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HINDOO WORSHIP.
A Tract printed for circulation among
the Hindoos in Trinidad, in their own
language, containing an Epitome of
their Creed, translated on the voyage
to Bermuda at the Editor's request by
Rev. K. J. Grant.

In the matter of worship the sacred
Vedas say that God is the peerless un-
equalled Brahman, who is master of all
beyond all. But in the whole Hindu-
tan there is no puja-sthan for his wor-
ship, neither is he worshipped by any
Hindu, but Hindu people leaving him,
worship deotas and these are 300,000-
000 in number. Amongst these are
Brahma, Vishnu and Mahadar, who are
called the trides (Trio or Trinity).

Ten Incarnations of Vishnu are de-
lineated.
1—The first is called the fish avatar
or incarnation. Vishnu took this form
and appeared to Satyavrata (Noah)
to warn him of the general deluge and
to request him to place the four Vedas
in the boat which he (Vishnu) would
support or preserve.

2—The second incarnation was taken
in the form of a tortoise in order that
he might support the earth on his back.

3—The third incarnation was in the
form of a wild Boar that he might lift
up the earth on his tusk.

4—The fourth incarnation was in the
form of a man lion. The object of this
incarnation was to destroy an impious
prince, Hiranya-Kashipu. One day
when this prince was reproaching his
son for worshipping the gods, the man-
lion came forth from an alabaster pillar
and tore up his body with his nail, then
placed his son upon the throne.

5—The fifth incarnation was in the
form of a dwarf, that he might deceive
Raj-bali. This Raj-bali had received
great power on earth and in heaven.
One day a dwarf came to him (Vishnu
in the form of a dwarf) and asked him
if he would give him as much territory
as he could reach over in three steps.
Raj-bali consented. The dwarf stretch-
ed his steps so far that there was no
place left for Raj-bali but the sovereignty
of Patala, or the infernal regions.

6—The sixth incarnation was taken
in the person of Parsuram. His object
was to destroy the Chattris or second
caste who were become tyrannical. He
is said to have exterminated the men
twenty-one times, the women each time
producing a new race.

7—Vishnu's seventh incarnation was
in the person of Rama-Chandra, who
came to destroy Ravana, King of Sanka
or Ceylon. This Ravana withdrew from
his throne and kingdom and lived an
ascetic life in the jungle. Among other
acts of devotion he is said to have stood
on his head 1,000 years. In recogni-
tion of his services the god Brahma
gave him ten heads, with a promise
that no god, angel or demon should
ever have power over him. Then Rava-
na assumed his sceptre and exercised
most tyrannical sway, killing his sub-
jects and dismaying the gods. To devise
means for his restraint, a council was
called by the chief god Brahma. None
of the inferior gods could propose any
measure to restrain him. Even Brahma
confessed his inability, having given Rava-
na his promise. At this moment
Vishnu, the second person in the trio,
entered, riding upon an eagle, clothed
in garments tipped with gold and a
crown of glory on his head. He saw
anxiety on every countenance. On en-
quiry he was told the cause. Vishnu
meditated. He asked Brahma, "Have
you promised that man might not re-
strain Ravana?" Brahma answered,
"No." Then said Vishnu, "I will take
the form of a man and dwell among
the sons of men, and as have been his
sins so shall be his ruin." Vishnu
then prepares to take his incarnation

—is born of a Queen—of Ayodya, the
name given him was Ramah. He
had afterwards a brother, Lackshman.
While yet young as a farmer he
ploughing in the field, when out of
newly made furrow came forth a
pure and beautiful. She became the
wife of Ramah. Ramah had but his
mother, and been severely treated by
his stepmother. He fled from the
kingdom and sought a hermit's cell in
the jungle with his beloved Sita and his
brother, Lackshuman. Ravana bears
of the beautiful woman and determines
to secure her. He appears possessed
of the power of translating himself
through the air at pleasure. One day
he mounts his magic car and speeds to
the forest where Sita dwells. Hiding
himself at convenient distance, and
securing the services of a fakir (sorcer-
er) he prepares to capture Sita. Next
morning as she opened her door, the
goblin, in the form of a gazelle, stands
before her. Charmed with the crea-
ture's beauty, she cries—"O Ramah,
Ramah, if I owned the skin of this
gazelle, to cover my couch, I would sit
as a queen—yes, as thy queen, O
Ramah!" Ramah seized his bow and
arrow, pursued the gazelle swiftly,
followed by his brother. Ravana entered,
seized Sita and carried her off in his
magic car. Ramah on returning had
a foreboding of evil. His worst fears
were realized—Sita had departed. He
went in search of the lost one, aided by
birds and monkeys (which in conse-
quence are worshipped by Hindoos).
He ascertained she had been borne
away to Ceylon. Reaching the coast
of Coromandel the difficulty was how to
reach the island. A monkey-general
proposed to convey mountains from
the Himalaya range and form a
bridge. Across this Ramah passed
with his forces. Mighty foes were
now met not only did the mon-
ster Ravana appear but all his kith
and kin of gigantic stature. One
brother was 1500 miles tall, with a beard
80 miles long, who awoke only twice
a year to receive food. He is now awake.
One after another of these foes is slain;
blood runs in streams. Sita is rescued
but has to pass through fires of purifi-
cation before she can be restored to
her lawful husband. He then con-
ducted her home to her kingdom in Oude.

8—The eighth incarnation was in the
person of Baliram the brother of Krishna.
His object was to destroy the dem-
ons.

9—The ninth incarnation was in the
person of Budh. He spread infidel
notions in Hindustan and diverted the
minds of the people from the worship
of the gods.

10—The tenth incarnation is yet to
be (not a few of the Hindoos be-
lieve that the person of the tenth in-
carnation is the white man. It may yet
prove that he, carrying the gospel, is the
fulfillment of this expectation.)

Here follows an earnest exhortation
to abandon the worship of false
gods, and exposing the obscenity of
certain allusions in the sacred books,
with a description of the Christian reli-
gion of which the above is in some
respects a sad and blasphemous car-
icature.

A ROMANTIC STORY.

The Providence Press relates a ro-
mantic story of a mechanic in that city.
Forty years ago there lived in Provi-
dence, within a stone throw from where
Grace Church now stands, a young man
of great intelligence and wonderful
mechanical ability, who spent a little
fortune in vain attempts making a
perfect representation of Russian iron
and after as many failures as attempts
in this undertaking he became utterly
ruined, financially. His ambition for
the secret increased as his fortune grew
smaller and smaller, and when absolute
want stared him in the face he became
possessed with the determination to
accept of the only means of obtaining
one of the greatest secrets in the me-
chanical art, and to gain this he must
suffer penal servitude in the dungeons
of Russia. The rulers of Russia are
the only possessors of the art of mak-
ing what is known as glazed Russian
iron used extensively for all kinds of
stoves and stove-pipe work, and which
has for nearly a century been made

geographical and connected idea of the
grounds, and is the best, if not the only
way, of gaining any adequate concep-
tion of the immensity of the Exhibition at the
commencement. We will not tarry to
view the wonderful statues along this
line, but will make the trip as quickly as
possible, keeping our eyes out over the
grounds as we go, and return at once to
our starting point.

THE MAIN EXHIBITION BUILDING.
This building is in the form of a paral-
lelogram, extending east and west 1890
feet in length, and north and south 464
feet in width. The frame work is of iron.
The foundation stone consists of 672 stone
piers. The largest portion of the struc-
ture is one story in height, and
shows the main cornice upon the
outside at 45 feet above the ground,
the internal height being 70 feet. We
would like to indulge in minute descrip-
tion here, for this building of itself is
worth making a pilgrimage to see; and
did the visitor see nothing but this im-
mense structure and its contents, he
would be amply repaid for coming from
any part of the globe. But let us go in-
side. As you enter at one of the main
entrances, you are at first overwhelmed
and bewildered by the almost endless vari-
ety and boundlessness of the exhibit that
strikes your eye. You are now in the
world's miscellany. Here the nations of
the earth have poured out their produc-
tions of almost every kind. Here the
naturalist may find the finest cabinet that
ever feasted eye or mind. Men and wo-
men of every rotation may find here some-
thing to meet the demands of thought and
fancy. The specialist, whatever his speci-
ality, is here gratified. You can get any
thing almost in this building. If
you want a nice little chronometer, not as
large as a gold dollar, set in your gold pen,
to keep you from writing too long a
letter, you can have it here, and it
will cost you only the paltry sum
of \$1000. If you are fond of lying in bed
in the morning, and want to do it in gen-
uine Oriental style, why here you can rest
in a bedstead carved by a Japanese lady,
worth only \$4000. You can rest if the
grotesque and heinous images do not dis-
turb your slumbers, and bring on the
nightmare. If you are fond of canaries, and
don't like the trouble of taking care of
living ones, you can have a mechanical
one here that will move itself as grace-
fully, and sing just as sweetly as any liv-
ing one you ever saw. So perfectly life-
like is it, as it sits and sings under its
glass globe, that, as you look and listen,
you might be in danger of asking, as sev-
eral ladies did while we were near, "How-
ever does that bird live and sing in that
globe without air?" If you like music
don't care to be troubled with the mu-
sician, here you can have what you desire.
Up in one of the balconies, and suspended
from the ceiling you will find Electric
Echo organs, that will charm you with
sweetest harmonies, with no fingers
touching the keys—no fair hands sweep-
ing the key boards. Away in a distant
part of the building some one plays on
one of the great organs, and these, in-
spired by the spirit of electricity, catch
up the strain and send the echoes sweetly
back again. We are soon going to have
it here, so that Phillips can sing in New
York and we may sit in Philadelphia and
enjoy it; so that Moody can preach in
Chicago, and we can listen and be charmed
into being good while setting in our
parlors in Boston. We shall soon be able
to turn our music and oratory as we now
do water and gas. When this invention
is perfected, it will wonderfully cheapen
these necessary commodities—all can have
the best—and it will be a perfect provi-
dence to those who are, too stingy to pay
for their music and preaching. But we
must not linger here. If you want to
know of all the wonders of the Main Build-
ing come and see for yourselves. In the
meanwhile we will turn our eyes and di-
rect our steps towards

LETTER FROM PHILADELPHIA.

