WESLEYAN will be sent from the 1st of October, till the 31st Dec., 1878 for one subscription—Two Dollars. This takes in the General Conference Year, during which much connexional interest is sure to be awakened. We ask our Ministers to give us their cheerful co-operation toward bringing the subscription list, within the next three months, up to 4000. They will be surprised by counting up the number of families in their charges, who do not take the Church paper. What can these know of Methodism, in its modern spirit or operations—excepting as they may hear from the pulpit or see in their neighborhood? What can their children learn of the genius and history of the Church of their fathers? The Church organ may be presumed to preach loyalty and impart connexional intelligence to every member of the household—every day in the week, thus taking the minister's place, and doing his work during his absence. Think of it, brethren, and act!

RETURNS OF MEMBERSHIP.

DEAR EDITOR.—I have read with some considerable dissatisfaction the return of membership from the N. S., N. B. and P. E. I. Conferences as reported in the WESLEYAN. It is certainly to be regretted that, with the number of ministers engaged in the work, and the other agencies employed, we cannot report a decided increase in our membership. During the past year there have been on various circuits revivals of religion and large ingatherings to the Church. What has become of these? Has there been a corresponding falling away on other circuits? Does the number of infants baptized during the year enter into the returns?

Will you kindly inform me and others who are not posted upon Methodist economy how these returns of membership are made up? Are you governed by the same rule as our Baptist friends? And report as members all those who have once been received into the church, no matter if they have absented themselves for years from the Conference meetings, or how careless they may be in regard to their religious life? Or only those who give good evidence of their conversion, and are walking in communion with the Church?

LAYMAN.

REPLY.—Our correspondent appears to be under some misapprehension respecting the actual force of the figures given in the WESLEYAN. The Conferences themselves may be to blame for this liability to error on the part of the public, inasmuch as in only the Minutes of a single Conference—the Nova Scotia—have we any report of the losses of membership, and the facts indicated in respect to our annual depletion. This defect ought to be remedied. Taking the Nova Scotia minutes for 1877, we have returns of

Losses by removal,	319
" " by death,	143
Ceased to be members,	241
	703

Thus it will be perceived that of 700 lost from the membership of a single Conference in one year, 462, or two-thirds have died or left the circuits; in all probability these latter have chiefly left the Provinces. Taking the aggregate members in the same Conference, we find returns made of members full and on trial:

In 1876	9884
In 1877	9726
Actual loss	158

So that really there has been a gain of membership of 545 in this one Conference, though not sufficient to fill up the losses, by deaths, removals, &c. The same argument would apply equally to the other Conference reporting a decrease.

The basis of membership in the Methodist Church differs so materially from that of the other religious bodies, that we have scant justice in public estimation, while they have, compared with the Methodist mode, entirely too much credit for numbers.

THE TEST OF MEMBERSHIP IN OTHER CHURCHES.—In the Episcopal Church, if we are rightly informed, all who are confirmed by the Bishop, and partake of the Lord's supper—these following each other as a necessary consequence—are considered to be members of that body. Presbyterians regard as members all who partake of the sacrament of the Lord's supper; baptism, and ex-amination on religious faith being al-

ways understood as having preceded, in their proper time and order. Baptists add to their membership all who have been immersed and entered into fellowship—these necessarily following each other, as baptism will only be administered on condition that the candidate is to become a baptist. These continue to be members of the church into which they have been received until separated by one of three causes—by letter of transfer, expulsion, or death. They may be residents in other lands, or even worshippers with other religious bodies; but until actually released or dropped by formal vote of the church, their names remain on the records. These, as far as we can ascertain, are the conditions of membership in the churches named, though there may be conditions of membership in each or all which have not come to our notice.

THE TEST OF MEMBERSHIP IN METHODISM.—Candidates for membership in the Methodist Church are required to attend class for three months, at the end of which time they are regularly received into full membership, usually in a public meeting and by formal recognition on the part of the pastor. Their membership is retained only by attendance in class, excepting when prevented by age, or sickness, or necessary absence for a short period. Baptism does not of itself admit to membership. If it did, we would this year have reported upwards of 15,000 increase to the membership of the Methodist Church of Canada. Were we to report as members all living persons who have been on our records and have not been expelled or released by letters, our numbers, instead of being 116,000 would be at least 150,000.

The membership of the Methodist Church is thus, as all may perceive, strictly narrowed down annually to the members who are attendants upon class, under the weekly inspection of leaders, excepting in places where leaders cannot be obtained, when the pastor is supposed to meet them four times a year. Neither baptism, the Lord's supper nor previous connection with the church, are taken into consideration. Membership supposes "a desire to flee from the wrath to come," a life habitually conformable to the Scriptures, and regular attendance on the means of grace. If these conditions are not met, the leaders and pastors are to blame for returning persons not entitled to membership.

A brief comparison of our standard of membership with the others mentioned may be allowed here.

1. Baptism is not a sufficient qualification for membership, even when accompanied by a profession of religion. Persons may be baptized by us who prefer to join some other body of Christians; or a few months may prove that their profession was based upon mere excitement, so that their love for God's cause would soon decline. It is not necessary to discuss the question of the relation which children when baptized hold, or ought to hold to the church. We simply argue on the merits of various standards as we find them.

2. The Lord's supper is, as its name indicates, a divine institution, a table spread for the Lord, and approached by His invitation. He who excludes from it any of God's children takes upon himself a grave responsibility. We meet here members—belonging to other religious bodies, and many of our own people who are not members of the church, inasmuch as they do not attend class. Our system leaves them the liberty of remaining in our communion and partaking of our privileges, thus far, while they may prefer other doctrines and a different economy.

3. Previous connection with our Church, is not admitted as establishing any claim to present recognition. Christians may fall from grace; and the retention of backsliders on the church records has a tendency to encourage them in presumption, while it prevents the preaching of God's word from reaching their consciences. A listener who is recognized by a pastor as a Christian, is not likely to take home to himself any part of the sermon addressed by that pastor to sinners.

4. When a member removes to another locality, his or her connection with our membership very properly ceases. Neither leader nor pastor can

presume to report upon the life of one who is absent.

5. Attendance at class, it may safely be assumed, will only continue while the soul is under gracious influence, while the company of the godly is preferred, and a desire is cherished to receive and communicate help in the way to heaven. When these cease, the individual's connection with the Church of Christ ought to cease also. We hope our remarks will assist in showing that, while an apparent decrease of membership may be reported, an actual advancement has still been made in soul-saving. At the same time, our ministers and members should find in the reports (as our correspondent and some others we have heard from actually do), sufficient to bring them to their knees in earnest enquiry and sincere purpose of faith and labour before Almighty God.

THE WESLEYAN ON THE TRACT SOCIETY.—A fortnight ago we wrote that we would not dishonour the Methodist Conference by giving credence to the rumor that the officials of the Conference were engaged in gathering up "evidence" to justify action taken in June, 1876.

