

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

The Mennonites dispense with all "candidating" in securing a pastor for a vacant church, and settle the question by drawing lots.

"Yes," said the speaker, "these who are so largely indebted to the Book Concern are among the best dressed men in the Conference." Up jumped a brother, noted for his wit and faultless attire, who said "I do not owe it a cent."  
—Western Ch. Adv.

Concerning the alleged decrease of population in Kansas in consequence of the prohibitory amendment, Gov. St. John replies: "The only place where there has been a decrease of population is in the penitentiary, where there are sixty-six less now than there were six months ago."

Olive Logan says that English doctors are so scrupulous about "professional ethics" that she heard considerable comment in London, recently, because Dr. Austin Flint's baggage was marked conspicuously with his name and address, his English professional brethren deeming it an indirect advertisement.

There are at least a thousand less taverns and restaurants in Pennsylvania at the present time than there were last year, owing to the rigid manner in which the courts have been scrutinizing the merits of applications for license and the business which people oppose their grant.—Philadelphia Methodist.

The Springfield Republic observes in reference to the recent meeting of Emperor William and Czar Alexander that "never before has it been found necessary for imperial monarchs to dodge round between ship and shore, as if they were afraid of a deputy sheriff with an unsettled board bill."

The London Times, which seldom notices Methodism, says in its issue of Sept. 14: "The Methodist Ecumenical Conference offers in some very important points favorable comparison with other religious Conferences. There is really no sign of squabbling. The common resolution to do as much good as possible is so universal and strong that it overpowers petty selfishness, which creates so much friction in other more elaborate machines."

It is a remarkable and a painfully suggestive fact, that whereas comparatively a few years since there was but one county lunatic asylum to Middlesex, there are now five of these dread institutions to preach their terrible fact lessons, and it is, we believe, proposed to erect a sixth. The increase of insanity is, indeed, a too significant sign of the times, and it must be whatever is the remote cause—traced directly to the excessive use of alcohol.—London Weekly News.

The reference made by Mr. Williams, of Cardiff, to the indirect results of Wesleyan Methodism in Wales, was well received by the Ecumenical Conference. He stated that the horrible decrees of hyper-Calvinism that were openly preached in the Welsh pulpits eighty years ago are no longer held forth, and that the change has been effected by the new light introduced into the principality by the followers of John Wesley. This alone is a grand achievement.—London Methodist.

Dr. Schaff takes a sanguine view of the success of the Revised New Testament, and says that it will be generally adopted in a much shorter time than it took the King James version to become established in popular favour. The suggestions made by the American Committee, which were not adopted by the English revisers, will, he thinks, be generally adopted in this country, where the opposition to the reception of the revision is less pronounced than in England.—New York Paper.

According to the New York Sun, "imposing statistics demonstrate that Methodism is one of the great bulwarks, if indeed, it be not the chief prop of the Protestant faith in English speaking countries." The Times, of the same city, believes "that sooner or later Methodism must undergo important changes in its methods for directing and educating the spiritual life, if it is to continue to do the best work it is capable of doing for humanity. It is to-day an instrument of immense power. There is also an immense responsibility upon its leaders for its proper development."

It is said as an encouraging sign of an increasing respect for the Sabbath in Paris, that six thousand tradesmen now close their places of business in the St. Roch Quarter on the Lord's day.

Chicago has 2,850 licensed saloons, and 13,725 licensed dogs. If one of these dogs goes mad and bites somebody, there is a terrible outcry raised, and justly; how about the victims of the saloons?

If, as our Chicago correspondent reports, the friends of Dr. Thomas are threatening to arraign other ministers, his case must be desperate. We shall await these prosecutions with composure, and shall not be disappointed if they continue to be carried on in the secular press and on the street corners when accommodating juries can be had.  
N. Y. Methodist.

The graveyard insurance business, which has already done much to disgrace Pennsylvania, is still spreading with rapidity, and in Pittston, Carbonale and Scranton is said to be fairly "booming." It is complained that doctors, not satisfied with their fees for certificates, are securing many of the best "subjects" for themselves, thus leaving the professional speculator out in the cold.

Here is a stroke on the very head of the snail, by the Presbyterian: "The ministry must stop apologizing if it means to be believed. We do not want apologetics half as much as the audaciousness of a vital faith. We need to rise above the petty stigma of being pessimists, and know that it is weakening to our mental natures and moral convictions to be minimizing every great truth because it may hurt somebody."

Of the late President Garfield, *The London Echo* says: "The struggles of good men, the tears of patriots, and the blood of martyrs, are all harnessed and utilized in the providential arrangement of the world. Blessed—twice and thrice—blessed are those who are called on to pass through great tribulation, but in passing leave footprints on the pathway of history, and examples to be cherished to the end of time."

Alluding to the Archbishop of Canterbury's reference to "recent legislation," as permitting public prayer for a good harvest, the *Liberator* says:—"Was ever anything so pitiable? Prayer to the Almighty only with the permission of the Legislature, and not without the sanction of the diocesan! Is there any Church in the world, except the Established Church in this country, that would thus not only submit to but parade its degradation?"

The Queen's brief message to Mrs. Garfield comes straight from the heart of a woman who knows, by sad experience, what her sorrow is. No more touching word has been said since the President died. The Queen has always been held in chivalrous regard by the American people, but the frequent manifestations of her unaffected feeling toward the President and his family have endeared her name to this whole nation.  
—N. Y. Tribune.

A young man was recently found in the Mersey drowned. On a paper found in his pocket was written: "A wasted life. Do not ask anything about me; drink was the cause. Let me die; let me rot." Within a week the coroner of Liverpool received over two hundred letters from fathers and mothers all over England, asking for a description of the young man, and saying that the boy they loved had been drawn away into the shining halls of sin and drink.—English Temperance Record.

The echoes of Giteau's shot vibrated in many strange and remote places, where even those who think they appreciate most clearly the National excitement would have suspected it least. Away up in the recesses of Clinton County, two inmates of Clinton Prison, one of them under sentence of life imprisonment for murder, quarrelled in a discussion of the assassination, and the murderer killed his comrade. Yesterday he was sentenced to be hanged in November.—N. Y. Tribune.

The Lord Mayor's reception of the Methodist delegates to the Ecumenical Conference was a grand affair. Mr. Arthur knows how to do it, and is most effectually and gracefully seconded by Mrs. Alexander M'Arthur, the Lady Mayor, herself the daughter of a Wesleyan minister, the cheery, genial William B. Boyce, whose business talent shone so conspicuously for years at the Wesleyan Mission House. The sneers of the lilliputians who pooh-poohed the Lord Mayor because he was a Methodist and would not have dancing parties, have long since ceased, and the intelligence, religion, and sober-mindedness of London have universally declared that no Lord Mayor has worn his distinguished honours with greater worthiness than the present. I hope his mayoralty will introduce a cycle of chief magistrates distinguished for something far better than fat dinners and "tripping it on the light fantastic toe."  
—London Methodist.

### PROHIBITION.

During the discussion on the temperance question in the Ecumenical Conference, Rev. Dr. Sutherland, Secretary of the Missionary Society of the Methodist Church of Canada, gave this characteristic speech:—

We seem to be very thoroughly agreed that there are just two ways of dealing with this great question—moral suasion and legislative enactment: and I think we are pretty well agreed as to the best plan we can adopt is to combine both of these methods and use diligent moral suasion with those classes that it will reach and influence, and at the same time press steadily for legislative prohibition of the entire traffic, and this practical unity of sentiment upon this question just marks the enormous progress that has been made in this matter within perhaps even the last twenty years. I suppose that twenty years ago we could not have secured anything like the same unity of sentiment upon this question that we have here to-day. I know there was a time when many persons said, "You must not prohibit the traffic, you must try to regulate it;" and it seems to me that the experiments made in this direction have only served to demonstrate that you might just as well try to regulate "the pestilence that walketh in darkness" as to regulate this "destruction that wasteth at noon-day." Now we have had some experience on this matter even in my own country, which is a very young one yet. We tried moral suasion for a considerable length of time, and we thought we had a good warrant for it, too, that if only an ox or an ass should fall into the pit we were to pull him out even on the Sabbath day. But, after trying this thing awhile, we woke up to a new fact, that is, that the ox and the ass were falling into the pit every Sunday, and every other day besides, and we were likely to spend all our time in the vain endeavor to keep them out of the pit. Then somebody suggested whether it would not, to say the least of it, be cheaper to sell the ass, or else fill up the pit. (Laughter.) In this case we could not very well sell the ass, for he was a man and a brother. (Roars of laughter.) We still kept this steadily in view, that it was of very little use to secure a measure prohibiting either the manufacture or the sale of intoxicating liquors unless it was sustained by strong, healthy, public sentiment, and so, after experimenting in various directions for a length of time, we at last secured one of the best local option measures that perhaps is to be found on any statute-book to-day, so that any incorporated village or town, or city, or county, has the option of suppressing entirely the traffic of intoxicating drinks within its boundaries. It is only lately that this measure has been secured, and it is only in a certain number of municipalities that it has been put into operation. The results, however, have been such as to encourage very greatly the advocates of the measure, and we think we see our way very clearly at no distant day to the entire abolition of the traffic. I am glad that one point has been presented here to-day and emphasized a little, and that is this: that the principle of absolute prohibition is conceded already in almost every civilized nation; and, by way of illustrating the point, if one man can have a license to sell intoxicating drink, and the other ninety and nine are prohibited from doing so, we may take the ground that the power that can prohibit the ninety and nine can prohibit the other one also. (Hear, hear.) And so with reference to another point which is in the same connection—I refer to the Sunday-closing; I am glad to find it in operation in Scotland, in Ireland, and in Wales, and you will have it in England very shortly as another step in advancement of this cause. We contend, again, that the authority which can prohibit the sale of intoxicants on one day of the seven can prohibit it on all the other six. We have heard a good deal about the rights of property and protecting vested interests, but we want something that will protect the millions of innocent persons suffering from this gigantic sum of all villainies, the greatest slavery in the world.

### BISHOP SIMPSON.

A right reverend man truly is Matthew Simpson, D.D., LL.D., senior Bishop of the Methodist Episcopal Church, who by common consent was chosen to preach the opening sermon of the Ecumenical Conference. He is a native of the State of Ohio, was born in 1811, was educated for a physician, but feeling called to the work of the ministry, joined the Pittsburg Conference in 1833. It is a noteworthy fact that he who was for years the peerless pulpit orator of America was, at first, a very indifferent speaker. He says of himself, "At school the one thing I could not do was to speak. It cost me unspeakable effort to bring myself to attempt it, and I was invariably mortified by my failures. At length, having felt called to the ministry, I sought to forget myself as far as possible, and, banishing all thought of oratory, to give myself absolutely up to the task of saying things so that people could understand them. Then followed an increasing effort to impress the truth upon them, and by that means I have gained whatever power I possess." This very short and simple system of rhetoric, used in setting forth the simple truths of the Gospel, has, by the rich baptism of the Holy Spirit, given Bishop Simpson great power over the hearts of his hearers. On some occasions his whole audience has arisen unconsciously to his feet and crowded close up to the speaker, their souls wrapped in holy ecstasy while he opened to them the mysteries of the Word of Life. No man of our time in the American church has ever realized more fully than he the truth of his text yesterday morning, "The words that I speak unto you, they abide in you, and they are life."

1852 he was elevated from the Presidency of the Indiana Asbury University to the Episcopal chair, since which time he has been abundant in labours. Nine of his colleagues elected since his own election have died, but the life of this venerable man, in spite of several desperate and long-continued attacks of disease, has been almost miraculously preserved. During the Civil War in America he was one of the confidential advisers of President Lincoln, and by his wisdom in counsel and his kindness in administration he has earned the title of a Christian statesman and an apostolic bishop. In the midst of his world-wide labours he has found time for a large amount of literary work, especially in the department of Methodist history. His published course of lectures on preaching, which were given on the Lyman-Beecher foundation at Yale College, will long remain a monument of Christian catholicity by which the Methodist lecturer and the Congregationalist college were alike honoured.—Methodist Recorder.