THE CENTENNIAL EXHIBITION.

DEAR MR. EDITOR.—Drifting into one
of the numberless currents setting in from
all parts of the world towards the great
central vortex, we found ourselves, a few
days since in the fine old city of Brotherly
Love. We came of course to see the
world's exhibit of her skill and wealth and
power. After securing rooms and resting
a while in the Atlas Hotel, which, by the
way, professes to have accommodation for
five thousand persons, and which we
would not care to recommend to our Pro-
vincial friends, unless they are fond of be-
ing lulled to sleep by the songs of what
one of the Japanese guests calls "mus-
ketees," we sallied forth to do up the Cen-
tennial Exhibition. Fear not, a descrip-
tion of the mammoth affair will not be
inflicted upon me; we desire simply to
give a slight idea of the nature and im-
mensity of the Exhibition to our friends
who may not be privileged with seeing for
themselves.

The Exhibition buildings are located in
Fairmont Park. They are situated on
some of the most beautiful spots on the
western banks of the Schuylkill River,
groves of stately trees surrounding them,
splendid views of river and landscape be-
ing afforded. The reservation of ground,
exclusively for exhibition purposes, em-
braces 236 acres, in addition to which
there are other enclosures for the display
of live stock. The buildings are located
mainly in a group, separated by conven-
ient distances.

Entering one of the great ways opposite
the Trans-Continental Hotel, on Gerard
Avenue, turning to the right, and walking
a short distance, we come to the Main
Building. Instead of rushing in here, as
one feels strongly compelled to do, let us
get on board one of the trains running on
the International Exhibition Line, and
take a turn around the grounds. This is
the first thing every visitor should do, for
it aids one very materially in getting a

authority we submit it, that American in-
vention in labour saving machinery has
done more in all foreign exhibitions to in-
dicate the progress of our country than
all other departments together.

About the first rush one makes here is
to see the monster Corliss Steam Engine
which drives the main shaftery of the
Hall. The cylinder is 40 inches in di-
ameter, and weighs 55 tons; the horse
power is 1400. This engine drives about
a mile of shafting. One of the grandest
sights here is that of watching this giant
in the morning, awakening from his slum-
bers and setting in motion the countless
pieces of machinery he propels. He shakes
himself and says "Let there be motion,"
and motion is through every part of the
immense building. Motion followed by
dazzling rattle and clatter, and thun-
dering noise, creating, as it ramifies
through the various machinery, the most
curious and wonderful productions.

Here you find all manners of machines,
all the way from the Corliss engine down
to a darning machine. Here are sewing
machines of all kinds, Knitting machines,
machines for doing everything almost.
We did not see the Chinese praying ma-
chine, but we did stumble over an instru-
ment belonging to the same family, and
quite as wonderful. A small sewing ma-
chine-shaped and piano-constructed affair
called the Type Writer at which you can
sit down as on a piano, and let out come
your letter or sermon, all printed and
ready for circulation—and done up in less
than half the time you would require for
writing. We were especially interested
in this piece of machinery, and so we
optime will all our fraternity be. Why, just
think of the luxury of curling yourself up
on a lounge, and dictating a sermon,
while your wife sits smilingly by playing
it off for you as she would a tune!

In this Hall, perhaps, more than any
where else on the grounds, one is impres-
sed and awed over by the wonderful inven-
tive skill and power of man. God made
man upright but surely he hath found out
many inventions. But one's thought
reaches beyond the merely human, as he
contemplates those infinitely varied pro-
ductions, for after all, as Moses made the
Tabernacle and its furniture according
"to the pattern showed him in the mount,"
so man has made all these things from
patterns furnished by the Divine mind.
The inventor's inspiration and power come
from God. The piously inclined visitor,
standing amidst the endless variety of
Machinery Hall, finds many incentives to
glorify the infinite Inventor, who is really
the Creator of all he beholds. But we
must not linger here moralizing or we
never shall get through.

On the west side of Belmont Avenue,
directly opposite the Womens' Pavilion, is
THE UNITED STATES GOVERNMENT BUILD-
ING.

Let us spend a few minutes here. The
building is 490 feet long, by 346 feet wide,
and covers more than two acres. It con-
tains the collection, provided for by an
executive order of the President of "such
articles and materials as will, when pre-
sented in collective exhibition illustrate
the functions and administrative facilities
of the Government in time of peace, and
its resources as a war power, and thereby
serve to demonstrate the nature of our
institutions, and their adaptation to the
wants of the people." Here the War De-
partment exhibits a complete historical
display of the progress made in the man-
ufacture of arms, ammunition, and accou-
trements, from the earliest days of the
Republic until the present time. Here
old Probabilities reveals the secrets of his
trade. Here the Treasury show us how
money is made, and the Engineers' and
Quartermasters' Departments how to
spend it. Here the Navy Department has
a splendid exhibit, so also the Interior De-
partment. The Indian Bureau tells about
the red man's manners and customs, and
mode of warfare. The Smithsonian Insti-
tute exhibits here its vast collection of
treasures of the sea and land, in every
department of knowledge, and in every
branch of science and art, carrying out
the design of its founder—"the diffusion
of knowledge among men."

Here we found Washington's War
Tent and Relics, intensely interesting to
all true hearted Americans, and we believe
to all of every nation who love the good
and brave. We would like to speak of
some of these old relics in detail, but stir-
red our hearts with unutterable emotions
as we looked upon them, but we have no
time to waste in sentiment, and as

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Carlton Mrs C O

WESLEYAN ALMANAC, OCTOBER, 1876.

Full Moon, 3 day, 6h, 42m, Morning. Last Quarter, 10 day, 6h, 5m, Morning. New Moon, 17 day, 5h, 43m, Morning. 1st Quarter, 25 day, 3h, 40m, Morning.

Table with columns: Day of Week, SUN (Rises Sets), MOON (Rises Sets), and HINDY. Rows include SUNDAY, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, and SUNDAY again.

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

High water at Pictou and Cape Tormentine, 3 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 2 hours 54 minutes A.T.K. At Yarmouth, 2 hours 29 minutes LATER.

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

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

Continued from first page. THE WOMEN'S PAVILLION

is just opposite, let us take a peep in there. This building is devoted to the exhibition of the handiwork of the women of the United States. Entering the library, one is disappointed at not finding a fuller and more complete representation of the fair authors of the land. Harriet Beecher Stowe with characteristic immodesty stands out most prominently—but we looked in vain for many of our favorites. Our better half found in this building much to entertain and detain her, but we must confess that the most interesting object to us was a *Butter woman*, moulded by a young lady of the West. This butter bust is an exquisite affair. In fact, it is the only woman we have as yet seen, that we liked well enough to eat; and if she had not been so carefully pavilioned, we being hungry, she might have suddenly disappeared. But without joking, the butter woman is a marvel of skill, and bespeaks great artistic taste and power for its author. She who made this butter bust, will before the bicentennial of this country, be crowned as one of the first of sculptors in marble. On the whole the woman's pavilion amply repays one for all the time spent in it, and reflects great credit on the fair and beautiful of this country.

Not far from here is AGRICULTURAL HALL.

We would like to spend some time there, for it is brimfull of interest, but must hurry forward, stopping only long enough on our way at Brewer's Hall to get a refreshing glass of water. Taking a turn through Pomological and Horticultural Halls, whose luscious beauty and fragrance, so tempting, will long cling to us, we find ourselves standing in front of

ART GALLERY, OR MEMORIAL HALL.

Our circle is nearly completed, taking in all the principal buildings of the Exhibition, and we are now near main building, our original point of departure.