The WESLEYAN regards this as a "crowning contradiction" on our part. But it is not so: only we were not as explicit as we ought to have been in order that our friend might not misunderstand us. Did the WESLEYAN ever hear of "Jeddart justice"—hanging a man first and trying him afterwards? A certain severe sentence, virtually a sentence of death, so far as the intention was concerned, was passed in June, 1876. And in September, 1877, an effort is made to find evidence to justify that sentence! That is the rumor which reached us, and we say, we will not dishonour a Christian body like the Methodist Conference by believing it capable of having recourse to a shift so unworthy. The Conference had evidence on which to base its sentence in 1876, or had it not. If it had the evidence, let it be produced, if it had not, we are bound to believe that its officials would no more think of manufacturing evidence *ex post facto* than that they would do any thing else that would be unbecoming Christian men.—*Last week's Witness.*

And now where are we, pray? The Nova Scotia Conference (says the *Witness*) hanged a man in June, 1876. The man was innocent; the Conference committed an unnatural crime. But the Conference, after repeated challenges, proceeds to collect the evidence upon which its action is to be justified. Any evidence of the man's guilt, prior to June, 1876, would be in order. But to collect evidence subsequent to June, 1876, would be dishonourable.

Has the man been alive since June, 1876? If so, the Conference did not hang him. Has the man been guilty since June, 1876. If so, he ought to be hanged! This is surely what is meant; for we will not dishonour the *Witness* by believing that it imagines the Conference capable of manufacturing evidence to justify a bad action, although this might seem to accord with the position previously taken by that paper, that the Conference had no evidence, and so must have acted from ignorance, or something worse. In that case, the position would stand thus:—

The Nova Scotia Conference pronounced judgment in June, 1876. It has been repeatedly called upon to produce its evidence. The fact that it has given no evidence is presumptive proof that it has none to give. Having no evidence to produce, it proceeds to manufacture evidence!

Will the *Witness* please explain again?

The *Witness* declares we "speak without due warrant" in intimating that the Society's agents had been repeatedly warned in respect to the character of the books they were issuing. We can only say that, accepting as fully sincere the statement of our contemporary, his ignorance of the Society's real doings is something remarkable for one who has been all along one of its principal directors. The truth seems to be, that the managers of the Society have to be enlightened as to the Society's true operations; and we see no way now but to enlighten them.

A new phase in the Temperance Reform, and a very promising one, is that being now adopted in many provincial towns. Already we have referred to the great success in Halifax and Yarmouth. We have now to add Pictou and Truro to the list. Hundreds in these localities have taken the pledge. The movement is to be opened next week in Charlottetown.

"Baptist," in the *Messenger* of this week, opens out in characteristic colors—a christian moralist over an anonymous signature. We know of nothing that would be so humiliating, in our present position, as the approval of such a writer. That would mean that we had seriously compromised the principles for which we were placed in this office. If there be one thing more than another which convinces us that the *Wesleyan* has been accomplishing something in the direction of exposing error and liberalizing religious thought, it is that "Baptist" is wroth and intemperate with us. Had he been silent before the insinuations and perpetual fallacies which the *Messenger* has been publishing in regard to Methodism, "Baptist" would bless us with a warm benediction. Even now we have left much unsaid. A discussion in the Baptist Convention at Wolfville, for instance, which included the most bigoted allusions to the Sackville Educational Institutions, we have allowed to pass, like other matters, for the sake of peace. But "Baptists" last letter convinces us our forbearance is little appreciated.

If the Editor of the *Messenger* enjoys that sort of correspondence he is welcome to it. But we must assure him that if half the letters which have reached us in respect to the spirit in which the *Messenger* is conducted had been published in our columns, he would have had good ground for thinking us uncharitable.

No, we shall not be either cajoled or brow-beaten into a discussion upon Infant Baptism. For several reasons. If "Baptist" desires to advertise himself and his peculiar doctrines, he must find some other medium than this paper. Besides, we have read better argument on the subject than he can give, without being convinced his views are correct. It is now about the time of year for sectaries to seek the public prints; but if choosing an opponent we should likely prefer one less acrimonious and somewhat elevated above the class who lose their good temper when engaged in the controversy of subjects to which they profess to attach religious importance.

Dr. Clark is quoted against us on the passage "Lay hands suddenly on no man." It is clear that his comment includes two religious duties—ordination and laying hands on the sick. We still affirm that it may include Baptism as well. Timothy was to take apostolic work—to receive converts as well as to ordain ministers. The Apostles received converts to baptism immediately on their profession of faith; but the Apostles were gifted with "discernment of spirits"—a qualification which died with them, and which certainly no modern Baptist Minister possesses. It would, therefore, be both scriptural and consistent for them to "lay hands suddenly on no man." We have no doubt it would be equally profitable to other churches also if our Baptist brethren would exercise a little more patience in this particular. We could count at least a score lost under our own ministry who were gained to the Baptist cause by hasty immersion, thus cutting them off from any restraining influence which might have been exerted in retaining them where God met them with peace.

Are these things true? If not, let the fact be argued on its merits, without resorting to vituperation and the use of assumed signatures.

PERSONALS.—Rev. Geo. Johnson, A.B., who removed to Bermuda last July, has not been as well as could be desired. The climate has been rather trying to his constitution, a difficulty which we hope he will soon overcome.

Rev. E. Brettie, President of the Nova Scotia Conference, Rev. J. Prince, President of the N. B. and P. E. I. Conference, with Revs. Joseph Hart and S. F. Huestis met last Wednesday at Moncton, and proceeded to Brockville, via Intercolonial Railway, to attend the Annual Meeting of the Central Missionary Board.

We wish we had better intelligence to give our readers in regard to the health of Brother Temple of Amherst. It is intimated that he is obliged to rest from work, and perhaps go from home for a while.

R. B. Huestis, Esq., of Wallace, one of our energetic laymen, has been prostrated with fever for some days. There are many complaints of sickness, more or less epidemic, throughout Cumberland County.

We sincerely congratulate the Faculty and all the friends of Mount Allison Institutions, on the announcement that the Gilchrist Scholarship of 1877 has been borne off by a Sackville boy. The winner, William I. Goodwin, son of E. C. Goodwin, Esq., a prominent merchant of Bay Verte, N. B., was a member of the last year's Freshman Class of Mount Allison College. Having received a good preparatory training at the Academy, and spent a short time in teaching, he matriculated in 1876, with no other intention than that of prosecuting the regular course to the degree of A. B. During the year he was recommended to compete for the Gilchrist, and, though continuing to recite in connection with several of his regular classes, gave his studies, during the latter portion of the year, a direction towards that special object. The brilliant success which has crowned his efforts will, we suppose, interrupt his course at Mount Allison, which, however, can afford to lose him, in view of this splendid indication of the character of her methods and her men. Mr. Goodwin, we are quite sure, is the first Freshman who has won this honour. He proceeds at once to London, whence we shall, no doubt, hear from him, and to his credit.