### "IT IS HERE."

When the well-nigh forgotten experience of perfect love was preached by Wesley, and opposition to the doctrine arose from without the Church, what was his reply? "I am not responsible for the doctrine, he said; it is here in the Book. The words perfection, sanctification, holiness, perfect love, purity of heart, are not my words; if you object to such phraseology, the matter is between you and Paul, Peter, John and Jesus, and not between you and me." Such was Wesley's position. Are his followers equally brave in defending the language of the Son of God and the inspired Apostles? "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed." The question was lately asked, "What is the reason why we have so few sermons on Sanctification?" The first answer was, "Some who have preached it must have illustrated it so feebly in their lives that others have been discouraged." The second was, "Because so few of us enjoy the blessing." We are inclined to regard the second answer as nearest the truth. Let us get close to God's Word both in our teaching and our experience. Let us not be ashamed of the old Bible phraseology. Let us not place the highest blessings, purity of soul, Christian perfection, Bible holiness, higher than God has placed them. And we shall have a

response from the Methodist people of this day to those highest truths of experience, which will kindle among us a new flame of earnestness; and these will be the watchwords for a more effectual crusade against sin and religious unsettledness than we have witnessed for years. If some are feeble and faithless enough to cry, as the captain did to the ensign at Alma, "Bring back the colours," let others of braver heart and truer faith shout, "No; bring up the men to the colours!" On the New Testament colours we read: "The disciples shall be as his Master;" "That they all may be one, as we are one;" "Sanctify them through Thy truth;" "Blessed are the pure in heart, for they shall see God;" "The blood of Jesus Christ, God's Son, cleanseth us from all sin." If we can bring up the men to these colours, we shall not despair of seeing a universal revival.—W. M. in Meth'ist.

### WAITING FOR CONVICTION.

Remember that God never tells you to wait for convictions, or any thing else. He tells you, "Behold, now is the accepted time; behold, now is the day of salvation." You have no occasion to wait for any deeper impressions. In my opinion, you do not need them. You have impressions deep enough. How deep impressions does a sinner need? What does he need to know and feel in order to be prepared to come to Christ? I will tell you: he needs to know that he is a sinner, that he cannot save himself, that he needs Christ to save him. That is all, and you have all that already.

Deeper impressions never yet came by waiting for them without prayer and without attempting to flee to Christ, and they never will. Your duty is to turn from sin and the world to Christ, at once, to-day. If after all you do need any deeper impressions, I will tell you how you may get them and you will get them in no other way: God bids you, to repent, to flee to Christ, to give God your heart. At present you are excusing yourself from all this by the false notion that you have not impressions enough to be able to do so. You do not, this moment, feel condemned for neglecting the great salvation, because you think you cannot attain it till you have deeper convictions. This is your excuse. And it is all a deception, in my opinion. But if you do need more deep convictions, you will get them when you aim to come to Christ. Then you will find you have no heart to do it, no will to do it, no readiness to deny yourself and renounce the world; and then you will begin to see what an undone and helpless sinner you are, and how much you have need to pray for God's help, as you are not doing now. This is the way to gain deeper impressions, if you need them, and the only way. Five years more of waiting, or fifty years, will not give them to you. This is all I have to say.—Dr. I. S. Spencer.

### THOMAS HARRISON.

A representative of the Chicago Inter-Ocean thus describes this boy evangelist as he appeared in a Chicago pulpit recently. It will be remembered that he is the grandson of a Provincial class-leader, and is regarded as the chief human agent in the great revival in which the various churches of Indianapolis recently shared: "Small, spare-built, clean of face, with an appearance of a lack of muscular stamina in his frame, that earthly temple of the soul never for one instant seemed at rest; no pulpit would have been roomy enough to furnish space for the varied gestures; to hold in the ever-moving feet of the nervous, ever-striding, this way and that, of the revivalist whose feet seemed to quicken in their motions, as did his words. The platform seemed too little for him, for frequently he would step down the steps leading to the body of the church, as if he would get nearer to the sinners whom he was endeavoring to save and plead with them hand in hand. Yet once and again at long intervals, this agile orator suddenly stops before the reading-desk, mute and immovable; his face posed as if looking beyond his audience; no word for a minute that seems many minutes in the sudden hush

of voice and cease of motion. Nothing but a nervous moving of the hand over head and face, and then, in an instant, the flow of words recommences and the speaker has stridden in hasty steps to the very verge of the side of the platform. His discourse is disconnected. Anecdotes jump into it at the most unexpected points. The language of the evangelist is simple. No hard words are used; no theological dogmas built up; no learned language indulged in. A child may understand it."

### THE CLASS MEETING.

In one of my pastoral charges there was but one class, numbering twenty-five or more, in the village, and the attendance was usually but six or seven. To make the class-meeting more interesting and profitable, I divided it, making two classes, and the attendance at each was ordinarily from ten to twelve.

I called on one member who had not been to class-meeting for two years, and urged the importance of the privilege and duty of meeting others in the classroom. She said she did not go because she could not speak before others, having the idea that a set speech was necessary. I asked her of her conversion. She had a clear experience of saving grace.

"Are you trying to live your religion?" She said she was. "You are conscious that you love the Saviour?" "Yes." "Are you endeavoring to grow in grace? And do you maintain daily private prayer?"

She answered both in the affirmative. I then asked her, "If there had been ten or twelve of your friends present, could you not have answered these questions as readily as you have now done it?"

She replied, "I could." "Well, that is all I want in the class-meeting." She was present at the next meeting, and invariably afterward till she removed from the place. Her spiritual profit was marked, and within a year from that time her husband was converted.—Zion's Herald.

### HOW TO BE SAVED.

Thou art a sinner, in consequence condemned to perdition, and utterly unable to save thy own soul. All are in the same state with thyself, and no man can give a ransom for the soul of his neighbor. God, in his mercy has provided a Saviour for thee. As thy life was forfeited to death because of thy transgression, Jesus Christ has redeemed thy life by giving up his own; he died in thy room and stead, and has made an atonement to God for thy transgressions; and offers thee the pardon he has thus purchased, on the simple condition, that thou believest that his death is a sufficient sacrifice, ransom and oblation for thy sin; and that thou bring it as such, by confident faith, to the throne of God, and plead it in thy own behalf there. When thou dost so, thy faith in that sacrifice shall be imputed to thee for righteousness; and it shall be the means of receiving that salvation which Christ has bought by his blood.—Adam Clarke.

The London University Honors lists, which have just been published, show that the young women who were examined took a remarkable place. The class taking examination for Mathematical Honors had three members, one being a girl—and the girl beat both her male competitors. The first in the English Honors list for the preliminary B. A. examination was a young woman, and in the German Honors list two of the first class, consisting of only four, were also girls. The first on the Honors list for Anatomy in the preliminary B. A. examination was a young woman, and in the German Honors list two of the first class, consisting of only four, were also girls. The first on the Honors list for Anatomy in the preliminary B. A. examination was a girl, Miss Prideaux, of the London School of Medicine for Women, who had beaten both her Guy's Hospital rivals. Another girl was one of three students placed in the first class of the Honors list for Materia Medica and Pharmacology Chemistry. This paragraph is commended to the attention of divers American readers.

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FIELD.

**OUR HOME CIRCLE.**

**THE CONVENT GIRL.**

Far up the wall, amid the eglantine,  
Her window stood embowered in thickest green;  
And oft she came throughout the livelong day  
To sigh and muse upon the changing scene.

Twas there the sweetest breath of morning stole,  
And brightened there the dew of evening lay;  
There would ring her sweetest notes hour by hour,  
And murmured dreamily her lullaby.

From her high seat she saw the shining bay,  
And where the singing river kissed the shore;  
From it she watched the drowsy Winter pass,  
And longed for Summer twilight as of yore.

Once in her eyes a witching cypress played,  
Once o'er her cheeks the mounting bushes spread;  
But now on them there lay a Winter's snow,  
And from her eyes the glances of youth had fled.

One partner shared the quiet of her room—  
A lute cased, that flattered all the day;  
She touched it, and loved its merry trill—  
A song of joyous welcome to the May.

"At last," she said, "thou long-sought one, at last!"  
Thou fillst the world from brook to sunny sky;  
O Spring, thou thriest blest daughter of the year;  
O thou who comest when the snowdrops die!

And May is here—the month of love and flowers;  
One year ago, a weary year to me,  
I know so well the way we used to take,  
And see the moonlight glitter on the sea.

Heaven knows, I loved him in those happy days  
With all a girl's first love—and not too well;  
But in my inmost heart the secret lay,  
And still I cherish what I could not tell.

I will remember how he bade "good bye,"  
Under the trees beside the glassy river,  
And how he took my hand and drew me near,  
And kissed a fond farewell, as if forever.

And thou, sweet bird, art singing of the skies,  
Thy rills, thy notes, thy song, thy tree,  
And of thy mate upon the breezy hills,  
And days that swiftly flow when thou wast free.

And I, a captive too within these walls,  
Am living o'er again my sunny past,  
And dreaming of olden days of youth and hope,  
Too sweet, too far, too ravishing to last.

O, give me one bright hour from out the past!  
One moment of that vanished golden year;  
O, break these bonds, and make me free once more,  
Twere but a living death, a lifetime here."  
—W. Brown, in *Chambers's Journal*.

**THE GREAT CHANGE.**

The following incident is not of yesterday; but it made too deep an impression on my memory, easily to pass away. A man, whose only recommendation was that he had served Her Majesty the Queen, was persuaded, much against his will, to attend one service, during a season of merciful visitation. Shortly afterwards he called to tell me what God had done for his soul. After giving me the history of his former life, and describing himself as having committed every sin but murder, he went on to say:—

"I was out that awful night, the fifteenth of December, when the hand of God so visibly rested on the congregation, and when so many souls were given to Christ. I cannot tell you what I felt. I have been in all sorts of danger, by land and by sea, but I never found myself a coward till then. My knees smote together, and I trembled, every limb. It seemed to me as if God had written down in letters of fire all the sins I had ever committed, from my youth up, and had set them in order before my eyes. There they were, in all their terrible minuteness. Circumstances which I had forgotten for years came up with all the freshness of yesterday. The mouth of hell seemed to open under the pew in which I sat; and I had no expectation of leaving the place—alive. How I reached home! I cannot tell, for of that I have no recollection. But this I can testify, that day and night the burning thought which racked my brain was—'The wrath to come!' 'The wrath to come!' And yet, amidst it all, it was not the fear of hell that frightened me; it was the thought of having so ill-treated so good a God, and so gracious a Saviour. Last Sunday week, as I was at prayer, it seemed to me as if somebody standing by addressed me by name and said—'You may as well give over praying, for God will never answer your prayers.' I rose and said—'No, never! no, never! Now that I've once learnt to pray, I'll never give over praying, if I die upon my knees.' Still, all was dark, and I could see no hope. Things went on from bad to worse, and I began to fear that my reason would give way. But at length deliverance came. Last Thursday evening, as I was reading about cutting off a right hand and plucking out a right eye, it struck me that there must be something which held my soul back from God; and so I entreated him to show me what it was, and to dispose my mind to any service or any sacrifice he might require, even to the cutting off of a right hand or the plucking out of a right eye; when, all at once, I had such a view of the mercy of God in Christ Jesus that the whole mountain of my guilt melted away like snow in the sunshine, and I arose from my knees with a heart large enough to uphold the whole world and bring it to the feet of Christ." He paused, "Your narrative," said I, "is a very interest-

ing one. I bless God that I have recently heard many such. Now, if you were to give me, in one short sentence, a description of the change you have undergone, what would you say?" He hesitated for a moment or two, and then, with a brightened countenance and flowing tears, he added, "I should say that I have not one hope—that I have not one wish I had a month ago. I am a new man, living in a new world."

Reader! does your experience bear witness to such a change?—a new man, in a new world? Say not that the singularity of the incident precludes the inquiry! Undoubtedly, the circumstances were singular, strikingly singular—and that is the reason why I narrated them—but, not so the fact. Depend upon it, a change as great must be realized by every soul of man that would enter the kingdom of heaven. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." (2 Cor. v. 18.)—*The King's Messenger*.

**COARSE GIRLS.**

They are everywhere. They confront us in the street, at the stations. They whisper in our ears in the concert-hall. They indulge freely in peanuts, and laugh loudly at their own poor jokes in the cars. Even the lecture-room and the church are not wholly free from them. They stare at us in the stores and jostle us on the walks. Apparently their chief amusement consists in ridiculing the mistakes or misfortunes of others. Alas, too, for the slang, used even by well educated girls. In listening to a company at the present day, how puzzled poor Dr. Webster would be to recognize his own English. There are girls who would reprove their brothers for profanity, but who utter expressions nearly as forcible, and suggesting the same spirit. Are not these indications of bad breeding becoming more numerous? Does not the advance of Derby hats and ulsters tend a little to render girls plonder in tone and less modest in demeanor?