Memorial Hall is the most imposing and ornate of all the buildings, erected at a cost of \$1,500,000, by the State of Pennsylvania and the City of Philadelphia. It is built of granite, glass and iron. It is designed to remain as a memorial of the Exhibition, and is to be made the receptacle of an industrial and art collection, similar to the famous South Kensington Museum, London. We spent much time here but will not dare to describe. Here, more than anywhere else, one feels, if he does not speak it out,—there is too much of it—the vastness and multiplicity of the exhibit overpowers one, and he fails to reap that pleasurable benefit from it that he would if it were not so large and grand a scale. But the lover of art will have his whole soul thrilled and filled here. He will be disappointed, too, in many of the productions of foreign countries. They have not, as a rule, brought forward their best—but few of the old masters are here represented. It strikes us that foreign nations undervalued the art talent of this country, and failed in consequence, to measure up to the demands upon them as competitors. Italy, in our judgment, will bear away the palm in statuary, and we would not be surprised if on the whole, America comes off best in oil painting. England's exhibit here is very fine, and Canada does not show badly for a young nation. We are sorry to find in the glorious display contained in Memorial Hall and annex so much waste

art. As Christian nations we conspire in condemning Greece and Rome for their Bacchanals and Heralias, and nude art, and we professing a so much holier culture and refinement, shrink not from disgracing ourselves before the world by imitating them in this barbarism. Let us notice one piece of statuary and then we will leave this department. Among the many that fascinated us there was one most exquisite little statue in marble called "The Forced Prayer," representing a little child, with hands reverently folded, and an immitable scowl on its face, and tears in its eyes, with a point on its lips, kneeling in the attitude of prayer. We wondered while looking at this statue, whether Pietro Guarniero, if he was to enter some of our places of social prayer, would not find older subjects for his chisel.

It is only a step from the sublime to the ridiculous—let us take it, and come down from Memorial Hall to

THE CANADIAN LOG CABIN.

As a rule the State buildings are very fine and imposing structures finished and furnished with great taste and cost. Especially is this true of the British State Buildings, and of the New York and Colorado buildings. But when we get around to Canada—lo! a pile of boards erected on logs for pillars. In view of the fact that those buildings are so soon to be demolished we think that Canada has manifested here her usual shrewdness and practical good sense. If not the finest she has the widest, most common sense building on the grounds. If her pillars are logs, and her roofing slabs, and her furniture planks instead of marble and mahogany, she has builded wiser than all the others. And before closing, as American-Canadians we wish to say that Canada proves in almost every department, where she is represented, that she could build other than log cabins if she chose. We knew not how much interest she was taking in the great Exhibition, and confess that it was with some feeling of trepidation that we began to look up the Canadian Exhibit, but the trepidation soon vanished or transformed itself into exultation. Canada stands grandly among the nations almost everywhere, through the entire Exhibition. In her departments of mineralogy, she is outdone by none. Her Educational Exhibit is second to none, so far as we can see, and we have taken special pains to visit and compare, the Massachusetts and Pennsylvania Educational Departments—the representative States in this country in Education at matters. In almost every department, Canada need not fear to hold up her products, challenging the criticism and competition of the world. Of course in all this her youthfulness is not forgotten.

There is one department, however, in which Canada does not, in our judgment, stand as well as in all others, that is the art department. We do not profess connoisseurship in this direction, but nevertheless claim to be not all unlearned in the principles of art criticism and art-culture as set forth by Bouvier and Ruskin, and other acknowledged masters; besides we have stood behind the artists chair, and watched through long hours of intense interest the growing landscape developing under the magic touches of the brush, all the way from the meagrest outline to the perfect nature, and although we were surprised and exceedingly gratified with her art exhibition, our opinion is that Canada does not compare quite so favorably here as elsewhere with other nations.

But if viewed in the light of Ruskin's dictum this is but another jewel in her crown. In his "Queen of the Air," he says, "that the period in which any given people reach their highest point in art is precisely that in which they appear to sign the warrant of their own ruin." He makes also the period of highest art synonymous with that of the greatest indolence and cruelty; so we are still proud of our natal country, and will not be sorry even if she prove inferior in Memorial Hall. Not that we do not wish her to excel in art, but that we would have the period of her decay and ruin, long postponed. Long may she live. Going through the various State buildings, and coming to her humble log cabin, although complying with request we had already registered in New York's splendid mansion, and although Canada's offered us no register, save a huge pine plank, yielding to the irresistible impulses of our old first love, we dashed our name down there as a loyal son of the New Dominion still. That name, if you care to know was the humble, unheralded name S. C. FULTON.

The family of Sir Isaac Newton is at the present day represented by the earl of Portmouth, whose ancestor married a daughter of the philosopher's niece; and a large mass of Newton's manuscripts have been carefully preserved at Hurbourne. We are informed that the noble owner has recently submitted these papers to the inspection of Professor Adams and other Cambridge men of science, with a view of presenting to the University such as are of purely scientific interest.

THE DUTY OF THE CHURCH TO PROVIDE RELIGIOUS INSTRUCTION FOR THE YOUNG.

AN ESSAY, Read before the S. S. Convention of the Cumberland District, by Rev. R. A. Daniel, and published by request of the Convention.

(Concluded.)

Mere knowledge is not necessarily good. It is power tis true; but it may be power for evil. It may be a lamp held so as to guide into safety; or a torch flung so as to scatter death on every hand. Greece possessed the most perfect system of philosophy, but that did not save her from internal corruption which wrought her ruin. When France defied reason, the streets of Paris ran with blood. Knowledge directed to wrong ends works evil—the destruction of all the guards of social purity and national strength. The earth must be directed by heavenly wisdom. The highest knowledge is that which "maketh wise unto salvation." "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding."

Such wisdom is only to be found in Bible training. It is true the morals of Christianity are taught in secular schools; but they are as powerless as pagan codes of morals for the making of character. A deist after publicly laboring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found instructing his child from the New Testament. When the inconsistency of this was referred to his reply was—that it was necessary to teach the child morality, and that nowhere was there to be found such morality as in the Bible. The morality of the Bible is the expression of life. It is not artificial; but natural. It is not built up like a temple; but grows from within like a tree. It grows out of personal trust in and love to God; and is the result of this inner life as the branches from out of the tree. To sever the branches from the roots which are the sources of its life would bring swift destruction upon the goodly cedar of Christian morality—forming an instructive comment on the words of holy writ their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel." The work and sphere of the Church is then evident.

This instruction while it is biblical should also be denominational. The catechism must take a prominent place in the school. We have no sympathy with the liberalism of the day which would discard all creeds and catechisms. Things have changed wonderfully within a century—since Wesley was stoned by infuriated mobs. A little more than a century ago, two men were tied to the tail of a cart and whipped through the streets of Boston with knotted lashes, because they were Quakers; and another was publicly beaten for being a baptist. All that, it seems, has passed away; and as society usually goes to extremes, it is verging now toward the extreme of liberalism. So friendly are the churches becoming—so much do we hear about Christian union—that really the line of distinction seem almost obliterated; a great many do not know what they believe; and men are saying it does not matter what the creed may be if the life be right. But it does matter; for a people loose in their creed will be loose in their life. There can be no piety without theology; in order to love God we must know him, and theology is the knowledge of God. Our knowledge will crystallize into certain forms of doctrine: we shall have a distinctive view of Divine truth. Whether Divine sovereignty or Divine love be the centre of our system of theology, some system we must have. A church without a creed is a body without a backbone. It is a rope of sand swept and scattered by the first breath of opposition. Methodism formerly was pronounced in her creed. If we are more liberal than our fathers possibly we are less permanently successful.

The stream as it widened has grown shallower. In many cases our religion has been a thing of nerves and tears, lasting as an April shower. In many cases our children grow up without a knowledge of our doctrines, and become an easy prey in some cases to influences, which otherwise they would have been superior to. These hold with a loose

grasp the doctrines and principles of our church, because they are ignorant of what those doctrines are. We would therefore plead for the introduction and the right use of our catechisms in all our schools. They should be buried in the mind of the child—to use the illustration of another—like the water pipes beneath a city, which for a time seem useless being hidden and almost forgotten; yet which, when some day the gates of the reservoir are hoisted become the ways along which flow streams of cool invigorating water. So should these doctrines lie in the mind of the child, that through them streams of salvation may flow.

In conclusion we have only to say; that such instruction should be imparted as to lead to immediate results in conversion. The aim of too many teachers is to have a correct recitation on the Sabbath, rather than a consecration of heart; and life through the week. These things ought not so to be. The Church should see to it that the law of God is not only written on the memory, but upon the heart. So that the children may come to be epistles of Christ written not with ink, but with the Spirit of the living God; not on tables of the heart. The teacher should seek to bring the heart under the melting influence of Divine love; so that the intellect may not only receive the impress of Divine truth, but the character the impress of the Divine mind; that they may "obey from the heart that mould of doctrine into which they are delivered." If the child is not thus led from respect of a father's authority to an acknowledgment of the Heavenly Father; and from the tenderness of a mother's love to the compassion of the mother's gentleness; then such an one cannot be truly said to be the member of a Christian class, nor can the instruction imparted be properly regarded as religious instruction. As among the Romans there was a custom of holding the face of every new born infant towards the heavens, signifying by the act that it was to look above the earth. So the Church is to turn the thought of childhood toward that which is spiritual, that the feet may tread heavenward. "O grand work! How great the responsibility of the Church; if through her care or carelessness the stream of life may be turned heavenward or hellward; if an immortal may be fashioned into a demon or an angel. How great the reward, when the work has been faithfully done—the trust sacredly kept.