A glance over old files of the WESLEYAN has rather amused us this week. Twenty-eight years ago there was no little discussion in the religious press, of which the WESLEYAN took its full share. And the subjects under argument were so similar to those of the present, that one is almost startled by the coincidence. Discussion with the *Witness* on Calvinism—with the *Messenger* on Baptism—with the *Chronicle* on the Education Office. And there were the same tactics on the part of opponents, among which a little hearty abuse of the Editor of the WESLEYAN came in occasionally by way of variety. Thus men change, but differences of thought continue. Thirty years do not seem to have altered very much the boundaries of religious belief, nor yet the principles underlying free education. It becomes more apparent every day that each denomination is to do its own work for God, in its own best way. There may be, and ought to be, union of sympathy among Christians; there cannot, be, in the nature of things, union of sentiment beyond certain limits. While mental constitutions differ, it is useless to aim at blending mankind into a unanimous multitude. Thus, controversy will always continue, while forbearance and love ought to grow more and more.

THE Halifax Education Office is once more in the public prints. It seems now but fair to the principal person accused that the public should completely exonerate him from everything implied in the charges—some time ago insisted upon. The Government have had the subject, we are assured, under investigation, and as it seems quite improbable that honourable men would leave iniquity under cover, we are obliged to give the accused the benefit of the doubt. The question now arises—what should be done to the person or persons who brought the false accusations?

Speaking of education, we see that the difficulty between the Roman Catholic authorities and the new School Law in New Brunswick is by no means settled. Here and there an occasional growl is heard, indicating that a watch-dog is chained somewhere. We hope to see the day when an intelligent majority will be allowed to rule in this free country.

A COMMON-SENSE method of meeting the liquor business has been adopted in Charlottetown, P. E. I. The Licensing Board, recently elected, of whom W. E. Dawson, Esq., is Chairman, has raised tavern license from \$32 to \$65; store licenses in the same ratio; and saloon licenses from \$62 to \$125. While ardent spirits are placed among the expensive luxuries, some restraint will be put upon the appetites of the poor at least.

Smith Bros., of Halifax, present new attractions in their advertisement in this issue. They have a very large and varied stock.

New Moon, 6 day, 5h, 44m, Afternoon.
First Quarter, 13 day, 11h, 28m, Afternoon.
Full Moon, 22 day, 5h, 17m, Morning.
Last Quarter, 29 day, 10h, 7m, Morning.

Table with columns: Day of Week, SUN, MOON, RISES, SETS, HOURS, MINUTES. Lists moon phases for each day of the week.

THE TIDES.—The column of the Moon's Southings gives the time of high water at Farrisboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes LATER. At Yarmouth, 2 hours 20 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

NEW PUBLICATIONS.

From the Nashville Advocate.

WILLIAM THE BAPTIST. By Rev. Jas. M. Chaney, Lexington, Mo. Richmond: Presbyterian Committee of Publication. 16mo, pp. 245.

This is one of the best little books on Baptism we have seen. It is written from a Presbyterian stand-point, and contains a few things not exactly to our mind—e.g., while the author is willing to receive by certificate one who has been baptized by immersion, he thinks it would be wrong for him to immerse a candidate. Now we are as decided as he for affusion as the Scriptural mode, but we could consistently immerse a man—we did it once—once only. We applied the subject to the element, but the element was also necessarily applied to the subject—it did come upon him—there was affusion as well as dipping. But really the mode is a very small affair. Pouring, of course, best represents the thing signified, but water, however used, is an emblem of purification. "The answer of a good conscience toward God" is the main thing. William the Baptist was a young lawyer who married a Presbyterian lady. He wanted to join her church, but was so strongly baptistical that he could not do it, as he thought nothing was baptism but the immersion of an adult. How this kink was straitened out the reader will see in the perusal of this engaging little volume. It contains of course, no new arguments, but the old ones are brought out in a very agreeable and forcible manner, and it seems to us to be utterly unanswerable. He not only shows from the Bible alone that affusion is the proper mode, but also that children are entitled to the initiating ordinance, as they have never been denied the right of membership in the Church—that is not by divine authority. No candid Baptist can peruse it without renouncing his errors, as "William the Baptist" did. One passage in the book reminded us of a remark we once heard one of our teachers make—that he had heard Dr. Rippon, one of the predecessors of Mr. Spurgeon say, when breaking the ice to immerse some candidates, that he had never known one to catch cold from such exposure. Here is the passage:—

P. Can you tell me what was the nature of the service required of those under the Old Testament dispensation?"

W.—"I know that the duties imposed were often burdensome. They had a multitude of rites, various ablutions, and sacrifices to offer, which required great self-denial and labour on the part of the worshippers."

P.—"And what is the peculiarity of his New Testament dispensation in this respect?"

W.—"Very different. It is remarkable for the lowness of its rites, and the simplicity of its service."

P.—"The difference between the two dispensations is very marked. We may take, as a fair example, the Feast of the Passover in the Old, and that which takes place in the New—the Lord's supper. These will fairly represent the two dispensations in the peculiarities mentioned. What can you remember of the Passover as celebrated by the Jews before Christ came?"

W.—"I recollect it lasted seven days. All leaven was to be carefully excluded from their dwellings; and a lamb was to be provided for each household, and eaten during the night."

P.—"And what can you say of that which takes place in the New Testament dispensation?"

W.—"The Lord's supper is in great contrast with it. It is remarkable for its simplicity."

P.—"The whole service of Judaism stands in as marked contrast with the service as instituted by Christ and his apostles. What was the particular rite, under the Old Testament, by which a man became outwardly a Jew?"

W.—"It was circumcision."

P.—"Was it remarkable for its simplicity?"

W.—"By no means. I think it agreed very well with the whole ceremonial service of that economy."

P.—"What is the rite by which we become or are recognized as Christians?"

W.—"The rite which we are now considering; and I begin to see the point and force of your argument."

P.—"How do circumcision and immersion compare in point of simplicity?"

W.—"It would be difficult to see any great difference in this respect. On many accounts I think the odds are in favor of circumcision."

P.—"But, reasoning from analogy, from the greater simplicity of the New Testament service in all things else, what would we have anticipated or expected, in reference to the rite that was to take the place of circumcision?"

W.—"Most certainly that it would correspond with all other changes in its decidedly superior simplicity."

P.—"Again, I would ask you, how does immersion strike you as a rite in the New Testament Church?"

W.—"I fully appreciate the force of the argument. I am surprised that it never suggested itself to my mind before. The Church is called Christ's body; and immersion, as a rite in the New Testament Church so remarkable for the simplicity of its service, seems like a huge and useless excrescence on the body of Christ, destroying its proportions and marring its beauty, and renders deformed what would otherwise have been symmetrical. It is like a great fifth wheel of a wagon. It does not fit; it does not work. I scarcely know how to illustrate it; but immersion seems to be a foreign element, out of its latitude—wholly out of place. It is like a cog-wheel taken from the gearing of a saw-mill and attached to a family sewing-machine."

P.—"I am glad you appreciate the force of this a priori argument. It was this that first led me to suspect the claims of immersionists, and to examine the word of God in reference to baptism."