Lately I chanced to see a party of girls on their daily ride to a school near Boston. Apparently they belonged to families of competence. They were bright girls, but so lacking in refinement. They forced their conversation upon all the occupants of the car. One, in the questionable hat and ulster, with hands in pockets, walked through the train not omitting the smoking-car, seeking "Frank." We queried whether "Frank" would appreciate so pronounced an attention. It would have been gratifying to hear some allusion to study, some discussion of facts in natural history, new theories in philosophy, or the thousand delightful bits of knowledge one could not fail to acquire in any New England school; but their remarks were wholly foreign to such grand subjects. If bad manners and shocking grammar were confined to girls whose daily struggle is to obtain the necessities of life I should have more charity. There is nothing debasing in measuring off ribbons and laces in the store, in plying the needle in tailor shops or dress-making establishments. There need be no lessening of fine perceptions in the life of the factory operative. It is never honest work that degrades. Still, in the lives of such busy ones there is less time for culture, for books, for all that ought to elevate. With these tired, tired specimens of womanhood I would only have great sympathy. For their more favored sisters, who would quickly resent any insinuation as to their not being ladies, but who are not ladylike, I have censure.

There is something beautiful, fascinating, even to their own sex, in a bright but modest girl, in one who does quietly the duty nearest her, never shrinking from the inevitable, never seeking publicity. Even a bad man respects such a character, and in the presence of pure girlhood restrains his vulgarity and profanity.

If only girls could realize the secret of their power! Seldom to the platform can they look for their greatest influence, or to any public life, but always to the home, where all good manners, all kind thoughts for others, are sure to carry sunshine.

—Mrs. Robbins in *Watchman*.

**INITIALS ON FRUIT.**

Did you ever see a name printed on a growing apple, pear or peach? No? Well, if you wish to have that pleasure, this is the way to obtain it. While the fruit yet hangs green upon the tree, make up your mind which is the biggest and most promising specimen of all. Next, print out from thin, tough paper, the initials of the name of your little brother or sister or chief enemy, with round specks for the dots after the letters, and the letters them-

selves plain and thick. Then paste these letters and dots on that side of the apple which is now turned to the sun, taking care not to loosen the fruit's hold upon its stem. As soon as the apple is ripe, take off the paper cuttings, which, having shut out the reddening rays of the sun, have kept the fruit green just beneath them, so that the name or initials now show plainly. After that, bring the owner of the initials to play near the tree, and say presently, "why, what are those queer marks on that apple tree up there?" You will find this quite a pleasant way to surprise the little ones; and of course you can print a short pet name as easily as initials.

—St. Nicholas.

**WHAT MAKES THE CROSS.**

Dear Lord, my will from thine doth run  
Too oft a different way,  
I cannot say, "Thy will be done,"  
In every darkened day;  
My heart grows chill  
To see thy will  
Turn all earth's gold to gray.

My will is set to gather flowers,  
Thine lighteth them in my hand;  
Mine reaches for life's sunny hours,  
Thine leads through shadow land;  
And all my days  
Go on in ways  
I cannot understand.

Yet more and more this truth doth shine  
From failure and from loss,  
The will that runs transverse to Thine  
Doth thereby make its cross;  
Thine upright will  
Cuts straight and still  
Through pride and dream and dress.

But if in parallel to Thine  
My will doth meekly run,  
All things in heaven and earth are mine,  
My will is crossed by none.  
Thou art in me,  
And I in Thee.  
Thy will—and mine—are done.

—W. L. M. Jay.

**HAPPY NANCY'S SECRET.**

There once lived in an old brown cottage a solitary woman, known everywhere by the name of "Happy Nancy." She had no money, no family, no relatives, and was half blind, quite lame and very crooked.

"Well, Nancy, singing again," would the chance visitor say, as he stopped at her door.

"O, yes, I'm forever at it."

"I wish you'd tell me your secret, Nancy. You are all alone; you work hard; you have nothing very pleasant surrounding you; what is the reason you are happy?"

"Perhaps it's because I haven't got anybody but God," replied the good creature, looking up. "You see rich folks like you depend upon their families and their houses; they've got to think of their business, of their wives and children; and then they're always mighty afraid of trouble ahead; ain't got anything to trouble myself about, you see, because I leave it all to the Lord. I think, 'Well, if he can keep 'this great world in such good order, the sun rolling day after day, and the stars a shining night after night, make my garden things come up the same, season after season, he can sartainly take care of such a poor, simple thing as I am,' and so, you see, I leave it all to the Lord, and the Lord takes care of me."

"Well, but, Nancy, suppose a frost should come after the fruit trees are all in blossom, and your little plants out; suppose—"

"But I don't suppose; I don't want to suppose except that the Lord will do everything right. Now why can't you wait till the suppose comes, as I do, and then make the best of it?"

"Ah, Nancy, it's pretty certain you'll get to heaven, while many of us, with all our worldly wisdom, will have to stay out."

"There you are at it again," said Nancy, shaking her head. "Always looking out for some black cloud. Why if I was you I'd keep the devil at arm's length, instead of taking him right into my heart; he'll do you a desperate sight of mischief."

She was right. We do take the demon of care, of distrust, of melancholy foreboding, of ingratitude, right into our hearts. We canker every pleasure with this gloomy fear of coming ill; we seldom trust that blessings will enter, or hail them when they come. Instead of that, we smother them under the blanket of apprehension, and choke them with our mistrust.

**THE "SPARE CHAMBER."**

What pen can do justice to the sufferings of martyr-agents and travelling ministers in the cold seasons?—The spacious guest-chamber—often the largest room in the house—who cannot picture it, with its well-to-do furniture all squarely set, its curiously ornamented mantle, its prim, unsexed look, and more prominent than all, its large, tall, oiled, hamisopely made up snow bank of a bed?

On winter's night, when the mercury was ten degrees below zero, a clerical agent of the G. E.

F. D. Society, innocently smiling a good-night to his hosts in return for their hearty wishes of "sound slumbers," entered into the spare chamber and shut to the door. Instantly a damp chill creeps over him while the heavy frost on the window-panes set his teeth chattering. Thinking it discreet, under the circumstances, to make the bed his oratory, he hurriedly disrobes and scrambles into it. Alas! Had he only hygienically applied water to his head before plunging into such a bath the shock might have been modified. Think of these icy linen sheets which have gathered dampness in their waiting for some hapless victim! The cold penetrates the very marrow of his bones, till forgetting his prayers in the fear that he shall be transformed into a veritable cake of ice he jumps out of bed. Hastily putting on his garments as a sort of life preserver, he again tries his comfortless couch. But the case has grown no better. There he lies shivering as if in an acute fit, till, in despair he once more quits his dreadful couch. Putting on his overcoat, which, fortunately, he had brought to his room, he sets himself resolutely to his gymnastics. He performs all imaginable and unimaginable antics in his frantic efforts to keep from absolutely freezing. But his teeth still chatter, his flesh still creeps. As the danger becomes momentarily more pressing he opens the door, tiptoes softly down the stairs, seizes in the hall the overcoat of his host and the big shawl of his hostess, and guiltily opens the parlor door. And there, beside the huge black stove, which is not overheated, muffled in overcoat and shawl, he drags out the long, slow hours till the welcome cock-crowing.

This was early in his agency. But he learned some things that night, and, as a result, he purchased some things. One was a woolen cap, and another a large rubber bag. This is henceforward his travelling companion; and this, wherever he may chance to be, he fills with hot water and places in his bed, explaining apologetically that he considers it equal to a small stove.

An agent of another benevolent society writes that in commencing his service he was warned against "cold sleeping-rooms, as likely to prove the greatest obstacle to his success." He says, further, "I know a pretty good share of them all over New England, from the north-eastern boundary to Cape Cod; and I am not alone in my experience. Brethren who go up and down the earth, and students who go out preaching in winter vacations, have compared notes with me; one has rheumatism, another has paralysis, caused by the searching damp and chills of these guest-chambers which the good housekeepers fit up so beautifully, and keep so choice, and take such pride in, and mean to make so hospitable, so attractive; the best room for the best guest."

Were the owners of these hospitable designed spare chambers fully to consider and to comprehend this matter I am sure that the discomforts and the dangers which have been so frequent, and which, without doubt, are the result of inexperience or inconsideration, would become henceforth a thing of the past.

—Meta Lander, in *Christian Union*.

**THE USES OF PAIN.**

The existence of pain of any sort is objected to as inconsistent with the divine benevolence. No thoughtful person will venture to affirm that the mystery of physical pain can be entirely cleared up; but it can certainly be lessened. On the other hand, no one has a right to declare it the outcome of malevolence, unless he has a complete knowledge of the system of things. Pain in general has a double function. It appears either as a warning, or as the consequence of transgressing some condition of existence. As a warning, its function is plainly beneficent, and as an incentive to development, things being as they are, it is plainly necessary. There is no assignable way of preserving organisms from speedy destruction without making them subject to possible pain; again, if pain did not exist in possibility, it is impossible to see what security we should have for either physical or mental development. Even the animal world would lose itself in a mollusk flabbiness, as devoid of meaning as it would be of beauty. To this the pessimist will reply, that God should have made things perfect from the start. Mind and body should both have been complete, and the dangers and risks of development should have been avoided. He is willing to allow that, as things are, pain and privation have in general a beneficent function. Ex-

ercise, resistance, struggle, and the spurs and finger-posts of pain, are all necessary for the development of such beings as do actually exist. But why are these things as they are? Why does not another kind of beings exist? Above all, why does not God interfere to prevent all ill, when he might just as well do it as not? In considering the case of man, we deal first with the natural evil to which he is subject.

The human soul, as it exists, can be made perfect only through struggle and suffering. Nowhere else have these elements so beneficent an office as in the case of man. The higher manifestations of character spring almost entirely from the soil of sorrow. If we should strike out from human history the heroic and saintly characters which have been born from suffering, all that is noble and reverend in it would depart. If we should strike from literature all to which sorrow has given birth, its inspiration would perish forever. Even the presence of death has brought a solemn tenderness and dignity into human affection, which had otherwise been impossible. Virtue, too, acquires its sturdiness only from resisted temptations; and even mind itself grows only through obstacle and resistance.

There is a distinct demand in human nature for self-development; and hence no one has a title of the enjoyment in things or thoughts inherited which he has in things or thoughts produced by himself. A nature which furnished no obstacle to man, but spontaneously supplied all his wants, would not only be paralyzing, it would be intolerable. We want something to conquer and subdue; and in such conquest we win vastly more delight than from any amount of inactive gratification. No true man wants to have good showered upon him; he wants only a fair chance to win good for himself. The beggar is willing to live on charity, but the man insists upon earning his bread. Even in the case of the lower and constitutional goods the mind is dissatisfied unless it has a share in its production. In the case of the higher goods of character, the mind will not recognize them as goods at all unless they are its own product. And whatever of hardship may be necessary for the development of good character the soul cheerfully accepts as the condition of its chiefest blessing.

—Prof. B. P. Bowne.

**THE JOY OF THE HELPFUL MAN.**

I met, the other day, a physician in very large practice—one of those men who live in the joy of leaving those happy for whom he has been caring. He happened to say that he had before him that night a long ride across the country which he knew to be desolate, that he might strike a night train after a consultation. "Will it not be splendid?" he said. Well, I was carnal enough to say that I did not think it would be. It would be as dark as Egypt, he would be tired, and he would see and hear nothing. And his answer was an unconscious rebuke: "Oh, they are plowing now, and I shall get the whole smell of the spring." He added, in a moment, "Is it not such fun to have life crowded full?" I went away thanking God for one man more who could find, and was glad to find, the tokens of love; for a man who could ride ten miles, in darkness, and, if he could only smell, could feel, as he rode, that the power which rules the world rules it in perfect love. A few days after called me, unexpectedly, to see Laura Bridgman, who lives yonder at the Perkins institution. She cannot see, she cannot hear, she cannot speak, she cannot taste, she cannot even smell the freshness of the spring. Yet there is the serenity on her plain features which artists try to give their Madonnas, though they fail. There is the eager welcome of this friend and that, to whom the word of love is to be telegraphed through her finger-ends to the palms of her hands. There is no dread of pessimism or discontent, because there, too, life is active for others, duty steady from hour to hour, and life grows from day to day, in its purpose and accomplishment.

—E. E. Hale.

**OUR YOUNG FOLKS.**

**MY PIPES AND TOBACCO.**

"Grandpa," said a little boy one day to a very nice old gentleman, Mr. Winchester, who lived elegantly in one of our large cities, "what does it mean 'my pipes and tobacco?'"

"What, my son?" said his grandpa. "What about pipes and tobacco?"

"Why, grandpa," said little Robbie, "the other day, when you

threw something that you bought for grandpa into her lap, you said, 'Pipes and tobacco,' and it was those beautiful pictures of the angels. And another time, when the expressman brought the—statuary, do you call it, those funny checker-players that I always laugh so at?—you said, 'Here, mother, pipes and tobacco,' and sometimes you go into the garden to enjoy your pipes and tobacco, and you never smoke. What does it mean, grandpa?"

"Come here, my little boy, I am glad to answer the question that I hoped you would ask me some day. And his granddaddy looked lovingly into the face of the little Robbie that God had given to his care. Taking him into his lap, he said:—

"How old are you, my son?"