"Take this child and nurse it for me, and I will give thee thy wages," were the words of Pharaoh's daughter to the mother of Moses. Thus Christ commits to the Church the care of childhood, that she may bring it up in the admonition of the Lord." He too says, "I will give thee thy wages." He says to the Church, says to each teacher whether in the pulpit or in the class; "Be thou faithful unto death and I will give thee a crown of life." "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Inasmuch as ye have done it unto one of these my brethren ye have done unto me."

Such the work, the responsibility, the reward. A reward more lasting than the stars, even as one of these little ones "is greater than they."

TEMPERANCE HALL.—We understand that some friends of the Rev. G. M. Campbell, of this city, are making preparations to have him preach in the Temperance Hall every Sunday evening during the winter, in order to afford an opportunity to many persons to attend divine service, who are unable to procure pews in the Methodist church. The Rev. Mr. McKeown, resident pastor of this church in Fredericton, is unable to procure seating accommodation for many families who would attend his preaching, but are excluded for the want of pews. Hence the necessity for this extra service. It all probability a new Methodist church will be erected in this city at no distant day.—Fred Rep.

Captain Cameron, the African explorer, was asked at the session of the British Association, to what he owed his success. He replied that he should be remembered that a man, although he was black, was a man just as much as if he were white. The proper way to get on among the natives was to behave towards them like a gentleman was. He found that the use of any force that was unnecessary or at all wanton was likely to endanger any African traveller.

A CLERGYMAN AND A BURGLAR.

(From the New York Sunday Mercury.)

The Rev. Dr. Rice, formerly rector of St. Stephen's Episcopal Church, lived until recently at 109 West Twenty-second street. Early in the summer he went to Hempstead, leaving his furniture and silver locked in his dwelling. A week ago Friday the Doctor came to New York, unlocked the front door and entered the parlor. Soon he heard footsteps coming softly down the stairs. He went into the hall and there he discovered a burglar. "What are you doing here?" asked the Doctor. The burglar pointed a pistol at the clergyman's head and said: "If you move I will blow your brains out," and dragged him into the parlor and told him to sit down. "I began to talk to him," said the Rector to a "Mercury" reporter. "My good fellow," said I, "what induces you to commit this crime upon crime? You have committed burglary, and now you are about to commit murder. It will do you no good to kill an old man like me. You have already run the risk of twenty years in State Prison and to no purpose. If you kill me you will be found out, for I have many friends in the city and am well known here. The murder will cause great excitement, and you will be hanged for it. As a mere matter of policy it is folly to kill me. And then, why do you want to add crime to crime?" "Well, you take the matter pretty coolly," said the burglar. "Who are you, anyhow?" "I'm the Rev. Dr. Rice, of the Episcopal Church, and have spent a portion of my time laboring among your class of 'people.' The burglar's manner changed when I said this, and he took the pistol away from my head. Taking the burglar's left hand in mine (the right held the pistol), I added: "My good fellow what has induced you to lead this life of crime? Why do you do so?" The hand containing the pistol dropped by the burglar's side. "I am suffering," he said, "for food to eat, and am without work and no one pities me. You are the first man, sir, that has spoken a kind word to me in a long time. I shall not harm you. I am surprised at your coolness. You are the most remarkable man I ever saw."

The Doctor had a heavy gold chain hanging from his vest, and a gold watch attached to it. He also had money in his pockets. The burglar did not attempt to rob him. He said:—"You have destroyed all my desire to steal, and as for harming you, you need not fear that. But I must escape, and how to do it I don't know. I am afraid to go out, for you will give an alarm and I shall be arrested. I cannot stay here, that's certain, and I cannot harm you, for you talk so kindly to me. Haven't the heart to injure you, I don't see any other way than to tie you. Is there a closet handy to put you in?"

"That is unnecessary," said the Doctor. "I will allow you to escape. I will give you all the time you want. I will not make any alarm until you are out of danger. My life is in danger, and I promise you that you shall have all the time you want."

"Well, I guess I'll trust you." He started out for the door. As he was about to go out, the Doctor called to him: "My good fellow, you say that you are in want. Here, take this dollar, (handing him a silver dollar). I am willing to help you further if you will write me when you get away. You need not fear to do so, for I will not trouble you, if you really desire to reform."

The burglar stood leaning against the front door of the house with one hand on the knob, looking pensively at the floor. Drawing a long breath, he raised himself full length, and, changing his position to rest himself, he said, slowly, and with much feeling, thank you, sir, thank you, sir. I expected to have a fight with you when I heard you coming in the door. You have conquered me without fighting. You will hear from me again, sir; I will never forget this occurrence. I believe that there is one kind-hearted man left in the world. Good by."

The burglar, casting a glance behind him, slid out upon the stoop, and shutting the door after him, walked rapidly away toward Ninth avenue.

BEREAN NOTES.

A. D. 33. LESSON IV. SIMON THE SORCERER. Oct. 22. HOME READINGS.

MONDAY—The Lesson. Acts 8. 1-25. TUESDAY—Elymas the Sorcerer. Acts 13. 1-13. WEDNESDAY—Theudas the Deceiver. Acts 5. 33-42. THURSDAY—The Egyptian Sorcerers. Exod. 7. 1-13. FRIDAY—Jannes and Jambres. 2 Tim. 3. 1-17. SATURDAY—Healing the Leper. 2 Kings 5. 1-19. SUNDAY—Converting the Sinner. James 5. 7-50.

TOPIC.—In the Bond of Iniquity.

GOLDEN TEXT.—Thy heart is not right in the sight of God. Acts 8. 21.

DOCTRINE.—Regeneration. John 3. 3; 1. 12, 13; Gal. 6. 15; Titus 3. 5.

GENERAL STATEMENT.

In the dispersion of the Jerusalem Church by the persecution after the death of Stephen, Philip went to Samaria preaching the Gospel. Among the converts was Simon Magus, who is a leading character in our present lesson. His name gives it its title: Simon the Sorcerer. Events proved him to be not a true convert. The TOPIC therefore states his real position: In the bond of iniquity, while the GOLDEN TEXT describes his true character, using Peter's words to him: Thy heart is not right in the sight of God. These are fearful words. Teacher, you cannot read your pupils hearts, but you can tell them of the renewing Spirit who alone can make them right. Simon's history in the matter is set forth in the OUTLINE: 1. "Revered;" 2. "Baptized;" 3. "Exposed;" 4. "Condemned." The DOCTRINE is Regeneration. Define it, using the Catechism, and fail not to enforce it.

BEREAN NOTES.

The martyrdom of Stephen was immediately followed by a terrible persecution, which drove the whole body of Christians from Jerusalem except the apostles, (ver. 1) and entirely scattering the Pentecostal Church. The apostles remaining began to build anew; but the church gathered there was very different from the former. The brethren driven out carried with them the Gospel in every direction, and planted churches wherever they went. (See chap. 11, 19.) Thus the missionary movement began. Philip, one of the seven, (chap. 6, 5) went to Samaria, where his miracles and preaching effected a marvelous revolution, winning many converts, among whom was Simon.

1. Simon revered. 9-11.

9. SIMON—Born in Gittion, in Samaria, and known in early church history as Simon Magus. The Magi were, in ancient Persia, a learned and priestly order. The "wise men" in Matt. 2. 1 were of that class. But, as often now, bad men perverted knowledge to base purposes. Hence arose a class of jugglers, magicians and fortune-tellers, who invoked demons, claimed to receive responses from the dead, and used the black arts. They employed ventriloquism, animal-magnetism, and the machinery of modern spiritism. These were the Magi of the West, of whom Simon was one. He loudly pretended to be a GREAT MAN. Bewitched—Astonished; same word as WONDERED, verse 13.

10. GREAT POWER—He claimed that an emanation from God was incarnate in him. He was a first-class impostor, and admitted no superior. The gaping crowd, small and great, ran after him, astonished at his performances, and believing all he said. As a later day he is said to have claimed omnipotence. He was the popular man of Samaria until Philip came.

2. Simon baptized. 12, 13.

12. PHILIP PREACHING—His subjects are stated. KINGDOM—Entered by repentance and the new birth. Jesus is king, reigning in the hearts submitted to him. THE NAME—Person and character. JESUS—The Saviour. CHRIST The Messiah, the anointed and ascended High-priest. Great miracles accompanied the preaching. Verse 6, 7. Jesus' power was greater than Simon's. The crowds deserted the sorcerer for Philip, and he followed them. (For Jesus at Samaria, see John 4. 40.)