"When I was about the age at which you received the sobriquet 'William the Baptist,' my zeal for immersion was not much below yours at that age. At a revival of religion in Salem, Ohio, during the winter of 184—, about seventy persons united with the Baptist Church. Among the converts was my oldest sister, about eighteen years of age. The weather was intensely cold, and the ice on the pond about twelve inches thick. The pond in which they were immersed was about one mile distant. I went to see the 'baptising,' as they called it, to see my sister immersed. A large opening was made in the ice, and there under such circumstances was the rite administered. It made a deep impression on my mind. I thought any one deserved great credit to discharge such a duty; and I think such a spirit of self-righteousness is one of the strong pillars of its support."

"Although I have not since then seen the hymn sung on the occasion yet I have a distinct recollection of one of the stanzas. It ran thus:

"Christians if your hearts are warm,
Ice and snow can do no harm,
If by Jesus you are prized,
Arise, believe, and be baptized."

"Such things satisfied my youthful mind at the time."

"Subsequently I knew of occasions where they had to go eight or ten miles to perform the rite."

"On one occasion, when about twenty were to be immersed, a small pond was made for the purpose, by building a dam across a small stream of water. Before half a dozen had been immersed the entrance became very miry, and the water decidedly muddy, and soon it became difficult to determine which predominated, the water or the mud."

"In some localities, and in some circumstances, and in the case of the sick, it is a physical impossibility to perform the rite by immersion."

"From such facts I was early led to wonder why a rite so Mosaic or Pharisaic in its nature should mar the general simplicity of the Church under the New Testament dispensation. This led me to examine the subject in the light of God's word, and thus I soon found that immersion finds no warrant in the word of God."

"As a mode of baptism it is unscriptural, failing in a very important particular to do that for which baptism was instituted; that is, to symbolize the bestowment of the Holy Spirit, which can be accomplished only by the APPLICATION OF WATER to the individual."

REV. DR. TALMAGE ON "HAPPY HOMES."

The Rev. Dr. Talmage delivered his second lecture before a St. John audience last evening in the hall of the Y. M. C. A., his subject being "Happy Homes." The audience was a fine one, and the chairman of the evening was John Boyd, Esq., who introduced the lecturer in the most happy manner, recalling in his references to happy homes, to many a person present those happy homes which were destroyed in the great fire less than three months ago. He said there was one thing the fire could not burn up, namely, the happy homes that were enshrined in our hearts.

Rev. Dr. Talmage then proceeded to deliver his lecture, and for an hour and a half kept the audience in a high state of amusement. He commenced by referring to the fact that people all over America were pretty much alike both in their politics and their religion. Sectarian asperities were smoothed down, the lion and the lamb were lying down together, and you could not tell which was the lion and which the lamb. After the night is the day; after the winter the spring; after St. John in ashes, St. John reconstructed. The prayers that went up from all Christendom for St. John would yet be answered, and it would become better, richer and more prosperous than ever. Dr. Talmage then turned to his theme of happy homes. He said there was scarcely any man who at one time or another did not build a house or become interested in the building of a house. He thought men should prefer to keep house rather than to board, and he portrayed in a graphic and amusing manner the miseries of boarding house life. He then took his typical home and proceeded to describe it room by room beginning with the parlor. He would have pictures in the parlor, pictures with a streak of nature in them, for pictures were chiefly to be admired by what they made you feel or think. He would have music also, and he described the delightful and exhilarating effect of music on a small party. He would also have games, for he could see no harm in a good romp, and he digressed from this to an amusing yet pathetic description of a game of "blind man's buff" played long ago. The dining room was next touched on, this should be the pleasantest room in the house, given up to good nature and good cheer. Men should cultivate cheerfulness at the table, be kind to their children, learn to know them and not treat them as strangers. Next in order came the nursery and after that the bedroom, both of which were treated in the same amusing style. The latter room, in which so many hours were spent, should be well ventilated, cheerful and large. Speaking of bedrooms naturally brought up the topic of snoring and many laughed over the lecturer's description of the various descriptions of snorers. The lecturer counselled his hearers not to worry and in no case to take their griefs to bed with them. This is a skeleton and a sufficiently meagre one of this long lecture, which digressed into so many fields, abounded in so much anecdote, wit and humour that to report it is impossible. At the close Rev. Mr. Carey moved a vote of thanks, which was seconded by Mr. Elder and heartily accorded by the audience. Dr. Talmage has established himself as

a prime favourite in St. John, and whenever he chooses to come back to us will be certain of a hearty welcome. He was the guest of Thomas A. Temple, Esq., while here, and leaves this morning for the United States, greatly delighted with his maritime trip.—Telegraph.

AN EXTRAORDINARY SENTENCE.

The following extract is taken from a sentence recently pronounced by Judge Reading, of Chicago, upon the liquor dealers who had violated the law by selling it to minors. It will repay a careful perusal:—

"By the law you may sell to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no man has a right to molest you in your legal business. No matter what the consequence may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent your business is legalized, and no one may interfere with you in it. No matter what mother may agonize over the loss of a son, or a sister blush at the shame of a brother, you have a right to disregard them all and pursue your legal calling—you are licensed! You may fit up your lawful place of business in the most enticing and captivating form. You may furnish it with the most costly and elegant equipments for your own lawful profit; you may fill it with the allurements of amusement; you may use all the arts to induce visitors; you may skillfully arrange and expose to view your choicest wines and most captivating beverages; you may then induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full because it is lawful; you have paid for it—you have a license. You may allow boys, almost children, to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of 21, when they too can participate, for this is lawful. You may hold the cup to their lips, but you must not let them drink—that is unlawful. For while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say,—'Leave my son to me until the law gives you privilege to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection.—That will be soon enough for me, for his mother, for his sister, for his friends and for his community to see him take his road to death. Give him to us in his childhood at least. Let us have a few hours of his youth, in which we can enjoy his innocence, to repay us in a small degree for the care and love we have lavished upon him.' This is something which you who now stand prisoners at the bar have not paid for; this is not embraced in your license. For this offence, the court sentences you to ten day's imprisonment in the county jail, and that you pay a fine of \$75 and costs; and that you stand committed until the fine and costs of this prosecution are paid."

HEAVING THE LEAD.—The steamship "Fanny" was coming down the upper Mississippi, loaded with pig-lead. As she was going over a shoal place the pilot gave the signal to heave the lead. The only man forward was a green Irishman. "Why do n't you heave the lead?" "Is it the lead, yer honor? Where to?" "Overboard, you fool!" The Irishman snatched up one of the pigs of lead and threw it overboard. The mate, in endeavoring to prevent him, lost his balance and fell into the river. The captain, running to the deck, asked, "Why do n't you heave the lead and sing out how much water there is?" "The lead is heaved, yer honor, and the mate's gone down to see how much water there is!"

A CONDENSED HISTORY OF THE MORMONS.