"Most seven," said Robbie, very seriously.

"When I was no older than you," continued Mr. Winchester, "I wanted to smoke, like my uncle Robert, and mamma said, 'Well, papa, we will let him smoke if he wants to,' so they prepared the pipe for me. At first the smoke would not come as it did for uncle Robert; but by and by it curled out of the pipe in beautiful rings, and I felt very much like a man as they circled around my face. Soon I began to grow sick. All the day I could not play, and when the night came how my head ached; I wished such a thing as tobacco had never been heard of."

The next morning I was better, and mamma said, 'You do not like tobacco, my son?' 'No, mamma,' I replied. 'But,' she said, 'it will not make you sick the next time. Do you remember what I told you the other day about the conscience, that after a few times if we neglected to obey its voice it would leave us? It is very much the case with any evil of the body. It ceases after a little to give such warnings as we can understand. It will not make you sick again, and by and by you can smoke just as Uncle Robert does. Will you not like to try it again?"

"After two or three times, mamma, will it not hurt me?" I asked.

"What did I tell you about the conscience?" she replied. "After it ceased to warn you, did the sin do you any harm?"

"Then I remembered how the heart grew harder and harder and was ready for and enjoyed wicked ways and people." But I asked what harm the smoking would do after it ceased to make me sick, and she told me "that it did sometimes to the heart, how it often made cancers on the lips, and how it affected the breath," and made the whole person offensive to many people, besides being an expensive habit; for with the money that you can buy a great many useful and elegant things.

"Then I asked what God made it for."

"She told me that it was first found in America, and that a famous Englishman, Sir Walter Raleigh, learned to smoke, and taught the habit to his countrymen, but that she supposed God made it for medicine." Do you know the man that works at Squire Devol's?" said his grandpa.

"Yes, sir; you mean the one they call Sam," said Robbie.

"Well," said Mr. Winchester, "Sam and I were boys together. He bought pipes and tobacco, I books and pencils. As we grew up he put his money more and more into such things, while I spent mine for what would benefit me or some one else. Which man would you rather be like, Sam with his stooping, shiftless gait and poor living, or your grandpa, with your good grandpa, and pleasant home, with its pictures and statuary and music?"

"Oh! you, grandpa, and grandpa, and everything." And he threw his arms around Mr. Winchester's neck, kissing him all over his face.

"You, you?"

"And you will not use tobacco?"

"No, no, I will not learn to smoke at all."

"Not if the boys call you a white-faced baby and tied to your grand-mother's apron-strings?"

"No, no!" said little Robbie. "I can say to myself, as grandpa taught me the other day: 'Our Father, who art in heaven, lead me not into temptation, but deliver me from all evil.'"

"Now, my dear little children, the writer of this story knows just such a nice old gentleman, who uses tobacco in no other way than to buy beautiful things with it, or rather with the money that might be spent for it; and she hopes his example may be followed by every little boy that hears about him, and that all the little girls will make this story one of their every-day tales, until it is known all over the land.

—*Youth's Banner*.

**SUNDAY**

**THE TABERNACLE.**

The Tabernacle is the tabernacle of the people, no doubt it is up, yet it has no expression of God, and the Passover is the first month. The first month of the year is the month of the Israelites' construction of the tabernacle. The tabernacle was a structure of fine gold, silver, and brass, and was covered with precious stones and spices. It was a symbol of God's presence with His people.

The ark—The ark was a chest of gold and silver, and was covered with precious stones and spices. It was a symbol of God's presence with His people. It was the ark of the covenant, and it was the ark of the law. It was the ark of the promise, and it was the ark of the truth.

The altar—The altar was a table of gold and silver, and was covered with precious stones and spices. It was a symbol of God's presence with His people. It was the altar of incense, and it was the altar of sacrifice. It was the altar of prayer, and it was the altar of praise.

The laver—The laver was a basin of gold and silver, and was covered with precious stones and spices. It was a symbol of God's presence with His people. It was the laver of purification, and it was the laver of cleansing. It was the laver of holiness, and it was the laver of righteousness.

The court—The court was a square of gold and silver, and was covered with precious stones and spices. It was a symbol of God's presence with His people. It was the court of the people, and it was the court of the priests. It was the court of the faithful, and it was the court of the righteous.

(1) The tabernacle was a symbol of God's presence with His people. It was a symbol of His love, and it was a symbol of His mercy. It was a symbol of His grace, and it was a symbol of His truth.

The tabernacle was a symbol of God's presence with His people. It was a symbol of His love, and it was a symbol of His mercy. It was a symbol of His grace, and it was a symbol of His truth.

In this story, the tabernacle is a symbol of God's presence with His people. It is a symbol of His love, and it is a symbol of His mercy. It is a symbol of His grace, and it is a symbol of His truth.

**SUNDAY SCHOOL LESSON.**  
**OCTOBER 9.**

**THE TABERNACLE.—Exod. 40: 1-16.**

The Lord said—Though the work of the tabernacle was finished, and the people, no doubt, very desirous to set it up, yet Moses will not do it till he has express orders. It is good to see God going before us in every step. *Ps. 37: 23.* On the first day of the first month, that is, on the first day of the month Nisan, one year, wanting fourteen days, after the departure of the Israelites from Egypt. The construction of the tabernacle and its furniture would thus appear to have occupied something less than half a year. The tabernacle was to consist of curtains of fine linen woven with colored figures of cherubim, and a structure of boards, which was to contain the Holy Place and the Most Holy Place. The tent was to be a true tent of goat-hair cloth, to contain and shelter the tabernacle; the covering was to be of red ram's skins and tachash skins (translated badger's skins), and was spread over the goat's hair tent as an additional protection against the weather.

The ark—The object itself was properly a chest or coffer of shittim wood overlaid with gold, in which was deposited the tables of the ten commandments, together with Aaron's rod that budded, and the golden pot of preserved manna. This chest seems to be of the dimensions of three feet nine inches in length, by two feet three inches in breadth and depth, according to the common cubit of eighteen inches. The ark had at the top a lid or cover of solid gold; for such was what the text calls the "mercy-seat," and which the Septuagint renders the propitiatory, by which name it is mentioned by Paul in *Heb. 9: 4*, and which was probably so called because, on the great day of the atonement, the blood of the expiatory sacrifice was sprinkled on or before it. Upon the two ends of this lid, and of the same material with it, that is, solid gold, were placed two figures of cherubim, which looked toward each other, and whose outstretched wings, meeting over the center of the ark, overshadowed it completely. It was here that the Shekinah, or divine presence, more immediately rested, and both in the tabernacle and temple was indicated by a cloud, from the midst of which responses were delivered in an audible voice whenever the Lord was consulted in behalf of the people.

The table—The table of shew-bread was on the north side of the Holy Place. *Exod. 26: 35.* On it were placed twelve loaves of bread in two rows or piles, and on each row frankincense was put. The bread was changed every Sabbath. *Lev. 24: 5-8.* There were also golden vessels of various kinds (*Exod. 25: 29*), probably for the bread, frankincense and wine. The candlestick—It consisted of a base or shaft with seven branches, three on each side and one in the middle. These branches were all parallel to one another, and were worked out in bowls, knobs (knops) and flowers, placed alternately. On the extremity of each branch was a golden lamp, whose light was supplied by pure olive oil prepared in a peculiar way.

The altar of gold—This was made of acacia wood covered with gold. Its position was in the west end of the holy place, near the veil which concealed the most holy place. *Exod. 40: 26.* It was thus immediately in front of the Ark of the Covenant, though separated from it by the veil. The perfume and smoke of the burning incense ascend, a beautiful type of the prayers and supplications of the saints; and the altar, its censers and its implements are all a type of our Redeemer as the intercessor and advocate of his people before the divine throne. "We have an advocate with the Father, even Jesus Christ the righteous."

The laver—This was made out of the "brazen mirrors" of the women (*Exod. 38: 8*), and was used for the ablutions of the priests.

The court—This outer court, which inclosed the tabernacle, was one hundred cubits long and fifty cubits wide. It was surrounded by a canvas wall five cubits high. The sides and ends, excepting the entrance, were made of fine linen curtains, which were hung on fillets, or, more properly, rods made of silver.

(1) The solemn consecration.—Before the anointing, the altar, etc., mere human productions; evidences of human taste and skill and enterprise. (2) After the anointing, the tabernacle and contents pass out of the hands of men into exclusive service of God. It is now not only the tent of the congregation, but the house of the Lord.

The free-will offerings availed. They were enough and more than enough. The men and women endowed for work did their work and did it well. The tabernacle and its equipment was ready. When and how shall it be set up? Again God emphasizes the sacred year of his people, that new era of the new nation's history. New Year's day is the day of setting up the tabernacle; a day for reviews—reviews of the year's experience since the new era began, they then captives in bitter bondage. A day for outlooks—outlooks toward the better, the promised land, and toward the richer experiences there awaiting them. Such festival days are landmarks in the heavenward march.

In this artificial life of ours it is not often we see a human face with all the heart's agony in it, uncontrolled by self-consciousness; when we do see it, it startles us as if we had suddenly waked into the real world, of which this every-day one is but a puppet-show copy.—*George Elliot.*

**HAVE YOU STARTED THE IVY?**

The plant of all plants for the house is the ivy. If one has a piece, a bit only six inches long, with time and patience all the rest will follow. This piece may be had of a friend, or any nurseryman or florist will send a small rooted plant or some cuttings by mail for a small sum. If the plant has roots, plant it in a pot in good soil. If it has no roots, do the same, and it will soon make roots, for it is one of the easiest of all things to grow from cuttings. Slow growth at first, if given larger pots as the roots require, it will in time run to be trained over the window frame, up the corner of the room and along the cornice, over picture frames and everywhere, and make a drapery so beautiful that no one will ever think of the pattern of the wall paper. One of the finest displays of ivy we ever saw was in a very old Dutch house, one built in the early days of New York State; the parlor had all the beams exposed, and these beams and the heavy window frames were all draped with a profusion of ivy. Any one, with a very small outlay and time, can produce equally fine effects. Ivy out of doors will bear quite a severe freezing, but in the house, if in a state of growth, it must not be allowed to freeze. If the soil is kept moist, and to remove the dust, the foliage is gone over occasionally with a damp sponge or cloth, a plant a foot high will be a thing of beauty, one 20 feet high, or long, will be a wonder of grace and cheerfulness.—*Am. Agriculturist for Oct.*

**RASPBERRY CULTURE.**

It is a source of constant regret with farmers that small fruits require so much care and attention, and that, too, in the season when they are hardest at work at something else. Field work must be done at all events, and so the "berry patch" struggles on single-handed with weeds and grass till it submits to the inevitable award. Some years ago, coming into possession of a patch of sack-rop raspberries that had received the usual shiftless culture, I treated them in the following way.—After carefully plowing and hoeing them, I covered the ground with a heavy layer of straw manure, and the work was done, not only for that year, but for the two years following, only renewing the mulch each spring. Only a few straggling Canada thistles will ever grow through such a mulch; the soil is always rich and moist, and the berries can ask no better treatment. Since that time I have tried the same plan without removing the sod, and find that the result is quite as satisfactory. Late as it is in the season now, any raspberry plot can be reclaimed by a liberal application from the horse manure pile.

**USEFUL HINTS.**

Only letters to unmarried ladies and widows are addressed with their baptismal name.

Pencil marks can be rendered indelible by dipping the paper in skim-milk and ironing on the wrong side after drying.

Mr. Joseph Harris says that we can make our lands poor by growing clover and selling it, or we can make them rich by growing clover and feeding it out on the farm.

Dr. A. Purdy in his address on alcoholism at Silver Lake camp meeting, New York, said that out of 3000 cases of typhoid fever which he had treated he had never used a drop of alcohol, and had not lost a single case.

Eggs are to be packed with the small end downward, because in that position the yolk is suspended exactly in the centre and does not touch the shell. When it touches the shell and the air reaches it, decay instantly begins.

Most experienced gardeners condemn the practice of planting celery in trenches: It should be planted in rows four feet apart, and six inches apart in row. If the transplanting cannot be done in cloudy weather it is better to do it after sunset, using great care to press the earth closely round the plants. Use water freely.

A prominent miller of this country informs us that he was approached during the week by the agent of a large commission house, and solicited to purchase a potash made of terra-cotta, also a potash salt, and other cheap ingredients, now being extensively used by the leading millers of the country for the adulteration of flour.—*Monticello (Iowa) Express.*

The time for taking in flower plants will soon be at hand, and everything about the greenhouse should be in readiness. A good supply of soil and pots should be on hand. It is better to bring in plants early than late, have them injured by being left outdoors too long. Plants that are to flower during the winter should be early potted and set in a cool place for a time. Plants may now be placed in hanging baskets and hung outdoors until the weather gets too cool for them.