13. SIMON BELIEVED—Receiving Jesus as Messiah, he was baptized and became a close attendant upon Philip. He was no hypocrite, but he misinterpreted what he heard and saw. The doctrine did not deeply penetrate his heart, while the miracles astonished him. Philip had a knowledge and power whose secrets he would master.

3. Simon exposed. 14-19.

14. APOSTLES SENT—As the appointed overseers and rulers of the church, it was their duty to take supervision of the newly founded church. PETER AND JOHN went by their authority. Peter, then, was not chief of the apostles. John appears here for the last time in the Acts.

15. PRAYED—The apostles could not confer the gift of the Spirit as they pleased; they asked Christ to send it down.

16. UPON NONE—The Samaritan converts believed in Jesus as Messiah and LORD, and were baptized in token of that belief. But in the presence of this lan-

guage it is not easy to comprehend that their faith had brought the regenerating Spirit, making them children of God. Instruction doubtless preceded the prayer, and the answer of the prayer prepared for what followed. The Holy Spirit was sometimes given without the laying on of HANDS, as in chap. 10. 44; but here it followed it, and, as in the case of Cornelius, in both its regenerating and miraculous charismatic power. The modern rite of confirmation finds no authority in this passage. There are no apostles now.

18. SIMON SAW—Referring to the outward manifestations, Peter and John excel Philip, just as Philip excelled himself. They possess the secret of power: they are, to him, profound masters of a system that commands the spirits of the universe, and surpasses his wildest dreams. He must have their secret, cost what it may. OFFERED MONEY—Hence the word simony, meaning the buying and selling of ecclesiastical offices.

19. GIVE ME—With this POWER of empowering others to work miracles he would fill his purse, satisfy his ambition, and become master of mankind. He knew not that God helps no man in his unbelief.

4. Simon condemned. 20-25.

20. MONEY PERISH—Simon was in the road to destruction, and in his holy indignation, Peter tells him his money is in the same road with himself. The proof that Simon was thus travelling, was in his having thought to acquire the precious, gracious gift on God by purchase.

21. NEITHER PART—No share by any right, NOR, SO, WAGES by God's assignment. BLESSING—Of bestowing the Holy Spirit. THY HEART—Thy affections. NOT STRAIGHT—Not straight, but crooked. SIGHT OF GOD—As God sees it, who looks upon the heart and reads its desires and motives, and knows every deviation from straightforward truth and purity.

22. REPENT—Turn away from the sin. PRAY—True forsaking sin is followed by prayer. IF PERHAPS—The doubt is of his truly seeking forgiveness; and his subsequent history shows that he probably never did.

23. I PERCEIVE—The ground of Peter's doubt was his view of Simon's real moral state. Gall is bitter; bitterness is malignant sin, or depravity. GALL OF BITTERNESS is the essence of such malignity; into it, as if a pool, he was fallen. BOND. Fettered by INIQUITY as a chain. Would he ever escape from this pool, or break these fetters?

24. PRAY YE—Alarmed for the moment, he wants to escape the punishment, but says nothing of seeking forgiveness, or praying for himself. Sinners who ask the prayers of others should pray for themselves.

25. RETURNED—Jerusalem was for some years yet the apostles' headquarters. On their way thither they were intent on saving souls, as Christians should always be.

Lessons. 1. Every act of wrong doing, unrepented of, becomes a bond of iniquity. Repeated acts make a habit of sin and multiply the fetters. Neglect of Christ becomes a habit. Habits continued strengthen the bonds. But by the help of the Holy Spirit they may be broken if the will rouses to energy. Yet delay weakens the will and increases the danger. Sinners, then, should be in haste to repent. Christians should be in haste to help them repent. Prov. 1. 31; 14. 14; 1 Kings 21. 20; Matt. 13. 15; Rom. 7. 14; 2 Tim. 3. 13. 2. The necessity of the new birth by the power of the Holy Spirit is very apparent. Baptism does not renew the heart; it is only a symbol of the Spirit's work. Membership in the church does not change the heart. A belief of the truth does not do it. But the Spirit destroys the love of the world and sin, and sheds abroad the love of Christ instead. May teacher and scholar alike know its blessedness! Psa. 51. 10; John 1. 13; 3. 3; 2 Cor. 5. 17; Rom. 5. 5; Gal. 6. 15; 1 Pet. 1. 2.

TWO SUNDAYS.—Dr. Field writes in the "Evangelist." "You know that, in crossing the Pacific, it becomes necessary to alter the reckoning of the days to conform to that of the Eastern or Western Hemisphere, according as a ship is sailing in one direction or the other. In going to Japan, when the 189th degree of longitude is reached (which is just half way around the world from the Royal Observatory, Greenwich, England, from which longitude is reckoned), a day is dropped, and in returning one is added. We crossed that meridian on the 18th inst, and so two days were put down in the ship's calendar as the 18th of June. Now, as it happened that this was Sunday, we had two Sabbaths succeeding each other, one of which was the Sabbath in Japan and in all Asia, and the other the Sabbath in America and in Europe. Some of our ship's company were puzzled to know which to keep; but I did not think it would do me any harm to keep both, and shall always remember with pleasure this double Sabbath on the sea."

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GOOD STABLES Aug. 28, 1876.

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Rev. S. ROSE, Methodist Book Room Toronto is Agent for this paper.

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SATURDAY, OCTOBER 14, 1876

GROWTH OF THE TEMPERANCE SENTIMENT.

There are times in the life of the most healthful man when the heart seems to have changed its functions. From a steady, subdued motion, which attracts no attention and excites no concern, it passes to a violent, repeated throbbing, and immediately subsides into the extreme of lethargy. These are spasms of life, and afford no true evidence as to the man's actual constitution. To judge correctly, inferences can be deduced only when the physical system is in its normal condition.

This argument applies quite as justly to the great Temperance Reform. Occasional agitations on the part of certain members of that Body have been much misunderstood during latter years. There is little apparently remaining to-day of that enthusiasm which, in 1873, sent yards of signatures with remonstrance and appeal to our Dominion Parliament. One would have inferred at that time that the temperance earnestness had grown desperate, and would never rest till the citadel had been carried. But the reaction is even painful to many observers. Crime, suffering, sorrow, the outgrowth of the of the Liquor traffic, are prevalent as ever. Our Revenue continues to fatten upon the garbage of the country. There are no editorials in leading papers confessing that our Revenue gains nothing by the duty upon Liquors, inasmuch as it is necessarily more than paid out to ameliorate the miseries which the liquor traffic brings in. There are no great statesmen confessing their own sins and the sins of the nation. The Temperance heart is inactive and sluggish.

What remains of the fiery heroism which brought American ladies by hundreds to the drunkards rescue?—which struck terror to the hearts of bad men?—which brought one breath of pure, free air to the corrupt recesses of New York and Chicago? Alas! iniquity has once more bound its victims as with a cart-ropes. The wickedest man in New York has returned to his carousals. The ladies are back comfortably to their parlours and their silk slippers.

Similarly, Temperance revivals spring up and die out among ourselves. When a vivid flash of our true condition falls upon us; when we see the guilt, the woe, that is born and matures and dies in our streets, we spring to the rescue for a while. But soon our efforts relax, and we wait for the next revealing flash to animate and startle us. Within the memory of any temperance cadet, there have been flaming lecturers, some wise men and some buffoons, who have gone out and come home by scores, leaving long, calm blanks between their visits to the country. So the time goes on, the Temperance heart by turns violent and inert. (We would remind our Temperance friends, by the way, that matters appear rather legathic at this moment.)

But the growth of temperance sentiment is not to be measured by these abnormal evidences which are so apt to attract attention. All true life proceeds under cover—does not reveal directly or demonstratively its operations. This is true particularly of life in great bodies. Centuries are required to produce a single oak. Where an enterprise has for its aim the creation of a New Testament conscience, the correcting of long established prejudices and abuses, the prevention, quite as much as the amelioration of miseries, social, national and domestic, it may well be allowed time enough to do its work effectually. Already much has been gained. It is now both a sin and a shame to be a drunkard. Half a century ago he was a hero who could drink while his comrades went under the table. Fifty years hence this Reform will have brought alcoholic poisons under skilled administration, just as

arsenic and chloral are to day. Doctors' prescriptions will then regulate this poison as it does others, by grains and pennyweights, and subject to the verdict of Coroner's inquests.

England cannot overcome her indignation caused by the Turkish atrocities. Every week some new expression is made by newspapers and public meetings which shows that the nation is ill content. Meantime the prospects of peace are more remote than ever. Russia is evidently contriving to intensify the hate of the contestants and prolong the war. We would not be surprised to see much international strife before this European feud terminates.