- 1793. Sidney Rigdon born in St. Clair, Pa.
- 1801. Brigham Young born in Whitingham, Vt.
- 1805. Joseph Smith, born in Sharon, Vt.
- 1822. Joseph Smith, living with his father in Ontario Co., N. Y., has his first visions.
- 1827. Joseph Smith claims to receive sacred oracles from an "angel of the Lord."
- 1829. Sidney Rigdon associates himself with Smith.
- 1830. Book of Mormon printed, as dictated by Smith.
- 1830. April 6, First Mormon Church regularly organized at Manchester, N. Y.
- 1831. January—Smith leads his followers to Kirtland, O.
- 1831. August—Smith dedicates the site of a Mormon Temple at Independence, Mo.
- 1832. March—Smith and Rigdon suspected at Kirtland of counterfeiting, and tarred and feathered by a mob.
- 1832. Brigham Young joins the Mormon Church at Kirtland.
- 1835. Twelve Mormon apostles ordained—Brigham young for one.
- 1836. A large and costly temple dedicated at Kirtland.
- 1837. Orson Hyde and Heber C. Kimball sent as missionaries to England.
- 1838. The Mormon Church in Ohio obliged to flee to Missouri, and there assumes a defiant and lawless attitude.
- 1838. The Mormons driven over Illinois, and settled at Nauvoo under a favorable charter granted by the Legislature.
- 1838. Smith begins the practice of polygamy.
- 1843. Smith claims to have received a revelation sanctioning polygamy.
- 1845. The heads of the Church repudiate this revelation.
- 1844. Smith killed by a pistol shot in a riot growing out of internal dissensions.
- 1844. Brigham Young elevated to the Presidency after a fierce contention with Rigdon.
- 1845. The charter of Nauvoo revoked by the Legislature, and the Mormons prepare to move.
- 1846. Nauvoo bombarded for three days by the Anti-Mormons.
- 1847. Brigham Young plants his banner at Salt Lake.
- 1848. Salt Lake City founded.
- 1849. State of Deseret organized, but Congress withholds its recognition.
- 1849. Congress organizes the Mormon's district into the Territory of Utah, and Young appointed Governor by President Fillmore.
- 1850. Young throws off the authority of the United States.
- 1852. Polygamy formally sanctioned by the Church.
- 1854. Col. Steptoe appointed Governor of Utah, and arrives at Salt Lake City with a small military force, but abandons the enterprise.
- 1856. President Buchanan determines to put the Mormons down.
- 1857. Alfred Cumming appointed Governor, and sent out with a force of 2,600 men to back him, Col. A. S. Johnson in command.
- 1858. Peace arranged.
- 1860. U. S. troops withdrawn from Utah.
- 1877. Aug. 29. Death of Brigham Young.—Exchange.

SCARING AWAY THE ECLIPSE.—Soon after my arrival at Bagdad, on the evening of the first day in May, as we were dining on the terrace, we were startled by a most terrific din. We then noticed that there was a nearly total eclipse of the moon, and upon consulting an English almanac we found that it would be "invisible at Greenwich, but a total eclipse in Australia and some parts of Asia." The tumult increased, and soon the whole population seemed to have assembled on the house-tops, armed with pots, pans and kitchen utensils, which they beat with a tremendous clatter, at the same time screaming and howling at the top of their voices. Frequent reports of guns and pistols added to the turmoil, which was kept up for nearly an hour, until they had succeeded in frightening away the Jin, or evil spirit which had caught hold of the moon. It was a most amusing scene, although it interfered seriously with the success of our dinner. Our own servants caught the excitement, and deserted the table without ceremony. Our host told us the next day that they were high knocked the bottoms out from all his kitchen utensils. It was, however, a complete success, and when our servants returned to their duty, the moon was shining brightly as ever, and upon their faces was an air of complacent satisfaction.—Scribner.

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CHILDREN'S CORNER.
FOR THE YOUNGEST READERS.

A KEGMAROLE ABOUT A TEA-PARTY.

Mrs. Dyer
Stirred the fire,
Agnes Stout
Poked it out,
Tommy Voles
Fetched the coals,
Alice Good
Laid the wood,
Bertie Patch
Struck the match,
Charlotte Hays
Made it blaze,
Mrs. Groom
Kept the broom,
Katy Moore
Swept the floor,
Fanny Froth
Laid the cloth,
Arthur Grey
Brought the tray,
Betty Bates
Washed the plates,
Nanny Galt
Smoothed the salt,
Dickie Street
Fetched the meat,
Sally Strife,
Rubbed the knife,
Minnie York
Found the fork,
Sophie Silk
Brought the milk,
Mrs. Bream
Sent some cream,
Susan Head
Cut the bread,
Harry Host
Made the toast,
Mrs. Dee
Poured out tea.

And they all were as happy as happy
could be.
—Churchman.

ONE SUNDAY MORNING.

Robbie and Clara could not go to
church. Robbie was getting up from
the measles, and Clara had a cold; so
papa and mamma had gone and left
them in Susan's care.

After looking out of the window and
counting how many boys and girls went
to church over the way, they came to
Susan to tell them a story. She told
them about Daniel, and Joseph, and
Samuel, and then they got tired of sit-
ting still.

"Let's play meeting, Robbie," said
Clara.

"Well, we will. You be the people,
and I'll preach."

"No, I don't want to be the people;
I want to preach too."

"We can't both preach."
"Then I'll sing."

"O, yes, that will be nice; and Susan
can be people."

Susan obligingly followed the sugges-
tion, and service began.

Robbie said he must pray first; papa
did; so he shut his eyes, and said:

"O Lord, this is a meeting. Amen."
"Now sing, Clara." So she began

Wherever you go,
Wherever you stay,
You ought to do good,
You always may.
If you want to you can,
'Tis always true
Whatever you think,
Whatever you do.

"That's enough," said Rob, who was
anxious to preach. "Now, I'm going to
say my text:

"Book of the Bible, first verse: chil-
dren, mind your father and mother.

"Mustn't be cross, and say, I want.
"Must look at the minister and not
eat candy in church.

"Mustn't do anything in church, or
your father may see you, and then you
won't get custards for supper.

"Must go to Sunday-school. Must
study your lessons, and be a good child,
and then your papa and mamma won't
whip you, and they'll take you up.
Amen."

"Papa doesn't say Amen after the
sermon," said Clara.

"O yes, he must, because he's got
through, and they always say that at
the end. Now we must tell the people
to go home."

"O Lord send the people out now,
and make us all good. Amen."

"Just then, papa's voice was heard
in the hall, and down ran both preacher
and choir, before the people had time
to leave her seat.—Congregationalist.

A LITTLE ONE'S LOVE.

The "Poughkeepsie Eagle" tells an
affecting story of a little child between
two and three years old, whom a lady
found walking on the streets, evidently
lost and crying bitterly. Taking her by
the hand the lady asked her where she
was going.

"I'm going to find papa," was the
reply of the child between sobs.

"What is your papa's name?" asked
the lady.

"His name is papa," replied the in-
nocent little thing.

"But what is the other name?"
queried the lady. "What does your
mamma call him?"

"She calls him papa," persisted the
little one.

The lady took the child's hand and
led her along, saying,

"You had better come with me; I
guess you came this way."