In the London *Medical Times* for November is the following paragraph: "Dr. Heath of Newcastle has been the last to raise his voice against tea. But it has long been a fact familiar to us that tea is a most fruitful source of dyspepsia. Among the vast number of poor women who frequent the patient rooms of our London hospitals, we should not be far wrong in saying that two thirds are suffering from dyspepsia. This dyspepsia almost invariably arises from two causes—the want of proper food, and the abuse of articles like tea, which stay the craving for food, but which aggravate the consequent conditions of the digestion."

**INFORMATION.**

A SLIGHT COUGH that we are so apt to consider a mere annoyance and treat with corresponding neglect, too often proves to be the seed sown for an inevitable harvest—CONSUMPTION. Immediate and thorough treatment is our only safeguard. A teaspoonful of *Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime* given whenever the Cough is troublesome, will afford immediate relief, and if persevered in will effect a cure even in the most obstinate cases. Prepared solely by J. H. Robinson, Pharmaceutical Chemist, St. John, N. B.; and for sale by Druggists and General Dealers. Price \$1.00 per bottle, six for \$5.00. sept2-1m

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of **MRS. WINSLOW'S SOOTHING SYRUP.** It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the best and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. jan 28-1y

**REST AND COMFORT FOR THE SUFFERING.**

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Blixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. jan 28-1y

AFTER AN ATTACK OF FEVER, Measles, Diphtheria, or any wasting disease, HANINGTON'S QUININE WINE and IRON is the best medicine to take. It gives lasting strength.

DIARRHŒA IN CHILDREN is often attended with most serious results. HANINGTON'S Blackberry Cordial gives relief at once and cannot harm the youngest infant. Price 25 cents.

IF YOU HAVE TO WORK EARLY AND LATE, and get little or no exercise, take HANINGTON'S QUININE WINE and IRON to give you strength. sept2-1m

NEURALGIA.—Mrs. Warren Stanley-Mispec, N. B., says,—I had long suffered with a distressing form of Neuralgia, for which I tried a great many medicines, but found none to do me good until I used **GRAHAM'S PAIN ERADICATOR** and **CONSTITUTIONAL REMEDY** and have been cured by less than a bottle of each. We have used the Pain Eradicator for Coughs, Colds and other forms of pain, and find it to excel any medicine we have ever used. Sept. 23. 2in.

A FACT WORTH KNOWING.—With ordinary good grooming, and the occasional use of **HARVELL'S CONDITION POWDERS**, any horse, no matter what the condition of his health or physique can be so restored in every relation as to make him an almost new animal. They are sold everywhere.

The man who heeds not the warning of pain or suffering, which always precedes maladies, often becomes, through indolence, the victim of incurable disease. Lassitude, Weariness, Sadness, Aching of the Limbs indicate nervous derangement, the forerunner of many an organic and functional disease. The early employment of **Fellows' Hypophosphites** will effectually ward off such maladies.

We can rough for it that **Hall's Hair Renewer** restores gray hair to its youthful color, prevents baldness, makes the hair soft and glossy, does not stain the skin, and is altogether the best known remedy for all hair and scalp diseases. We therefore take great pleasure in recommending **Hall's Hair Renewer** to our readers.

DISEASED LUNGS.—From J. A. ABERCROMBIE, of Brantford, Ont. Gentlemen: It gives me much pleasure to bear witness to a cure effected by **DR. WISTAR'S BALM OF WILD CHERRY.** My wife having been afflicted for a number of years with diseased lungs, I was prompted to try **WISTAR'S BALM.** I did so, and to utmost satisfaction, for it effected a permanent cure in her for which I heartily recommend it to the public at large as a true and most reliable cure for diseases of the lungs. In conclusion I beg to ask you to accept my thanks, also my hearty wishes for your success with your valuable remedy, believing it to be the only medicine adapted to such cases. 50 cents and \$1 a bottle. Sold by dealers generally.

FOR CHOLERA, CHOLERA MORBUS, AND CHOLERA INFANTUM, as well as all summer Complaints, of a similar nature, **Fellows' Pain Killer**, acts with wonderful rapidity, and Never Fails when taken at the commencement of an attack, and often cures after every other remedy has failed.

**ALWAYS SUCCESSFUL!**

**FELLOWS' Dyspepsia BITTERS**

Are always successful when used to Cure  
INDIGESTION,  
JAUNDICE,  
BAD BREATH,  
SICK HEADACHE,  
BILIOUS COMPLAINT,  
COSTIVENESS,  
HEARTBURN,  
And all Diseases arising from Bad Digestion.  
PRICE 25 CENTS.  
Every Bottle bears the name of FELLOWS & Co.

**PEARL WHITE TEETH**

THE admiration of the world, EXAMELLEINE is the beauty or the utility of a beautiful set of white teeth. With no other charm the possessor may well feel proud. EXAMELLEINE is unequalled for cleaning, preserving, and beautifying the teeth, giving them a pearl-like whiteness, and hardening the gum. EXAMELLEINE removes all tartar, hardens the enamel, arrests decay, and imparts to the breath at all times a most delightful fragrance.  
PRICE 50 CENTS.  
For sale by all first-class Druggists.

**SPECIAL CAUTION**

OWING to the marked success of **Fellows' Dyspepsia Bitters**, the only acknowledged cure for Indigestion, Jaundice, Bilious Complaint, Bad Breath, Costiveness, Sick Headache, Waterbrash, Loss of Appetite, etc., base imitations are being placed in the market. The genuine **Dyspepsia Bitters** have the name **Fellows and Co.** on the Bottle. When you ask for **Dyspepsia Bitters**, see that you get the genuine article.  
PRICE 25 CENTS.

**Summer Complaints**

**FELLOWS' SPEEDY RELIEF** only requires minutes not hours, to relieve pain and cure acute diseases. It is the best remedy known for summer complaints. It never fails to relieve pain with one thorough application. No matter how violent or excruciating the pain from which you suffer, **Fellows' Speedy Relief** will afford instant ease. Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Sore Throat, Difficult Breathing, Hysteria, Croup, Diphtheria, Rheumatism, Cold Chills, Ague Chills, Chills, Frontitis, Bruises, Summer Complaints, Coughs, Colds, Sprains, Pains in the Chest, Back or Limbs are instantly relieved. Travellers should always carry a bottle of **Fellows' Speedy Relief** with them. A few drops in water will prevent sickness or pain from change of water. Miners and Lumbermen should always be provided with it. It is the true relief and is the only remedial agent in vogue that will instantly stop pain.  
PRICE 25 CENTS.

**Purify the Blood**

**GOLDEN ELIXIR**

**The Great Blood Purifier.**

For Cleansing and Clearing the Blood from all Impurities cannot be too highly recommended. For Scrofula, Scurvy, Skin Diseases, and Sores of all kinds, it is a never failing remedy and permanent cure. It cures Blackheads or Pimples on the Face; cures Cancerous Ulcers; cures Blood and Skin Diseases; clears the Blood from all Impure matter, from whatever cause arising.  
As this medicine is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the proprietors solicit sufferers to give it a trial to test its value.

**GOLDEN ELIXIR.**

IMPORTANT ADVICE TO ALL.—Cleanse the Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions and Sores.  
Keep your blood pure and the health of the system will follow.

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THE GREAT BLOOD PURIFIER  
IS SOLD BY ALL  
DRUGGISTS & GENERAL DEALERS  
PRICE ONE DOLLAR.

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**STEAM AND HOT WATER ENGINEERS,**  
Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery.  
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Public Buildings, Residences and Factories supplied with **Warming Apparatus and Plumbing Fixtures,** With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.  
SOLE AGENTS FOR THE SALE AND APPLICATION OF **WARREN'S FELT ROOFING** And Roofing Materials in and for the Province of Nova Scotia.  
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**1881 - FALL - 1881**

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**WHOLESALE**  
25 Duke Street, - - - - Halifax, N. S.  
OUR IMPORTATIONS FOR THE PRESENT SEASON ARE NOW COMPLETE, AND WE OFFER TO THE TRADE THE CONTENTS OF OVER **700 CASES AND BALES** **STAPLE & FANCY DRY GOODS**  
Purchased principally from Manufacturers direct in FRANCE, GREAT BRITAIN, UNITED STATES AND CANADA.

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DEPOSITORY FOR **RELIGIOUS & GENERAL LITERATURE**  
Always on hand, a large assortment of **POCKET AND FAMILY BIBLES,** Prayer Books and Church Services, **SABBATH SCHOOL REQUISITES, &c., &c.**  
**The New Methodist Hymn Book,** IN ALL SIZES AND BINDINGS.  
**SCHOOL BOOKS & STATIONERY** **WHOLESALE AND RETAIL.**  
A Liberal Discount will be given to Ministers of all Denominations, School Teachers, Sunday School Superintendents and Teachers.

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SPECIAL AGENCY FOR THE **"STANDARD SERIES" OF CHEAP BOOKS,** AND **COMPANION TO THE REVISED NEW TESTAMENT.**  
We hope all our friends and patrons from the country visiting Halifax during the Exhibition will favor us with a call at our NEW STAND.  
We are confident that a personal inspection of our STOCK OF BOOKS and STATIONERY will prove advantageous to all purchasers whether WHOLESALE OR RETAIL.  
A LOT OF **BOUND ANNUALS** SUCH AS THE **BRITISH WORKMAN, BRITISH WORKWOMAN, BAND OF HOPE, EVERY BOYS ANNUAL, LITTLE WIDE AWAKE, INFANTS MAGAZINE,** Affording excellent Family Reading will be sold during the Exhibition at greatly reduced prices.  
S. F. HUESTIS, 141 Granville Street, Halifax, N. S.

THE WESLEYAN

FRIDAY, SEPTEMBER 30, 1882.

THE LATE CONFERENCE.

The last mail places us in possession of an amount of news respecting the late Conference which for editorial purposes is simply embarrassing. We content ourselves with the publication of the racy letters of a ministerial delegate, and an extract or two from the careful reports which the Methodist Recorder, with marked promptness, is giving to the public. That the late gathering has been proved to be a great success is admitted readily, we believe, by those who were at one time disposed to question the wisdom of its promoters. They have found that by the "grace and the moulding" of the Divine Spirit, Methodism has produced in its adherents a wonderful unity of spiritual life. All who bear our common name, speak one language. Doctrine, fellowship and experience, are expressed in terms and tones which are familiar to all.

An interest such as, years ago, Edward Fraser, once of Bermuda, awakened in England, has been felt in the able delegation from the African Methodist Churches, which forms a contingent of thirty representatives. "Many of them," remarks the Recorder, "might make their mark in any Church, some are men of remarkable tact and dignity, several are natural orators of no mean order." One of the number—Bishop Payne—presided over the Conference on the 17th instant, and a number of others have occupied metropolitan pulpits and taken a full share of work and pleasure in the public and social gatherings connected with the Conference. Any distinction, if distinction there has been, has been in their favor.

An interesting debate followed the reading of a paper on the "Itinerary," by Mr. Antiff of the Primitive Methodist Church, who, in urging modification, declared that the system did well for the country, but was not adapted in its present form for the city. In this view he was sustained by William Arthur, who asserted that Methodism had done less for London than for any other four millions of the English-speaking population of the globe. "We need," he said, "to look very carefully at the condensed labor which alone can reach condensed populations." The Watchman, the most conservative of English Methodist journals, remarks: "Mr. Arthur's brief address on the subject was at once weighty and significant. When such a man as he hints that we must consider the relation of the Itinerary to the dense masses cooped up in our large towns; draws so sharp a distinction between concentrated and scattered populations; and throws out the remotest hint of the kind just quoted, we seem to hear a suggestion that may lead to modification."

English representatives had to receive some plain teaching from American and Canadian delegates on the subject of temperance, to the importance of which our fathers and brethren across the sea have not all yet waked up. Our own Dr. Sutherland uttered some remarks in his usual forcible manner, for which we hope to find room elsewhere. In England, if possible, more than at home plain words need to be uttered, and blows driven straight out from the shoulder against a monster evil with which ministers of the Gospel should have nothing to do but in the way of an eternal quarrel. How can they ever forget that stinging rebuke of a foreigner—"It is well that you English are a drunken nation; but for that you would be masters of the world."

But we are forgetting our purpose not to forestall our kind correspondent. Let us dismiss the theme by expressing our two-fold satisfaction—satisfaction that English Methodists have thrown their doubts to the winds, and recognized in the Conference just closed "an occasion from which a great evangelistic impulse will be given not only to all Methodists, but to all evangelical Churches whatever;" and satisfaction at the impression made upon Englishmen in general. In view of this we hope for a degree of self-assertion on the part of our English brethren which in the past they have failed to show. Traditions, as the Methodist wisely remarks, have too often become trammels. The admissions of the public journals, of all shades of opinion, must tend to increase backbone. With this and the supply of the far more important blessing, the baptism of the Holy Spirit which always follows true consecration, the outlook will be such as never before has cheered the friends of Methodism in England and elsewhere.