Our thanks are due to those of our agents who are sending in new subscribers. We will afford every help to such as are working for our Cash Premiums. Specimen copies of the WESLEYAN will be mailed to any address they may order. The paper will be well worth \$2 a year, not only as a connexional organ, but as a newspaper. Last week's number for instance contained upwards of 250 different subjects, treated distinctively in articles and paragraphs. We are disposed to make the paper a reflection of the doings of our Maritime Provinces, and a weekly report of public questions generally. We ask each minister for the reasonable support of adding at least five more to his list. Our people need the WESLEYAN. Where there are poor families whom our ministers would furnish with the paper, we will gladly meet the most generous intention. If the Agent will forego his premium for any such papers, we will do as much, thus reducing the WESLEYAN, for one year, to one dollar and twenty-five cents. This places our paper on a level with the cheapest weeklies which come into our Provinces and yet have no news of either our Provinces or the Methodist Church.

STANDING BY THE BISHOPS.—Considerable indignation was felt by a certain class in America, because of Dr. Rigg's intimation in one of his letters to the English papers, that Dr. Currie was not re-elected editor of the N. Y. Advocate, owing to his occasional reflections upon the Bishops. This charge will not be brought against Dr. Fowler, the present editor. The Advocate utters no uncertain sound on this subject. Vigorous editorials grace the columns of the Methodist "Thunderer" in allusion to the chief ministers, offensive and defensive. In fact, on all connexional topics which were supposed to receive scant justice from Dr. Currie, Dr. Fowler seems to take special pains in the most conservative, orthodox way. To our mind, the Bishops, as was said respecting a certain treatise on the Bible, "need no apology." If ever a class of God's workmen were revered for their office and work's sake, these are. Gifted, strong, pure men, they speak for themselves more eloquently than do the essays of Dr. Fowler, who, in all probability will one day, not distant, himself wear a Bishop's mitre—if there be such an ornament in Methodism.

DALHOUSIE COLLEGE.—This an enduring subject. Our Presbyterian brethren had it up again in Synod last week in Halifax. If the Synod is not in harmony with the other churches, neither is it with itself. It was curious the diversity of opinion which prevailed. Indeed among the laity of Presbyterianism there is even more antagonism of judgment in relation to Dalhousie than among the ministers. There can be no doubt that, in going into Dalhousie, some of our neighbors hoped they were but leading the way for other Churches to follow. The intention was a bold and liberal one, we may admit. But, apart from the ignorance of character and circumstances which this original step betrayed, why does not the Synod, now that they are convinced of their error, seek energetically to set themselves right with the world? While two-thirds of the Province declare that in the denominational colleges lies the chief hope of the country, our Presbyterian brethren profess to lead a crusade which virtually looks to a single, Provincial University. We could pardon the infirmity of this movement did it not require so much

of the people's money really to keep it up. In the Synod it was intimated that the other denominations receive more than their proportion of grant. This is Rhetoric. The fact is that Dalhousie—the Presbyterian College—receives as much as all the others put together. They have a large building—such as it is—and a liberal grant, provided by the Province. Is there anything else that can be added? Presbyterianism has generally led Protestantism against the State—against its authority, where it interfered with the Church's rights. We wish it would once more take this attitude in the educational campaign. It now attacks the Government for not giving it its full share of the people's money.

The Fruit Exhibition at Wolfville last week was a grand affair—much better than the attendance of visitors. The managers of this enterprise deserve every praise. They have brought their native Province into prominent notice abroad as the best apple-producing country in the world. There is no saying to what excellency the science of this culture may reach. Specimens this year were even better than usual.

ST. JOHN MISSIONARY ANNIVERSARIES have just been held, and have been marked by great enthusiasm and eloquence. The daily papers of that city, which allow nothing to escape their notice, are very thorough in their reports of these proceedings. Revs. Dr. Jeffers, G. R. Sanderson, W. Scott, A. Sutherland, and H. McKeown preached sermons last Sunday which are reported at considerable length. They all appear to excellent advantage. Hon. Mr. Ferrier, of Montreal, lectured on Monday evening in the Centenary Church. Doubtless our St. John correspondent will give us a report.

OUR readers will thank us for the piece of Hindoo literature given in another column this week. It struck us as being so marvellous an approximation in some ways to the Christian theology, that we resolved to copy it out entire for publication. To others it will suggest, as it did to us, the very curious question, as to how the teachings of the Bible, among the Hindoos' came to have engrained upon them such a load of oriental trumpery. The seventh incarnation particularly will awaken no little surprise among our youthful readers. What a contrast to the clear, simple story of Christ's incarnation! The first incarnation is a very clumsy imitation of the ark and the deluge.

HISTORY OF PROVINCIAL METHODISM.—Our historian—to be—has revealed his identity, as will be seen by a letter in this number. We are rather glad of this. We are in safe hands. For conscientious statement, tireless pursuit of facts, thorough independence and facility of expression, we could not desire a better man. It rests now with those having the means to help him. He calls for information. Will the survivors of the honoured dead—the pioneers of Methodism in these Lower Provinces—look up and send him every manuscript, Journal, old letter, or other matter of any value? Will those who linger on the verge of a lengthened, historic past, furnish up their memories and bless Bro. Smith and coming generation with details of what our noble fathers dared and accomplished?

A minister now in the Provinces tells a fine story as illustrative of the confidence which is inspired by seeing religion in others. With his companion he took shelter during a storm in an Indian wigwam on the coast of Labrador. The squaw declared her husband was away; but the minister grew suspicious and advised the travellers should take turns in watching through the night. At a late hour the squaw was heard singing, "Safe in the arms of Jesus!" "Hark!" said the minister, "we are all right. Go to bed!" "Jesus! blessed name! what influence it carries everywhere!"

We hope our readers have carefully followed Mr. Daniel's excellent Essay in this and last numbers of the WESLEYAN. The style is worthy of commendation, but even better is the sentiment. Joy to the Church when her young Ministers insist so intelligently upon sound scriptural principles!

HALIFAX MISSIONARY ANNIVERSARIES.—Sermons will be preached in Grafton St., Brunswick St., and Windsor on Sabbath next, by Dr. Jeffers, Rev. G. Sanderson, and Rev. Alex. Sutherland. Public meetings will be held in Brunswick St., Monday night, Grafton Street, Tuesday night. These distinguished visitors are very able men, and will doubtless awaken much enthusiasm.

CONFESSIONAL ITEMS.—We regret to hear that Mr. Temple, President of the N. S. Conference, is so ill as to have been prevented from attending the Central Missionary Board. His attack is said to resemble congestion of the lungs. The good work in Amherst progresses. Upwards of a hundred profess to have been converted.

A good Tea Meeting at Newport resulted in adding last week \$450 to the Chapel Fund. There are bright prospects that the beautiful building will soon be out of debt.

Thirteen ministers attended the funeral of Rev. A. S. D. Brisay, at Bridgetown, last Friday, showing how well our brother was respected.

It will be seen by our marital and obituary columns that marriage and death are both reported as connected with ministerial families. A young, popular graduate from the ranks of probation has taken a very wise step in New Brunswick. Rev. Jas. Scott, Margaret's Bay, N. S., buried his mother last week.

Rev. W. Sargent, of Bear River, N. S., is reported as being laid aside from active work by illness.

Pugwash is greatly afflicted with diphtheria. We learn that several have recently died, and others are down with this sad complaint. All indications favour the conclusion that the converts brought in last winter are mainly holding steadfastly to their profession.

The new church at Sackville, N. B., was opened last Lord's day. Dr. Douglas preached in the morning, Rev. E. Duncan in the afternoon, and Rev. J. R. Narraway, A. M., at night. We will publish a report of the services next week.

CANADIAN METHODIST MAGAZINE for October. S. ROSE, Toronto. \$2.00 a year; single numbers, 20 cents.

The contents of the current number are of unusual variety. The biographical sketch of Fletcher of Madely is concluded. An admirable account of Wilberforce and his heroic anti-slavery crusade is given; also a chapter of interesting recollections of Dr. Ohlmers. Dr. Eggleston's story of Pioneer Methodism and Rev. M. Guy Pearce's "Mr. Horn" increase in interest as they approach their conclusion. "How Margaret Jones brought her husband to Jesus," is a well told and touching story. The article on "Sermons—the choice of a text," will be of especial interest to ministers, as also that on the New Testament miracles. The Rev. D. Savage gives a graphic account of an ultra-ritualist service, recently witnessed in England. Among the articles on practical religion are one on the Higher Christian Life, and one on personal, evangelistic effort. The Editor discusses at length the evils of the liquor traffic; the Mission Work of the Church Sunday-school literature, the present aspect of the Eastern Question, &c., and reviews very favorably Dr. Websters recent life of Bishop Richardson, and also other recent books. A new feature is introduced in the form of a page of original music, which will give additional interest to a very popular magazine.

We have had the pleasure of making the acquaintance of Rev. John Potts, of Toronto, Canada. Mr. Potts is one of the leading ministers of the Wesleyan Methodist Church, in Canada. He preached at Centenary on Sunday at 11 o'clock, and at Broad Street at night. We heard him in the morning on the text, "Glorious things are spoken of thee, oh, city of God." The sermon was rich in gospel truth, and made a deep impression on the congregation. Mr. Potts was on a visit to his brothers, one of whom, Mr. Thomas Potts, resides in this city, the other in Peterburg. We, with all who heard him preach or met him in the social circle, regret that his visit could not be prolonged. We hope he will always put down Richmond in his line of travel.—Richmond Advertiser.