"Yes, but I don't want to go back, I
want to go to my papa," replied the
little girl, crying afresh as if her heart
would break.

"What do you want of your papa?"
asked the lady.

"I want to kiss him."

Just then a sister of the child came
along, looking for her, and led her
away. From subsequent inquiries it ap-
peared that the little one's papa, whom
she was so earnestly in search of, had
recently died. In her loneliness and
love for him she tired of waiting for
him to come home, and had gone to
find him and greet him with the accus-
tomed kiss.

UNVENTILATED CHURCHES.—An old-
fashioned minister was preaching in a
tight, unventilated church, in which,
by some means, a window was left partly
open. A good deacon during the sermon
closed it. The minister stopped, and
turning to the deacon, said in solemn
tones, "If I were preaching in a jug, I
believe you would put the cork in."

PEACE OF MIND.

True peace of mind springs only from
the assurance of the friendship of God.
It is he who ordains your times, and
fixes the bounds of your habitation.
Life and death, and sickness and health
prosperity and adversity, are all in his
hands. Unless, therefore, you are con-
scious that he loves you, and that he
will arrange all these changes for your
ultimate highest good, any peace that
will weather the first storm of trouble is
impossible. But if sure that he is
your friend, your Father, you can be
passive in his arms, hide yourself in
him till the calamity be overpast, and
breathe in deepest sorrow, "Thy will be
done." You can take his chastisements
as proofs of love; welcome death itself,
which will take you into the presence of
his glory; and anticipate eternity with
rapture. This is peace indeed.

BRONCHITIS.

From John Flagg, Esq., of Benning-
ton, N.H., "Three years since I was very
much reduced with a dreadful cough,
which resulted in Bronchitis, affecting me
so severely as to render it difficult to
speak in an audible voice. To this was
added severe night sweats, and I was
afraid of going into decline. After re-
source to various remedies, to no purpose
I made use of Dr. Wistar's Balsam of
Wild Cherry, a few bottles of which fully
restored me to health. Since that time
I have had several severe attacks of cough
but the balsam has always removed them.
I always keep it by me, and should not
know how to do without it."
50 cents and \$1 a bottle. Sold by all
druggists.

READ THIS TWICE.—Ten to fifty drops
of THOMAS' ELECTRIC OIL, will cure com-
mon Sore Throat. It never fails in Croup.
It will cure a Cold or Cough in twenty-
four to forty-eight hours. One bottle has
cured Bronchitis of eight years standing;
recent cases are cured in three to six days.
It has restored the voice where the person
had not spoken above a whisper in five
years. As an outward application in all
cases of pain or lameness, nothing like it
has ever been known. One bottle will
cure any case of Lame Back or Crick in
the Back. For diseases of the Spine and
Contraction of the Muscles it is un-
equalled. In Rheumatic or any other pain
the first application does you good. It
stops Ear Ache and the pain of a Burn in
three minutes, and is altogether the best
and cheapest medicine ever offered to the
people—the cheapest, because it takes so
little to do you good. It is composed of
six of the best oils known, and nothing
but oils. Is worth its weight in gold.
Why not buy it to-day?—A. B. Des
ROCHERS, assistant postmaster, Arthab-
askaville, P. P., writes:—"Thirteen years
ago I was seized by a severe attack of
rheumatism in the head, from which I
have nearly constantly suffered. After
having used 'Thomas Electric Oil' for
nine days, bathing the forehead, I have
been completely cured, and have only
used half a bottle. This I can certify
under oath if you wish."—Rev. J. M. A.
LORRY, of Wyoming, N. Y., writes: "Dr.
Thomas Electric Oil cured me of Bron-
chitis in ONE WEEK. Dealers all over the
country say, 'We have never sold a medi-
cine that has given such complete satis-
faction as this.'"
Sold by all medicine dealers. Price, 25
cents.

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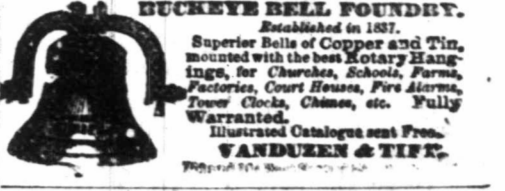
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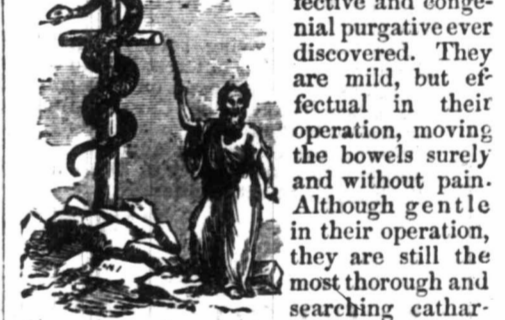
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tic medicine that can be employed; eleas-
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THOMAS MAIN,
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C. W. WETMORE,
President, May 25,

MARRIED.

At Halifax on the 18th August, by Rev. S. F. Huestis, Harry Gordon to Bessie Seales, both of this city.

By the same, on the 6th Sept., John Logan of Halifax, to Susan McHaffey of Guys River.

By the same, on the 18th inst., Frank Brunt, Lt.-Corp. of 9th Regt., to Eliza Hillis.

On the 19th Sept., at Lockport by the Rev. W. Ainley, Mr. Joseph L. Chandler, to Eva daughter of Captain Robert Hardy, all of West Raged Islands, Shelburne, Co.

On the 19th September, at Lockport by the same, Mr. William Edgar Decker, of East Raged Islands, to Selina Jane daughter of Mr. Jos. Hardy, West Raged Islands.

On the 20th Sept. at Lockport, by the same, assisted by the Rev. Edward Whitman, (Baptist) Henry Locke, Esq., to Louisa daughter of Andrew C. Congdon, Esq., all of Lockport.

On the 17th inst., at the Methodist Parsonage, Wallace, by the Rev. Joseph Hale, Daniel Gullon, to Anna Jane Fulton, both of Wallace.

On the 22nd inst., by Rev. A. D. Morton, Mr. Daniel McLania, of Whyocmagah, C.B. to Amanda Huntley of Horton Bluff.

DIED.

At Wallace Sept. 2nd, Ada Elizabeth infant daughter of Amos and Margaret Smith.—Of such is the Kingdom of Heaven.

At Ellersville, Sunbury Co., N.B., on the 20th inst., Mr. George Henry, aged 78 years. A consistent member of the Methodist Church.

At Coot Hill, Queens, Co., N.B., on the 27th ult., Elizabeth beloved wife of John Murphy, Esq., in the 72nd year of her age.

August 18th at Factory Dale, Kings Co., John W. Faton, in the 42 year of his age. He was exemplary Christian and his death was triumphant.

Suddenly at Wolfville, August 15th, Olivia Borden, beloved wife of Edward F. Borden, aged 68 years. She died in the Lord.

CHURCH OPENING.

THE METHODIST CHURCH of Middleton, Annapolis, Co. will [DV] be opened for Divine worship on SUNDAY, October 7th.