The next meeting of the Conference is to be held in America in 1887.

THE WORLD-WIDE TOPIC.

On Monday last the closing scene in a sad historical event was witnessed. A few eyes only gazed on it in fact, but millions were mourners in spirit. The flags which at its end rose to the head of the flag staff, or fell to the earth, the religious services which were held far beyond the proclaimed districts of the nation most immediately concerned, only lent emphasis to a feeling of sympathy which was world-wide in its extent. From across the ocean, England's Queen caused a floral wreath to be placed upon the deceased American ruler's coffin, from all parts of Europe came messages of condolence and regard, and even the very antipodes made their voices heard in tones of sympathy.

But as that dishonored name of Guiteau meets our eye we are reminded that the last sad scene in this historical drama is not yet enacted. One wishes that it had been. To turn from that couch of suffering and final death over which nations have bowed, with wife and attendants, to lose sight of that sorrow which has cemented nations in its experience, and gaze into that gloomy cell where an assassin crouches and moans and prays, is a change from which one shrinks. We have no thought in common with that spirit of low revenge which seeks gratification in personal vengeance, nor with those papers that express admiration of the guard who made himself an assassin in his attempt at the prisoner's destruction. None should say that the latter must die, until the law, with calm, careful, solemn investigation shall declare him deserving of death. Then sentence of death upon him should involve sentence of death upon the system which developed him; a scaffold for his execution should be a scaffold upon which a world should look as the death place of a national custom of which he was only an incarnation. If the system perishes not with the man the great American Republic will greatly demean itself in touching him with the fingers of the hangman. A Western paper very justly remarks that "the assassin's shot was only the final expression of the slander, wrath, prejudice and devilish intolerance that has found less tragic, but perhaps just as baneful, expression in newspaper articles and in stump speeches in all sections and from both parties for nearly a score of years. The spirit that seeks to ruin a political opponent by malignant slander is of the same origin and quality as the spirit that seeks his death by shot or steel. The unscrupulous and bitter spirit of our politics had become a national sin and the nation is punished in the shooting down of one of the best rulers Providence ever gave us."

The world has only yet reaped half its benefit, only half learned the lesson which Providence desires it to learn. In its admiration of the martyr President it has learned the beauty of goodness and the blessedness of a Christian home life, and in looking upon a fine picture it has become better, but it has yet to learn, as it watches the closing career of the repulsive assassin, that national safety can only be based upon national morality, and national morality upon true Christian principles. Heavy as is the cost, President Garfield will not have died in vain, if in the place of that degrading rule—"to the victors belong the spoils," the nation shall institute such a civil service system as he aimed to introduce, and Guiteau's name may at some far distant period lose some degree of its infamy when men remember that he was only an incarnation of a vile system, who taught the world by an illustration of a terrible kind that in the realm of politics there lay a brighter and nobler path, that personal aims and self aggrandizement had hidden from the perception of men.

OUR DUTY.

The principles upon which, as a Connection, we maintain our educational institutions are not of recent adoption. They are not local in their origin, nor temporary in their character. Just as we hold that the Head of the Church has called His followers to proclaim the gospel to every human being, so we believe that He has called His Church to care for the young, and to afford them the best preparation possible for the active duties of life. Hence the work of the Sabbath-school, of the Bible-class and of the college lie on the same foundation. In the prosecution of this work we are not of the number who say yea and nay. We dare not vacillate; we cannot turn back. But it is not enough to define our position, or to remain at it—we must go forward. Our educational institutions, as in some sense the mainpring of our agencies in this direction, are to live, and therefore they are to grow. This, then, means thought, prayer, effort, and liberal-

ity. Our present duty is to make up, at the earliest possible opportunity, the Endowment Fund at present required. But this is not all. Measures must be taken to secure the youth of our own congregations as students for our own College. Others are eager to obtain them; and are using such means as are very tempting to needy young men. We hope that the inducements offered to the young men of Methodism to draw them away from their own Institutions of learning will be rejected as promptly as they deserve to be. And we trust the day is not far distant when Scholarships will be so established among ourselves as to help those who really need help to get through with their College course. In the meantime, to prepare the way for this, let the Endowment scheme be completed forthwith.

NOT WORTH COUNTING.

Who can estimate the possibilities which are bound up in the life of the infant to whom men only measure out days? A mother's love scarcely dreamed that Charles Wesley could live, yet what does the world owe to him who, grown to manhood, gave it more than six thousand "hymns and spiritual songs," among them that hymn "Jesus, lover of my soul," which the Holy Church throughout the world will never cease to use, "till the storm of life be past," when ten times ten thousand of the redeemed will treasure it as one of the sweetest memories of the former scene. A circumstance in the earliest history of the late Bishop E. O. Haven, as told in the Christian Advocate, is interesting: "He was born but shortly before the census of 1820 was taken. The enumerator called at his father's house, and the mother gave replies to all the questions, whereupon the Government official started for the door. But she told him there was another member of the family of whom no register had been made. She then brought her baby to him upon a pillow. He looked at the child a moment, turned, and left, saying: 'He won't live; it won't pay to count him.'" Yet the child lived to enter the ministry, fill several of the most prominent offices in the Methodist Church of the United States, and to die as one of its bishops, leaving a highly honorable record. In his later days Bishop Haven "would recount this incident with the greatest delight, and would heartily laugh on saying that the census of 1820 ought to be in the Government publications 9,637,132, not 9,637,131 as it now appears."

EDITORIAL NOTES.

The Methodist speaks of the evident acquaintance of the "American brethren" with the origin and early history of Methodism, and of the "deep and genuine feeling" with which they "turn to the cradle of Methodism. It says: 'They mention with great familiarity the names of men and women who were distinguished in the early stages of the Methodist movement, and they display great interest in all those scenes and places in England which Methodism has made historic and sacred. Evidently they turn to the cradle of Methodism with a deep and genuine feeling. In this respect they furnish an example which is well worthy of imitation. The English Methodists of this generation are in some danger of losing interest in their spiritual ancestry. Our history, our biography, our theology, and our literature in general, are worthy of more attention from our people than they receive. Outside of our own boundaries they are read and studied. Enthusiasm in Methodism has become somewhat traditional. We need now and henceforth to be stimulated by a clear conception of the spirit and the principles which are contained in our own distinctive form of church life.' The same danger threatens Provincial Methodism. The memoirs of Wm. Carvoso and Hester Ann Rogers and others like-minded are too often put on the top shelf, and are too frequently refused by the committees appointed to select Sunday-school libraries."

Movements along the line indicate a waking up on the part of temperance men. We referred to the vote in Hants last week, omitting to state that at Avondale the vote was unanimous in favor of the Act. At Sackville, N. B., fresh efforts are to be made to put the Act in force. In Moncton the ministers are urging more active effort in the same direction. The action of the Charlotte-town authorities, following that of Fredericton, is provoking to "good works" and "love" as well. In November a vote will be taken on the acceptance or rejection of the Act in the County of Pictou, and early in the following month a similar vote will be asked from

the city and County of St. John. Petitions to that effect have just been forwarded to Ottawa. In the meantime the liquor-dealers are wide awake, and have engaged eminent English counsel. As soon as one-half of the two thousand dollars asked for shall have been subscribed, the Committee of the Dominion Temperance Alliance will ask J. McLaren, Esq., of Montreal, to represent them before the Privy Council. Let temperance advocates not grow weary. The expulsion of dramshops is a work not to be accomplished before breakfast. It must be accomplished, for it is a work of the devil which Christ came to destroy. George Eliot has well said: "In God's war Slackness is infamy."

Men engaged in the temperance strife would do well to remember this sentiment.

The phrase—"A world in morning," used by a French paper the other day was well chosen. Not merely in the Republic, where tokens of grief were to be expected, but from all points with which the telegraph wire connects us, unusual marks of esteem have been paid to the murdered President. Is the world growing better? Is the bond of human brotherhood getting stronger? It would seem so. In several Provincial Methodist churches sermons in harmony with the subject uppermost in men's minds were preached. The St. John Daily News publishes a synopsis of a memorial discourse preached by Rev. D. D. Currie, in Centenary Church on Sunday evening, from Gen. 49: 23-24, and regrets that it has not space to publish a "most thoughtful and eloquent sermon" preached by Rev. E. Evans, of Fredericton, to his own congregation, from Psalm 97: 2. In leading English Churches a similar course seems to have been adopted. On Monday afternoon about the hour of the funeral a service was held in St. Andrew's Church, St. John, and the Y. M. C. A. Hall, Halifax. In the former city the closing of shutters and blinds was almost universal, in the latter minute guns were fired from the citadel and flagship.

On the 11th inst., a memorial service was held in the Metropolitan Methodist Church, Toronto, in view of the death of Dr. Lauchlin Taylor. At the close of his sermon, the pastor, the Rev. Dr. Potts, read the following extract from a letter received from Dr. Burwash: "We have no particulars yet, except that he (Dr. Taylor) died of heart disease. When John (his nephew, John Burwash) reached him he was not aware of his danger, and probably was somewhat in stupor. As John began to break the physician's prognosis, he asked, 'Do you think I am dying?' 'Yes. Does the doctor think so?' 'Yes. Then all is right.' He then tried to arrange a little business but his power was gone. This is all we know as yet. When I last saw him we talked very closely of personal religion, and he assured me in very strong terms of his clear consciousness of the favor of God: 'I know that I have the divine favor. I feel it. I cannot be mistaken.'"

The Rev. J. A. Rogers came passenger per Caspian from St. John's on Sunday evening. His venerable father, whose declining health called him thither, does not, at the advanced age of eighty-three, expect to recover strength and sight, but clings to Him who is the strength of the Christian's heart and his portion forever. Mr. Rogers represents the outlook for Methodism in Newfoundland as being most cheering. We announce to-day the dedication of a new church at Willingate. The new church in St. John's—the third in that city—is said to be a very fine building. Business prospects, too, are improving. The Labrador fishery has, we fear, been much below the average, but the shore fishery has been more successful than at any time during the last fifteen years, and great activity in commercial matters is reported from St. John's.

From a brief private note, accompanying the interesting letters on the Ecumenical Conference which appear in our paper to-day, we learn that Rev. A. W. Nicolson was to sail for Halifax direct, per Australia, of the Anchor Line, on the 21st inst. Mr. Nicolson was selected as one of the Committee appointed to prepare an address from the Ecumenical Conference to Methodists throughout the world. In the performance of this duty he found himself associated with Revs. Bishop Peck, Wm. Arthur, and C. C. McKechnie—a brother Scotchman, of the Primitive Methodist Church. Mr. Nicolson will continue a description of the Conference in our columns. He concludes: "This is a grand Conference and to is

accomplish very much, I verily believe, for our common Methodism."

In the course of the discussion on "the Lord's Day" in the late Conference, Bishop McTyeire said that "Methodists, and especially ministers, ought to be very jealous over their own practice in the matter. He said, I saw this notice in the public prints in America, that a certain Ex-President, the example of whose wife has been quoted here most properly and forcibly, when on a journey stopped over the Saturday night, kept the Sabbath, went to church, and resumed the journey on the Monday morning. Sir, that was worth more than a thousand tracts circulated on the Sunday; and, per contra, sometimes an item gets into the papers that men whom we honour and love and pray for take Sunday trains for distant points, when there is no absolute necessity for it. I say that a just and respectful but earnest animadversion and protest becomes the Methodist press when these things occur."

The Dominion Exhibition is bringing crowds into our city. On Monday attempts to get a place for the sole of the foot in our larger hotels were unsuccessful. As we write the sun shines out bright and clear, giving us such weather as previous storms prepare us to prize highly. All looks cheery at present. There can be little doubt that in spite of some unpleasant delays at the beginning this Exhibition will be a success. A special reporter will give in another column some brief notes on the affair. Such displays must give an impulse to every department of trade and commerce, and just now when business everywhere seems to be on the spring, must be of peculiar value.

A monster circus has left our Province, carrying with it, there can be no doubt, thousands of dollars. One of its employees was killed on the way to this city, it is said by comrades, and in his pocket was found an imploring letter from his mother, urging his return from his sinful life. How many Christian men and women—registered at least as such on the Church list—have patronized this miserable affair? How many Sunday-school teachers, with watchful eyes upon them, have taught their scholars an unfortunate lesson?

A telegram from Venice says that the high position, social and ecclesiastical, of Count Henrice Campello, the arch-priest of the Basilica of St. Peter at Rome, who has publicly abjured Romanism and entered the little Methodist church worshipping in the Piazza, has produced an immense sensation in Roman Catholic circles.