A well-known writer on the "Edinburgh Review" has in the press a work in which he tries to prove that the Annals of Tacitus was not written by Tacitus at all, but was a forgery by Foggina (Braccio!)

N. B. and P. E. ISLAND CONFERENCE.

MISSIONARY COMMITTEE.

A meeting of the Missionary Committee of the N. B. and P. E. Island Conference will be held in the Lecture Room of the Elmwood Street Methodist Church, St. John, on TUESDAY, the 17th inst., at 9 a.m.

All the members, both Ministers and Lay, are respectfully requested to attend.
ROBERT DUNCAN,
President,
Marysville, York County, Oct 6th, '76.

Third and last article on Bermuda will appear next week.

TO THE MINISTERS WHO COMPOSED THE LATE CONFERENCE OF E. B. AMERICA.

DEAR BRETHREN.—It seems necessary that I should address you on the subject of the Book Room in Halifax. In this Concern you all are, by virtue of pecuniary interest, stockholders and members. You will remember that the year of the dissolution of our E. B. A. Conference, I voluntarily introduced a plan by which this Concern would, in five years, refund you all the money you had generously paid to relieve it from debt—to the amount of Five Thousand Dollars. Bonds were accordingly issued to this value. The experiment was more hazardous than we imagined at the time. The Book Room had no capital. At the most liberal showing it was still in debt; while the cash at my disposal, when taking office, amounted to just \$183. Immediately following came such a commercial depression as the country had not felt for half a century. Our business has necessarily been conducted on borrowed money and acceptances, making the drain of interest each year exceedingly severe. Notwithstanding this, the liability of Bonds has been reduced to the amount of three thousand dollars, and with anything like fair play the hope might be cherished of paying every man's bond by the termination of the period stipulated.

I cannot say that the Book Room has had every encouragement at home. In a few instances, those who have been most exacting for the prosperity of the Concern, have done the least to build up its trade. But, generally, the co-operation has been hearty and vigorous, for which, in the name of the brotherhood, I tender sincere thanks. A new difficulty now meets us. Before the Union, and indeed up to a recent date, the Book Room at Toronto was content to allow us the privilege of surviving, if possible, by making the best of the Methodist trade in our Eastern territory. This fair field we are to have no longer. Catalogues of the Toronto and Montreal Book Rooms are industriously circulated amongst you, while, by special inducements written on their face, you are invited to turn your patronage to the West. There is no book in those catalogues which we cannot supply as cheaply as they; the intention, we fear, is to introduce a rival Methodist trade. If any corresponding offer were made of helping us to pay our debt, there would be no grievance; but while we are to meet obligations to our ministers, the means by which this is to be done are wrested out of our hands.

I have, therefore, felt that there is no redress but this of stating to you the facts. In the United States every care is taken to establish laws by which every Book Concern is respected in its own territory; and any attempt to disturb these relations, instead of being met by encouragement, is frowned down at once. Our General Conference, unfortunately, made no such laws; and advantage is taken of this to introduce active competition on the part of a strong concern, which has been built up in the flush of prosperous times, against a frail, burdened interest, which is struggling for life in the midst of unparalleled depression.

I am, dear Brethren,
Yours respectfully,
A. W. NGOLSON,
Book Steward.

THE "New York Observer" says well and boldly.—"While the Wesleyan Conference was, recently holding its sessions in Nottingham, England, Canon Morse invited the body to attend service in his St. Mark's Church. Two hundred of the members attended, and the Canon gave them a sermon proving that its Christ Jesus all are one. On the same day the pulpits of all denominations (save one) were occupied by these Wesleyan preachers. But the Canon who proved to them out of the Scriptures that he said they were all one, did not invite one of them into his pulpit. The Canon reasons just as the man did, who said, 'my wife and I are one, and I'm that one.'"

The *Hornet* is responsible for the following bit of gossip about one of Rome's richest and most recent converts.—"The Marquis of Butte must be rather troublesome to the priests of his new faith. When the decorations for the church which he is building were submitted to him he found that 'the Book of Saints' had supplied the principal subjects for sculptures. 'Who are those persons?' he asked. 'The saints,' replied the architect. 'Don't know them,' said the Marquis. 'I will have no statue in my chapel that are not in the Bible.'"

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CORRESPONDENCE.

HISTORY OF PROVINCIAL METHODISM.

MR. EDITOR.—I have read with much interest the communication of X. Y. Z., in the Wesleyan of last week. Your kindly reference in an editorial note, suggested by that communication, to a work of the character called for, on which I have for some time been engaged, leads me to ask for permission to speak for myself through your columns.

You are not quite correct in assuming that "modesty" has prevented me from asking at an earlier date, in this way, for such material for the history of Methodism within the bounds of the late Eastern British American Conference, as may yet be in existence. There have been other and stronger reasons. The probable lack of interest on the part of those possessed of documents of value, caused by previous appeals not followed by any publication; the large amount of time required in consequence of the fragmentary character of the greater part of the information obtained; the oft repeated remark that certain parties deceased could have answered the questions asked, leading one to feel that he had entered upon the work of years too late; and the knowledge in several instances of the reckless wholesale destruction of correspondence, invaluable to any one who would tell of what God did in these Provinces in the days of our forefathers, led me to prefer by the aid of private inquiries, to prosecute my work in silence, so far as the general Methodist public is concerned, rather than to commit myself to the endeavor to perform a task—the accomplishment of which at times seemed to be not very difficult, but quite doubtful.

Of my self-imposed task, I can now write cheerfully. The amount of material placed in my hands, or promised since my return from Bermuda, and the opportunity afforded by a year of enforced quiet, enabled me to look upon the publication of the first volume of a history of Methodism in the Provinces included in the late E. B. A. Conference, as only a question of time. In the course of a year or two such a volume, Providence permitting, will be in the hands of the public.

Those who read this letter must not misunderstand me. Private inquiries have satisfied me that sufficient material exists for a history of Provincial Methodism; but the character of that history must in great degree depend upon the sending forth of this material from its many hiding places, whether those hiding places be in the memory or the desk. The importance of the work to those who are coming up into the ranks of Methodism, as well as the honor due to those standard-bearers of the past, to whom your correspondent X. Y. Z. has so eloquently called attention, will be a sufficient excuse for an appeal made without any resolution of Conference at my back. While thanking my friends at home and abroad for the courtesy with which they have responded to my requests by letter, and yourself, Mr. Editor for your kindly notice of my work in last week's paper, permit me to say that I shall be very glad to receive any contributions to Methodist history in the Provinces, in the shape of communications, old journals, or old letters, at my address at Windsor, N. S., or through the Wesleyan Book Room at Halifax. Whenever requested, any papers shall be carefully returned. I shall also be glad to correspond with any parties at a distance who may possess any paper of value which they may hesitate to transmit without previous arrangement. T. WATSON SMITH, Windsor, N. S., Oct. 9, 1876.

MR. EDITOR.—If you deem the following, written originally for the New York Union Era, and which appeared in that journal some three years ago, worthy a place in the Wesleyan, it is at your disposal. My reason for sending it now is that it is in full accord with the views so well expressed by you in your leading article of Oct. 7th. X. Y. Z.

IS IT RIGHT?

BY X. Y. Z.

Of few places has the writer more pleasant recollections than of a quiet little village in the Province of New Brunswick, delightfully situated on the banks of a noble river which brought it into direct communication with the great outside world, and inhabited by an intelligent, moral and thrifty population. It was just such a place as any minister might wish to make his home. Though none were wealthy, all were in comfortable circumstances, and as the majority were related, either by blood or marriage, great good-will prevailed.

But, notwithstanding all this, no one could be there long without being painfully impressed with the fact that there was a sad lack of that broad-thoughted, large-hearted liberality for which the Master prayed so fervently, and for which the primitive disciples were so distinguished. There were two churches in the place, but the congregation in either was a mere handful. Each had its own minister, which, considering their numbers and means, were pretty well supported, although sometimes the task was a rather hard one. Each had its Sabbath-school and weekly prayer-meeting, but the attendance was so small that little interest was taken in the exercises, and the services were often merely nominal. Each labored away to keep up a distinct organization, and any proposal to amalgamate would have been unanimously voted down, for all seemed to think that things were just as they should be.

But are such things just as they should be? While multitudes are perishing for lack of knowledge, and the Macedonian cry is borne to us on every breeze, is it right to employ two men to do a work that can be better done by one, merely for the purpose of perpetuating denominational distinction? While the Lord's treasury needs replenishing, is it right to take the Lord's money and spend it—not in spreading his Gospel, but in sustaining sectarian claims? And while the enemies of the cross are united in their determination to oppose the progress of the truth, is it right for its friends to waste their energies counter-working each other instead of turning them against the common foe?