The opening Service will be conducted by Rev. A. W. Nicolson. Rev. J. J. Teasdale will preach at 3 o'clock p.m., and Rev. Caleb Parker at 7 p.m.

Collections at all the Services on behalf of Church Fund.

A DOCTOR WANTED.

A Good opening in a country district. Must be a temperate man, one of religious and moral standing. Methodist preferred. Communicate with this office.

HALIFAX MEDICAL COLLEGE

THE Eleventh Session of this Institution will commence on Thursday, the 26th of October, 1877. The College Building, on the corner of College and Carleton streets, short distance from the Provincial and City Hospital, contains commodious Lecture and Dissecting Rooms, and is fitted with all the appliances requisite for Medical Teaching.

The College having been recognized by the Medical Institutions of Great Britain and Ireland as well as by the colleges on this continent, its tickets are counted by those institutions as equivalent to their own.

For copies of Annual announcement or any further information, apply to DR. J. F. BLACK, 49 Granville Street, Halifax, N.S.

J. F. BLACK, Secretary H. M. C.

5 TO 20 DOLLARS per day at home. Samples worth \$5 free.

66 DOLLARS A week in your own town. Terms and \$5 outfit free. H. HALLET & Co., Portland, Maine.

\$55 to \$77 FREE P. O. VICKERY August 1y

TEACHERS BIBLES

Index Tables and Maps. A new stock opened this week \$1.00 to \$5.75.

SPECIAL Our No. 4 Bible. Best Flexible Binding with Elastic band, has this fall in addition to Index &c., A VALUABLE CONCORDANCE.

The Price is \$7.75. METHODIST BOOK ROOM.

MARKET PRICES.

Reported weekly by J. W. Potts, Commission Merchant, St. John, N.B., and J. H. BERT, Agent King's County Produce Depot, Halifax, N.S.

Market on Saturday, September 15, 1877.

Table with market prices for various goods like Butter, Eggs, Pork, etc. Columns include item names and prices.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, 30th SEPT.

Table of preacher schedules for various locations like Brunswick St., Grand St., etc.

INTERCOLONIAL RAILWAY. EXCURSION TO ST. JOHN.

EXCURSION RETURN TICKETS good on regular trains, will be issued at all Booking Stations on this Railway (in Nova Scotia and New Brunswick) to St. John, on OCTOBER 1st and 2nd, to enable parties to visit the ruins of that city.

Table of excursion return tickets with prices for various routes and stations.

Tickets good for six days from date of issue. Tickets not good to step off on line and then resume journey to destination.

Passengers desirous of taking advantage of these cheap fares are assured that every accommodation possible will be given to make the trip agreeable.

It is very desirable that excursionists procure their Tickets at least one day previous to the above dates, so that ample provision in the way of passenger cars may be provided.

Excursion Tickets will be good to return by any regular train within the time specified.

C. J. BRYDGES, Gen. Supt. Govt. Railroads.

HYMNAL!

SUNDAY SCHOOL EDITION.

A smaller and cheaper edition of "THE HYMNAL," prepared by members of the Eastern Section of the General Conference Book Committee, and published at the Book Room in February last.

The Larger Edition has been well received, and is used in Prayer and Social Meetings on our principal Circuits. A number of excellent hymns have, by special request, been included in the S. S. edition.

SEPT 1877 SEPT 1877

NEW DRY GOODS.

EVERY DEPARTMENT WELL ASSORTED

Wholesale buyers in search of LATEST FASHIONS VARIETY TO SELECT FROM

And above all THE VERY BEST VALUE.

Should visit our warehouses, where we are prepared to show that goods in every line have fallen to PRICES HITHERTO UNPRECEDENTED!

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CORNER GRANVILLE AND SACKVILLE STREETS.

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THE "EAGLE" LEAD PENCILS,

These pencils received the Highest Award at the Centennial Exhibition. They are decidedly the best pencils in the market.

BEST BLACK ROUND GOLD

In fine grades, Numbers 1, 2, 3, 4. Put up in very neat Boxes of one dozen Price per box 45 cents.

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Round satin color, Gilt with Rubber top. Grade No. 2 medium. Price per doz. 50c

THE CHEAP PENCIL.

Cedar plain polished. A very good pencil for ordinary use lead all through and not brittle. per doz. 15 cents.

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The Eagle Pencil Co's. Penholders are put up in Gross and Half Gross Trays one dozen each of six different kinds in the half gross and one dozen each of 12 kinds in the large per Gross \$5.00 per half gross in 2 qualities 2.50 & 3.00

PENS.

Gillot's Famous Pens—The kinds most in use Numbers

No 292 Fine Point per gross 50c

do. do. per quarter 20c

No 293 Medium per doz. 1.00

No 303 Fine do. per half doz. 35c

Other pens of good and fair quality from 25 cents a gross and up.

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METHODIST BOOK ROOM

125 Granville Street, Halifax, N.S.

1877 Autumn and Winter 1877

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IMPORTANT ANNOUNCEMENT

School Inspectors, School Trustees, Teachers, and other School Officers.

THE MARITIME SCHOOL SERIES.

JUST PUBLISHED.

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THE MARITIME READERS.

The lessons in them have been compiled and written with special reference to the history, topography, and commercial enterprise of Nova Scotia and the neighboring provinces. Selections from the writings of Haliburton, Howe, Gesner, Forrester, Macgregor, and many others have been inserted.

The illustrations include views of the cities and other interesting Maritime scenery, while the books are printed on superfine paper and bound in extra cloth. In their enterprise the publishers have spared no expense to make the new series the best, cheapest, and most suitable for the schools in the Maritime Provinces of Canada; and while making arrangements for their introduction in Nova Scotia, they respectfully solicit the co-operation of teachers and all others interested in educational progress.

for use in the Maritime Provinces, has been prepared to supply a want long felt in the Schools of this part of the Dominion. It is now an established principle that children should be taught the geography of their own country minutely, and a special effort has been made to bring such information within the reach of each school district at the lowest possible rate. The geography of the Dominion of Canada is given in detail, and a number of lessons on other countries have been added, so as to make the book complete as a geography of the world.

THE MARITIME READERS INCLUDE

First Primer, 32 pages, Price 3 cents

Second Primer, 64 pages, Price 6 cents

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Elementary Geography, Price 40 cents

Third Maritime Reader, 200 pages, Price 30 cents

Fourth Maritime Reader, 232 pages, Price 38 cents

Fifth Maritime Reader, 288 pages, Price 45 cents

Sixth Maritime Reader, 352 pages, Price 55 cents

The Maritime School Series have been authorized by the Council of Public Instruction.

For Sale by all Booksellers throughout the Province.

MAIL CONTRACT

TENDERS addressed to the Postmaster General will be received at Ottawa, until noon on Saturday, the 22nd September, for the conveyance of Her Majesty's Mails six times per week each way, between

Five Islands and Great Village, under a proposed contract, for four years, from the 1st October next.

Printed notices containing further information as to the conditions of the contract may be seen, and forms of tender obtained at the Post Offices at Portapique and Portapique Mountain, or at the office of the subscriber.