Methodist preachers are now telling of Jesus Christ and preaching a free and full salvation in thirty different languages.

Thursday, October 20th, has been named by the Governor General as a day of Thanksgiving throughout the Dominion.

The Secretary of the Guysboro and Cape Breton District announces that a Scholarship of \$25 at Mount Allison has been voted by that District.

THE ECUMENICAL CONFERENCE.

London, itself, is a most perplexing word. To attempt a description of London would be utter folly; and yet your readers would scarcely consider it respectful to the great metropolis if no mention of its ten thousand wonders appeared in this correspondence. I must, however, defer any such writing to a more leisurely period. The Ecumenical Conference may be said to have opened on Tuesday morning, at a breakfast prepared in Exeter Hall, by the Religious Tract Society. There were, perhaps, 300 of the 400 delegates present by invitation. This was one of the celebrated London breakfasts where business is really meant. It was chiefly advantageous to us from a distance as affording an excellent opportunity of hearing such men as Dr. Osborn, William Arthur, Bishop Simpson, Lord Mayor McArthur, Ebenezer Jenkins, Dr. Cook, Hocart, colored bishops and others. They were all on familiar terms with their audience—a really pleasant occasion. There was no attempt at oratory, yet it was easy to trace in these speeches the peculiar forces which have rendered these several names so generally popular.

On Wednesday morning at nine o'clock the Council proper began. City Road Chapel, seating about 1,100, has been renovated so frequently and well that, while it presents appearances as if they were a hundred years ago, it is an airy, cheery chapel. The walls are well covered with tablets, preserving in this home of Methodism precious memories of its most distinguished children. A bust of Sir Francis Lycett was added just the day before we opened. At the hour announced for Bishop Simpson's service, Dr. Osborn entered the pulpit, and for forty-five minutes led the con-

gregation through the prayer-book exercises. It was a not unwelcome thing to Canadians, simply because it gave us an idea of what "prayers" in our Methodist Churches means; but it was a somewhat gloomy omen for the service over which Dr. Osborn might have control. It was found, indeed, that this propensity to extend preliminary exercises, so characteristic of certain great men, was met prudently by an arrangement for appointing a new presiding officer for each day of the session.

It was nearly eleven when Bishop Simpson took the pulpit. He is now seventy-two, with much of the stoop which extreme years are wont to bring, and seemingly under disadvantage of limited lung capacity, compared with palmier days. But, as an orator, a thinker, a theologian, he is a marvellous man still. He read his text from John Wesley's Bible—a small, worn, calf-bound, smoke-dried book, but a precious memento at this particular juncture. From John vi. part of 63rd verse, he discoursed on the mysteries of life in every sphere, naturally turning to the history of Methodism as capable of explanation only by the energy of truth. The remarkable simplicity of his language, the grouping of his cardinal ideas, the fidelity with which he carried the leading thought through the entire warp and woof of his sermon, the masterly reasoning of the whole, and the pathos of his peroration, left every one in wonder and adoring gratitude. Much was expected of this sermon. There were representatives from all parts of the globe—from a church which has almost encircled the world, whose message is proclaimed in more than thirty different languages. If Methodism has produced in its grand century of conquest any results of learning, of accomplishment in oratory, of great executive and practical skill, they were surely gathered that hour in City Road. And Bishop Simpson seemed to feel all this. There have been many great occasions in his life; none was greater than this. It is something to say he was quite equal to it. I hope his sermon will be printed and read everywhere in America.

The Reception meeting in the afternoon was disappointing in one way. Dr. Osborn and his preliminary exercises occupied two of the three hours at our command. He seemed to regret that the other hour must be relinquished. In that one hour we heard from Bishop McTyeire, of the M. E. Church, South; Bishop Warren, North, and our own Dr. Douglas. But the architect had spent so much time in building the porch that the main building was cramped and well nigh ruined. Dr. Douglas, especially, was crowded beyond all moderation.

THE LORD MAYOR'S RECEPTION.

What shall I say of this unique affair! Methodism, so little accustomed to conditions of pomp and state, is becomingly modest when such invitations are thrust upon it as that of the Right Hon. Mr. McArthur to the delegates of the Ecumenical Conference. But we went—submitted to the weary process of delivering up over-coats and hats to liveried servants, who knew so little of order that they exhausted the patience of everybody, themselves included; submitted to be announced, received, shaken by the hand, and—assigned to the quiet limbo of forgetfulness, for is it not the end of all public receptions? Yet there was much to be learned. The Lord Mayor, we are sure, intended to edify us all. He passed through the circumstances of that display which distinguishes grand affairs of this kind; went in procession, preceded by the mace and followed by the High Sheriff, and other dignitaries in dress of office; went through the ceremony of robing and disrobing, of sitting enthroned beside the Lady Mayoress; and finally was transformed into a genuine, old-fashioned Methodist, as he gave out a hymn, two lines at a time, spoke words of welcome with great animation, invited speeches and called for prayer. It happened that, ten years ago, last May, I was one of a delegation from the International Convention of the Y. M. C. Association, convened at Washington, U. S., to carry greetings to General Grant, at the White House. An immense company joined us at the gates; wove hands, heard words of welcome, returned the compliment in earnest speeches, and closed with singing and prayer. Another decade brings me to London to see a similar occasion at the Mansion House, London. We were told then that the stately halls of the White House had never witnessed such a reception before, just as we are told now that the Egyptian Hall of the Mansion House in all probability never echoed to such sounds as those of last Wednesday evening. Certainly it never had a Lord Mayor with a Methodist Hymn Book in his hands, leading the devotions of a Methodist gathering. Are we viewing the millennium? There seemed to be a curious, enquiring look in the eyes of the servants in this great centre of English dignity and decorum, as if they were half-startled out of their British propriety, but Mayor McArthur, to lords or lackeys, was his religion's predecessor won the hearts of his servants by giving them a banquet before he left the Mansion House and acknowledging his indebtedness to their faithfulness. Mr. McArthur will do even more than this.

THURSDAY'S SESSION.

It was somewhat pleasing to Western delegates to find the devotions this morning under the direction of Dr. Dewart. While introducing his name, let me mention a few others who may be entertained for by the readers of the Wesleyan. Mr. Churchill is now between seventy and eighty; has indeed reached the period when ripe age is a boast. Yet he is, save a slight stoop and a manifest consequent diminution in physical height, as fresh, buoyant and natural as twenty years ago. Mr. Butcher is but fairly recovered from a most acute ill-

ness; the same whom we knew so well stood together through District meetings for ordination. Dr. Dewart is not as we could desire to gain from the one life must be less sympathy in people.

At this moment Methodist New Orleans, reading a paper of the hand of Methodism. Venerable, he Wesley at an ad. His essay was it Peck, chairman of remorseless inde regulations as to declared his paper five minutes; but not allow a prose but a wholesome but an improvement. I need say nothing paper. It was a tion.

When Dr. Fox the Presidency. Evanston, Illinois, who was to succeed my own mind the ty when the nation announced, to Dr. Cress, after Dr. Cress is a short, keen, great concentration of the energy and ed predecessor in to call for a ten way; but to do this, is to commend own, and dry up your hands! The managed, however, of the resources h that brief limit.

Dr. Gardner, w Montreal General member as repr Church of Canada, fences were deliv gency; but there being called, when our speakers, tho the restraint mu English. Bishop little merit at ing speakers. O comfort to one tho claring that some were much the bet off in the middle."

The brother had sion, notwithstanding the several ap pendent to say that fference are becom me say it with the has been deprec aged. Members saved from it. G prayer. This Co immense informat the world of what is. It is to give a operations. It is branches of the Cl One or two evid

Our colored bre respected. They best residences. all round for so thing to be a colos summit of populat Bishop! These d in expressing ind subject of the Ch is even more patie statements on the disposition to ind means frequent. fference is toleran overlook the pa future.

Dr. Edwards, e ern Advocate, M. istics of Methodi paper. He is a fine brain devel well-informed, he only a master cau will be part of the will astonish the even more succin Dorchester of Be the world.

Next came Ma That name is sur typical English withal most, ve gave a good turn making. What im Methodism been Secretary of the well as Secretary ence, he is in dat ed with work, as shon, called hen Gervase Smith, o mer self. Alas! have fallen out o years! The usu minutes speech great men I hav ed brethren fre speakers like Dr and Dr. Kizz.

Rev. Wm. Arl non an essay o purifying and el Arthur seems bet expected to find a man whom thou their indignatio portrait, and re Fire." His wa significant. The power behind the

Prayer-book ex-... welcome thing... because it gave us... in our Me... but it was a... for the services... might have con-... that this pre-... certain exer-... by an arrange-... presiding of-... session.

At an early period of the opening hour... set apart for devotions this morning... McAlay called attention to the... removal of President Garfield to Long... Branch, and the disposition of the Con-... fessence to join Americans in prayer for... his recovery. For half an hour, con-... sequently, supplication was continued.

At this moment Dr. Cooke, of the... Methodist New Connexion, England, is... reading a paper on "Grateful recogni-... tion of the hand of God in the history... of Methodism." A little man, aged... venerable, he well represents John... Wesley at an advanced period of life.

When Dr. Fowler was removed from... the Presidency of the University in... Evanston, Illinois, it became a question... who was to succeed him. Certainly to... my own mind there was no little curi-... osity when the name of Dr. Ninde was... announced, to deliver the invited ad-... dress, after Dr. Cooke's paper. Dr. N.

Dr. Gardner, whom delegates to the... Montreal General Conference will re-... member as representing the M. E. Church... of Canada, came next. His sen-... tences were delivered with great pun-... gency; but there is a dread of "time"...

Our colored brethren are here greatly... respected. They occupy some of the... best residences. They are in demand... all round for services. It is a great... thing to be a colored preacher here: the... summit of popularity is to be a colored... Bishop! Then there is much boldness...

Dr. Edwards, editor of the *Northwest-... ern Advocate*, M. E. Church, on the sta-... tistics of Methodism, gave an admirable... paper. He is a slight built man, with... fine brain development. Self-reliant,...

Next came Marmaduke C. Osborn... That name is surely familiar enough. A... typical Englishman, ruddy, sturdy,...

Two good sermons were preached on... Sunday last in our largest churches in... this city by the Rev. Ingham Sutcliffe,...

Jerusalem, according to an Italian... journalist, is "on the point of becoming... a station of fashion for the winter sea-... son." Among other signs, the aqueduct...

Rev. Wm. Arthur read, in the after-... noon an essay on "Methodism, a power... purifying and elevating society." Mr. Arthur...

between seventy... reached the... a boast. Yet... a manifest... in physical... and natural... Butcher is but... a most acute ill-

from a man who seems like an expert... firing at every target set up, and making... ball's eyes at every shot. Other no-... ble men come up and shoot. In these... discussions, but very few are so success-... ful uniformly. Dr. Buckley is a very... admirable debater. His first appear-... ance—dark hair, much more youthful...

As to appointments—a grievous ques-... tion in the estimation of the planning... committee. The Secretary found it ne-... cessary to remonstrate on Saturday...

Every pulpit in the city was provided... for in advance—of every branch of Me-... thodism choosing to make application...

Dr. Gardner, whom delegates to the... Montreal General Conference will re-... member as representing the M. E. Church...

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EXHIBITION NOTES.

In attempting a description of the varied... exhibits gracing the Exhibition... Hall, we are somewhat crippled by be-... ing limited in space in this week's issue...

Everybody can find something in their... line. Coal from Glace Bay, Pictou and... other mines, heating apparatus from... Amherst, Londonderry, Windsor and...

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METHODIST ITEMS.

At a tea-meeting at Lower Wood-... stock, in the Canterbury Circuit, \$106.55... were raised to pay off the debt on the... church organ.

The receipts of the Lincoln, (N. B.)... tea-meeting on the 18th inst.—\$140—... were rounded up to \$200 by a donation...

About 300 people were present at... Cardigan on the 20th inst., at the laying... of the corner-stone of the new church.

The Twillingate *Sun* of the 8th inst.,... contains a description of the opening... services of the new church on the north...

The building is not yet finished, but... will serve for purposes of worship... during the winter. It is expected to...

The Methodists of New Glasgow have... purchased Knox church, at the corner... of Temperance and James streets, and...

The Grand Jury has thrown out the... bills for manslaughter against Rankin... and Parish, the captain and the manager...

Two hundred and forty men are now... employed on the St. Stephen Cotton... mill and thirty at the quarries—270 in...

The mammoth workshop at the New... Brunswick Railway Works at Gibson, is... being replaced with all possible...

During the month of August, more... rain in depth fell in New Brunswick... than in any other Province of the Do-

The *Fredericton Reporter* says, "there... appears to have been a determined ef-... fort for several days past to circulate...

A St. John paper says: The con-... gregation of Zion's Church (Baptist),...

will retire from the edifice. The pas-... tor, Rev. W. P. Everett, leaves for the... United States. It is said that this...

Four fishing craft have lately been... lost on the Labrador coast. The *North Star*... of the 10th says: "Al-

Senator Dickey is having the town... clock and bell, presented by him to the... town of Amherst, placed in the tower...

Mr. S. A. Sleep, of Wolfville is man-... ufacturing the new patent evaporating... machine for drying sliced apples, for...

The building for the Windsor cotton... factory is to be 200 feet long by about... 80 wide with an extension at one end.

The vigor with which the Canada... Temperance Act in Fredericton has... lately been enforced, says the *Farmer*,...

The *Monitor* says, that from the 1st... of June until the 20th of September, the... different dealers in Bridgetown...

About 3 o'clock on Saturday afternoon... the sch. "Sunbeam" went on the reef... near Hilyard's wharf, St. John, and the...

Diphtheria continues to rage in several... parts of the Lower Provinces. Recent... death notices in the papers remind one...

Larkins and Baker, the first and... second mates of the "Minnie Burrill,"... charged with shooting John Bateman,...

The little steamer Novelty, which... plies on the Kennebecasis River, ar-... rived at Indiantown one morning last...

Mr. Fawcett, the Postmaster-general... of Great Britain, was made totally... blind when a young man by the burst...

The Afghan war cost the lives of... 99 officers and 1524 men, beside 111... officers and 1252 men wounded.

A train on the Iron Mountain Southern... Railway, Arkansas, was boarded one... night last week by three men who rob-

Mr. Fawcett, the Postmaster-general... of Great Britain, was made totally... blind when a young man by the burst...

A letter from Henry M. Stanley, the... African explorer, dated Congo River, July... 4th, says he has been so seriously...

The *Times*, of New Brunswick, N. J.,... having printed an article disparaging... the late President several hundred...

A sailing vessel has started from Glas-... gow for Australia for the purpose of... bringing back a cargo of fresh beef and...

A number of young men in Charleston, S. C.,... have associated to pay into a com-... mon fund one dollar a month for every...

The *Times* alluding to the Queen's... order relative to Court mourning for... Gen. Garfield, says: "This tribute of...

In several corps of the Russian Army... dogs have been introduced in the place... of men as sentries. The wolf dog...

Several papers have been taken pre-... viously by the English Court in the... death of an American President in...

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MISSIONARY ANNIVERSARIES.

Table with columns: Circuits, Time, and Destination. Lists various missionary activities across different regions like Halifax, Dartmouth, and Kentville.

EDUCATIONAL MEETINGS.

Table with columns: Location, Date, and Details. Lists educational events in Halifax, Dartmouth, and Kentville.

MR. JOHN FAIRLEY.

Between 11 and 12 o'clock yesterday... morning, Mr. John Fairley, who has... been lying ill for several weeks past...

THE ECUMENICAL CONFERENCE.

SPEECH OF REV. GEO. DOUGLAS, D.D.

Mr. President, I greatly fear that the time of the Conference has expired, and I hardly know whether it will not be an infliction upon you if I make any extended observations on this occasion.

Church and out of the world all supernatural religion, we continue to take our stand by Divine communication to the souls of men, and sing, and thank God, experience that.

Yes, Mr. President, millions, I believe some twenty millions, sit this day under the shadow of that vine and fig-tree which the right hand of the ministry of Methodism planted in this consecrated spot.

the steamer bringing the issue of the Japan Mail in which the observation is made brought also a late number of the St James's Gazette containing the following paragraph: "A statement made at the meeting of the Textile Board of Guardians the other day once more shows how desirable it is that some steps should be taken to put a stop decisively to the very objectionable gatherings among the Irish known as 'wakes'."

BREVITIES.

A shot that hits is better than a broadside that misses. Don't disparage your fellow laborer's work. Leave that to the devil who will not neglect it.

J. G. Holland writes as follows in Mrs. Hayes' album: "Women only can make wine drinking unbecomingly, and heal the nation of its curse."

"It's the little bits or things that fret and worry us," says Josh Billings, "We can dodge an elephant, but we can't fly."

"There are two boating associations here," says a Japanese student home, "called Yale and Harvard. When it rains the members read books."

Ralph, who was just seven, ran to his mother exclaiming: "Ma'mma, Eva McCall says, 'I am' instead of 'I is.' She doesn't know much 'bout 'rithmetic, does she?'"

Just as soon as any conviction of truth becomes central and vital, there comes the desire to utter it. Sacrifice is gladness, service is joy, when such an idea becomes a commanding power.

Two Iowa farmers have been at law for a long while over the ownership of some calves that long since became beef. The costs already incurred amount to \$2,300, and the end is not yet.

"What shall I tell people who ask whether you are engaged?" said a young lady at the dinner-table to a somewhat eccentric theological student. "Tell them that you don't know."

The man who doesn't get as mad and run as fast to get his cow out of his neighbor's corn field as he does to get his neighbor's cow out of his own, hasn't got the answer to the golden rule.—Glasgow Times.

"As for me," says Mme. Z. whose husband is a member of the French Senate, "I always do my shopping when the Senate is discussing the Appropriation Bill. Then, you see, my husband is accustomed to such large figures that my bills look small to him."

A Scotch preacher who found his congregation going to sleep one Sunday, before he had fairly begun, suddenly stopped and exclaimed: "Brethren, it's nae fair; gie a mon half a chance. Wait till I get along, and then if I'm nae worth listening to, gang to sleep, but dinna gang before I get commenced. Gie a mon a chance."

A skeptical editor of the Springfield Republican once said to a Baptist minister: "Mr. —, how do you reconcile the teachings of the Bible with the latest conclusions of science?"

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\$5 to \$20 per month. Selling Victoria Books and Bibles, returned in part by National Association, Co., Philadelphia, Pa.

BREACH OF PROMISE.

A recent frequent action for breach of promise of marriage the London Telegraph makes a good suggestion. Lord Coleridge recently took occasion to observe that the possibility of obtaining heavy damages in court constitutes as the law at present stands, practically the only protection of women in certain ranks of life, from the misconduct of men; for it very often happens that a woman gives up honestly and affectionately, the best years of her life to a particular man, putting aside all thoughts of marrying anyone else.

ENTERPRISE.

A St. Louis paper tells of an exhibition of American enterprise not generally known. The committee of Revision of the New Testament arranged that on a certain day the proof-sheets of their labor should be given out in England simultaneously to all publishers, British and American. The English printers would thus have eight or nine days start of the American printers. The Appletons, of New York, however, having selected a corps of workmen sent them across the Atlantic and also all the necessary plant, in so quiet a way that their doings and intentions were not suspected.

WASHINGS AND WAKEN.

The Japanese authorities have a difficult question to face. It is the custom in Kinkein to disinter and wash the skeletons of the dead on the third anniversary of their decease, but Kinkein was decimated by the cholera in 1879, and it is feared that opening the graves of the victims will produce another epidemic. "Yet," says the Japan Mail, "to forbid the thing by edict would have pretty much the same effect as to make waking corpses a criminal act in Ireland." Oddly enough,

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MARRIED

At the Methodist Parsonage, on the 18th inst., by the Rev. Cranwick Jost, M. A., Mr. Donalder Zwickler, to Mrs Elizabeth Gardner.

At the Methodist Parsonage, Upper Kent, on Sept. 29d, by Rev. H. Penna, Mr. George E. Acton, to Martha Morris, both of Perth, Victoria Co.

Sept. 24th, in the Baptist Church, Canada, Kings Co., by the Rev. E. A. Daniel, assisted by the Rev. S. H. Kempton, and Rev. Sydney Walton, Andrew S. McDonald, Esq., and Miss Clara H. Kidston, both of Upper Dyke Village, Cornwallis, N.S.

At Berwick Station, on the 21st inst., by Rev. J. Cassidy, J.udson O. Wilband, of Harvey, Albert Co., N.B., to Miss Mary E. Ray, of Harborneville, Kings Co.

At the Parsonage, Samba, Sept. 11, by Rev. George B. Johnson, Mr. Mark Maryatt, of Pennant, to Miss Elizabeth Wagner, of New Germany.

At Pictou, on the 22nd inst., by the Rev. W. C. Brown, Mr. Robt. A. Logan, of Bridgewater, Lunenburg Co., and Guilelma M., daughter of the late James Kitchen, Esq., of Pictou.

On the 21st inst., at the residence of the bride's father, by the Rev. W. H. Hearts, Isabelle M. Dime, daughter of T. B. Dime, Esq., to Mr. Arthur Rogers.

On the 21st inst., at the residence of the bride's father, St. John, N.B., by Rev. D. D. Currie, John H. Baird, of St. John, to Josephine, youngest daughter of Mr. John Mitchell.

At the German Street Baptist Church, on Wednesday morning, Sept. 21st, by Rev. W. M. Weeks, Charles Albert Pichard, to Emma Johnson, youngest daughter of the late Jarvis W. Hart, both of St. John.

On the 21st inst., at the residence of the bride's mother, Main St., Portland, N.B., by the Rev. Wm Dobson, Mr. Christopher Collins to Miss Margaret McAfee, all of Portland.

On the 22nd inst., by the same, Mr. Alexander Francis, of Peterville, Queens County, to Mrs. Sarah Paul, of St. John.

At Charlottetown, on the 16th inst., at the residence of the bride's parents, by the Rev. H. F. Cowperthwaite, Miss Leah Maud, eldest daughter of Henry Douse, Esq., to Mr. C. P. Fletcher, all of that city.

On Wednesday, 21st inst., by the Rev. J. V. Jost, fath - of the bride, at his residence in Charlottetown, J. Morris Wright, of Bedoules, to Emma S. Jost, the youngest daughter. The Rev. H. F. Cowperthwaite, J. Pascoe and F. Smallwood assisted at the ceremony.

At the Methodist Parsonage, Nashua, N.H., on Aug. 31st, by Rev. John Goldsmith, Mr. John Dennison to Miss Eliza E. Clarkson, both of Stanley.

On the 23rd inst., at Middle Musquodobit, by Rev. J. H. Davis, Mr. John McKeen of Newcastle, N.B., to Miss Bertha Gladwin, of Middle Musquodobit, fourth daughter of William Gladwin, Esq.

On the 22nd inst., at the Methodist Parsonage, by Rev. S. E. Dunn, Mr. Robert Bell, and Miss Emma Taylor, both of Musquodobit.

DIED

At Middleboro, Cumberland, on Sunday, the 18th Sept., Mr. J. C. S. Miller, aged 67 years. "The righteous hath hope in his death."

At Five Islands, Sept. 4th, John Craig, infant son of John and Susan Mills, aged 13 months.

Suddenly on the 19th inst., Mr. Albert Chesley Alcorn, of Hebron, Albert Co., N.B., in the 24th year of his age. The deceased, a nephew of Rev. William Alcorn, of Parraboro, N.S., went to Sussex to consult a physician and died at Mechanics Settlement on his way home. He was a young man of amiable christian principles, kind hearted and generous, greatly beloved in life, and now in his death deeply mourned.

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VOL XXX

THE "W"

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SUBSCRIPTIONS for the Nova Scotia Prince Edward Islands

FROM T Joseph Cook that the rationalists are now at work than the evangel

The "Lancet" surgeons for the field's case in the bulletin should ing but the truth

The Ohio West resented by two six in China, the ally, two in South Mexico.

In France a man active Y. M. has attained to In England, age sideration, the president of the being eighty year

The debts of Archbishop Pur \$4,000,000, and creditors. This m at all, from church pitals and school- be raised.

The following e torian in the Lond late Ecumenical would be diffic which civilization which came at a gious decay, and national life and

What is more church to pray the Conference in tor, and then w comes on to say, "we wanted?" prayer is exce Religious Telescope

The missionary have been carried fever. It is hard he was ordained warned of the has replied, "The gr as stakes for the devoted wife exp The

At the recent Methodist Confer solution was un "That the membe ference regard the ance as of mor success of politic will vote for the men as will vote ence to the cause

So no deputat the Conference Church. A fine lost. Before any meeting of the a greeting will have England and clea God may bless M extensively he u some good people tention and prop not us. "Me had

The suggestion had the Revision in charge shall ta made for the ne and then revise t a good one. So cisms are no dou sentimental; but cere and scholar arrives that the competent to jud unanimous rega prevements, the vise the revision ist.

That the publi perous Western a dangerous spee "Journal of Ed is now excited, the fond delu the world in pub cause it is bendi ze that has ma in war and in s duction of such prodigious am Bu the price of the simple task, and cannot be course of the

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