F. M. PASSOW, Post Office Inspector.

Post Office Inspector's Office, Halifax, September 1st, 1877.

MAIL CONTRACT

TENDERS addressed to the Postmaster General will be received at Ottawa, until noon on Saturday, the 22nd September, for the conveyance of Her Majesty's Mails three times per week each way, between

Portapique and Portapique Mountain, under a proposed contract, for four years, from the 1st October next.

Printed notices containing further information as to the conditions of the contract may be seen, and forms of tender obtained at the Post Offices at Portapique and Portapique Mountain, or at the office of the subscriber.

F. M. PASSOW, Post Office Inspector.

Post Office Inspector's Office, Halifax, September 1st, 1877.

FAMILY BIBLES.

CHEAP QUARTO EDITION.

PICA TYPE.—REFERENCES HANDSOME NEW DESIGN—

PANELED.

Nos. 7 Roan Paneled—Marble Edges—Contents—History of the Books of the Bible, Marriage Certificate and Family Record, with addition of Apocrypha and Concordance.

Containing, in addition to the Old and New Testament, an account of the Translations of the Different Versions, an Index to the Scriptures, Psalms in Metre, Valuable tables, Family Record, and Ten Full-page Engravings.

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Prices and further particulars on application. Our Agents have sold more of the Cheap Editions, No. 7 & 8, than any other. Large quantities of No. 7 have been sold.

F. M. PASSOW, Post Office Inspector.

Post Office Inspector's Office, Halifax, September 1st, 1877.

MAIL CONTRACT

TENDERS addressed to the POSTMASTER GENERAL will be received at OTTAWA, until noon on Saturday, the 22nd September, for the conveyance of Her Majesty's Mails, three times per week each way between

Brookfield and Upper Stewiacke, under a proposed contract, for four years, from the 1st October next.

Printed notices containing information as to the conditions of the contract may be seen, and forms of tender obtained at the Post Offices at Brookfield and Upper Stewiacke, or at the office of the subscriber.

F. M. PASSOW, Post Office Inspector.

Post Office Inspector's Office, Halifax, September 1st, 1877.

MIRAMICHI DISTRICT. MISSIONARY MEETINGS, 1877-8.

Chatham Time to be arranged. Deputation Local arrangements.

Newcastle Time to be arranged. Deputation Local arrangements.

Richibucto October 12, 13, 14, 15, 16. Deputation Revs. John Prince, President; H. McKeown, Chairman; D. D. Curtis, and W. B. Thomas.

Bathurst Time to be arranged. Deputation Revs. President, Chairman and William Tippet.

Campbelton Time to be arranged. Deputation Revs. President & Chairman.

Derby October 22, 23, 24, 25. Deputation Revs. Chairman, E. Jenkins, W. B. Thomas.

Bay du Vin Nov. 12, 13, 14, 15. Deputation Revs. Chairman, A. R. B. Shrewsbury, E. Jenkins.

Sept. 10th, 1877. ISAAC N. PARKER, Financial Secretary.

EDUCATIONAL MEETINGS, 1877-8.

Chatham Time to be arranged. Deputation Revs. Humphrey Pickard, D. D. A. R. B. Shrewsbury.

Newcastle Time to be arranged. Deputation Revs. H. Pickard, D. D., A. R. B. Shrewsbury.

Richibucto Time to be arranged. Deputation Revs. H. Pickard, D. D., Isaac Howie.

Bathurst Time to be arranged. Deputation Revs. H. Pickard, D. D., W. Tippet.

Derby Time to be arranged. Deputation Revs. Chairman, E. Jenkins.

Sept. 22. ISAAC N. PARKER, Financial Secretary.

ST. JOHN DISTRICT.

MISSIONARY MEETINGS, 1877-8.

STJOH CIRCUITS.—Local arrangements.

SUSSEX VALE—February—Deputation Revs. Hart, Tweedie and Hamilton.

APPOHQU—January—Deputation Revs. President, Phinney and Chappell.

UPHAM—February—Deputation Teed and Hamilton.

ST. MARTINS—October 22nd, 23rd and 24th. Deputation Revs. Ackman, Allen, Chappell.

GRAND LAKE (East)—Sept. 24, 25, 26 and 27. Deputation Revs. The President & Tweedie.

JERUSALEM—November 19, 20 and 21. Deputation Revs. Teed, and Johnson.

WELSFORD—November 13, 14, 15, 16, 17. Deputation Revs. Ackman and Bell.

KINGSTON—Time to be arranged. Deputation Brother James.

Sept. 10. S. T. FEED, Financial Secy.

FREDERICTON DISTRICT.

The following Arrangements have been made for holding the Missionary Meetings, in the Fredericton District:

FREDERICTON—Local arrangements.

KINGSLEAR & LINCOLN—Local arrangements.

MARYSVILLE—Local arrangements.

GIBSON—Local arrangements.

NASHWAAK & STANLEY—Oct. 23, 24 & 25. The Chairman and Brother Brewer.

BOISTOWN—Local arrangements.

KEEWICK—Local arrangements.

SHEFFIELD—Oct. 17, 18—Brethren David & Duke.

GAGGETOWN—September 19th and 20th. Brethren Dobson and Brewer.

WOODSTOCK—Local arrangements.

CANTERBURY—Brethren R. Crisp and Turner.

JACKSONVILLE—Brethren Dobson and Marshall.

RICHMOND—September 24th, 25th, and 26th. Brethren R. Crisp and Turner.

FLORENCEVILLE—October 23, 24, and 25. Brethren J. Crisp, Penna and Mansel.

UPPER KENT—Breth. Colter, J. Crisp & Manston.

ANDOVER—Brethren Colter, Penna and Manston.

ARTHUETTE—Brethren Colter, Crisp and Penna.

C. H. FAIRLEY, Financial Secy.

ANNAPOLIS DISTRICT.

MISSIONARY MEETINGS, 1877.

Annapolis—October 10, 11—Deputation Revs. Jost, A. M. and C. Parker.

Granville—October 16th—Deputation Revs. Smith, C. Parker.

Bridgetown—October 17th, 18th. Deputation Revs. Spanglax, Gaetz, Geo. Robinson.

Middleton—October 22, 23, 24 and 25. Deputation Revs. Tuttle, Lockhart, Parker.

Aylesford—Nov. 13, 14, 15, 16. Deputation Revs. Hennigar, Lockhart, Teasdale, Geo.

Berwick—Nov. 20, 21, 22. Deputation Revs. Tuttle, Teasdale, Geo.

Canning—Local arrangements.

Scott's Bay—Do. do.

Hillsburg—Oct. 17, 18. Deputation Revs. Smith, Evans.

Digby—Nov. 13. Deputation Revs. Jost, Evans.

Weymouth—Nov. 13, 14, 15. Deputation Revs. Brettie, Robinson, Johnson.

Digby Neck—Deputation Revs. Brettie, Evans.

J. GAETZ, Financial Secy.

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June 1.

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