No, a thousand times no. It is not, it cannot be thought, that whatever good has been done by sectarian rivalries, we are thankful for, for with Paul we are glad that Christ has been preached with even no higher object than the building up of a party, but surely there is a more excellent way. To say nothing of the spirit of our holy religion, which requires us not only to do good, but the greatest amount of good, common prudence would suggest the propriety of such congregations as we have described uniting together for their own and the general good. In their case—and there are many like them—there were no doctrinal differences, nothing really to keep them apart, and still for nearly three quarters of a century this state of things has been continued.

Summing up the whole, we have seventy years of ministerial toil, at least forty thousand dollars for salaries, some thousands more for building and furnishing church and parsonage, besides all the good that that labour and money might have done elsewhere. And for what? Let those who are responsible for such things answer if they can.

THE DEATH OF THE FIRST NAPOLEON.

The London Times publishes the following story told by an old soldier who was one of the guards of Napoleon I. at St. Helena:

"Boney was the fattest man I ever saw; the calves of his legs, and his cheeks too, you might see them shake as he was walking, and yet he had not the ruddy, healthy look our people had. He would carry a stick about as thick as my walking stick, with an iron spud at the end, and if he saw a weed he would always spud it up, anywhere he went. Four nights out of seven I was on sentry, and would fall asleep while walking, and stray off the path, and then my hair would stand on end with fright, for I knew if I were caught napping I was safe for three hundred lashes. I have heard men say that their sufferings from want of rest in St. Helena were more trying to them than the hardships of a campaign.

"Napoleon died on the 5th of May, 1821. Two priests were in attendance. We who had to lift the body were not allowed to touch the coffin until a priest had sprinkled us with holy water. We started at three o'clock. The coffin was very heavy. We carried it six at a time, and the men that were lowest down in carrying him suffered all the punishment. I was one of these. All the garrison was assembled about the Emperor's quarters and followed him to the grave, the bands playing a dead march. It was reported that Napoleon had requested to be buried with the honors of royalty, twenty-one guns; but the Governor ordered nineteen guns to be fired, the number assigned to a general. We carried the body where a cart with oxen could not go; but in certain parts of the distance the men were relieved, and the body drawn upon a cart. The Roman Catholic priests who had been in attendance upon him conducted the funeral service. The actual funeral took place at about 6 p. m.

"Nine or ten of us had been employed for three days in excavating in the rock a cavity seven feet deep and eight feet square. The rock was blasted, and where the powder had made the sides uneven it was filled in and the cavity smoothed all around. In the cavity thus made by sappers and miners, assisted by my own labour, and that of others, flagstones were inserted in the rock and formed into a case or box, which received the coffin. The coffin was covered over with a large flagstone, and the four corners were bored and filled with melted lead, which fastened them firmly together. The remainder of the excavation was filled in with the rubble and levelled, and a mound resembling a common grave was raised above it. An iron palisading was placed round and a sentry kept over it night and day until all the troops were withdrawn. They were gradually withdrawn, and our regiment left six months after the funeral."

There is danger in permitting young men to decide to study for the ministry before their minds are matured. It is well when they can put off decisions of this

sort until they have had a broader outlook on the world. When a young man has felt the stirrings of power and ambition in his soul, and then comes with a whole-hearted consecration and lays all on the altar of God, he is likely to be a man of power with God and men. Not every man who can make an appropriate exhortation is fit to preach. There must be an internal force. There must be power to control men.

"The 'Congregationalist' says—We have a Sabbath yet, as a Boston man has found to his cost. While returning from Charleston to Boston on that day, he was injured by a Boston & Maine R. R. train, and brought suit to recover damages. Two courts in succession have denied his suit, on the ground that his errand to Charleston had been to hire a house, which was neither a work of necessity nor charity for the Lord's Day.

"THE SUN'S NEAREST NEIGHBOR.—The Planet Venus, the youngest member of the solar system, according to the prediction of Mr. Leverrier, a famous French Astronomer, have been seen moving over the sun's disk on Monday or Tuesday. The predictions of the astronomers regarding the movements of the heavenly bodies are generally fulfilled in a wonderful manner, but the new planet, Vulcan, is such a frisky little wanderer that it by no means certain whether Leverrier or any other scientist, has yet got the run of him. Indeed, there are some intelligent people so very sceptical as to throw doubts upon his very existence. The public who have to take most of their astronomical knowledge on trust, are, we think, safe in putting their faith in the astronomers, and in treating the doubters with scorn and contempt. They may believe as firmly as they can that Vulcan is the sun's nearest neighbor, more will be found out about him by-and-by, and that he will prove to be as steady and methodical in his ways as the most orthodox member of the solar system.

"AMERICAN MEAT IN EUROPE.—The exportation of fresh meat in Europe seems destined to attain more importance than its promoters originally expected. It is but a little time since the steamship Abyssinian took the first shipment of fresh beef from New York and Western cattle—obtained in an iron refrigerator having an air-exhausting apparatus. Now fresh meats form an important feature of all outgoing cargoes.

NEWS IN BRIEF.

NOVA SCOTIA.

A widow named Catherine McKenzie, residing at Hallowell, Antigonish County, died on the 27th inst. Death by the visitation of God was the jury's verdict. Mr. Ainsley Barstow, who was accidentally shot by his brother in Cornwallis, died on Saturday last. Captain E. B. Elderkin, of Macoun, has a colic, 17 months old, which is hands high, girths 5 feet 6 inches and weighs 1087 pounds. He intended sending it to the Provincial Exhibition at Truro.

"The Amherst 'Gazette' says—William Mills, of Amherst, had \$2000 invested on his home and in his furniture. After an investigation by the agent of the company, Mills accepted \$100,000, giving receipt in full. Thomas Cooper, private of the 80th Royal Rifles and servant of Lieut. Fenwick, recently robbed his employer of a watch chain and other articles and deserted. He was captured at Londonderry, brought to the city and handed over to the military authorities.

Mrs. Leander Morse and T. H. Munro, son of Capt. Munro, of Clarence, have been selected by the heirs of the Church estate to go to Wales and England and search the records touching their heirship. Forty cases of shales, valued at \$6480 were shipped to the Star Manufacturing Company in the steamer 'Nova Scotia,' for Liverpool.

"The Pictou 'Standard' says—Efforts are being made to establish the fishing business in this port, and it is probable that, ere long, this valuable branch of industry will be added to our other resources. The business as at present contemplated will be conducted by a company of twelve, who subscribe stock to the amount of \$12,000, with which they will purchase about three-fourths of the money has now been raised, and the other shares will probably be taken up before the close of the week. We hope in our next issue to be able to lay the full particulars of this very desirable movement before our readers.

Mr. Salter, who was injured at Welling Station on Monday week by the breaking of a tail rope, has since died.

Launched, on the 2nd inst., from the shipyard of Currier Bros., Sherbrooke, a fine schooner called the Comminger. Length of keel, 86 feet; breadth, 26 ft. 6 in.; registered tonnage 129.27. She was built by Mr. John Cummings, one of the firm, from a superior model made by the late Henry McDaniel.

NEW BRUNSWICK & P. E. ISLAND.

George Burchill, Esq., whose mill at Nelson was destroyed by fire about three months ago, is rebuilding, the lower frame of the new mill being in its place already.

Despite the discouraging reports from there, large numbers of young men belonging to this city and Portland are leaving for California.

Mr. George Hussey, of the Union, died from lockjaw last week, which, it is said, resulted from a wound received in the hand some days previously.

Great quantities of pickled are caught in the Queen's stream near Wascott Station, on the Fredericton Railway.

The new single gang steam saw mill of Chas. Sargent, Esq., Nelson, was started this week. It is one of the best on the river and is fitted with all the modern improvements.

Potatoes have been selling rapidly at St. Stephen the last few days; for shipment to Boston, readily realizing one dollar per barrel. The potato crop has been a failure West and South.

No will of the late Mr. John Winters having been found, his wife applied for and has been granted letters of administration of the estate, which is sworn at: personal property \$2000; real estate \$77,000.

The Governor-General's Bronze medal, won by Lieut. Hunter at the Provincial Rifle Association matches, has been received by him. It is an exact counterpart, as regards the die it was made from, to the gold one.

The Rev. Mr. Yates is organizing a Presbyterian Church at Rockland. They are arranging for a place of worship in the spring.

While sailing over the Richibucto on Saturday morning, the Bark 'Amity' grounded, and the vessel had to be discharged before she was floated.

On Sunday afternoon, 17th ult., Mr. Jonathan McKenzie's barn at Dundas, P. E. Island, was discovered on fire. Every effort was put forth to stop the flames and save the property, but as the fire had got too long before it was discovered, everything was destroyed. The barn contained 15 tons hay, 600 stalks oats, wheat, barley, etc., and several farming instruments, with barrels and one pig. It is supposed to have originated from the children playing with matches.

At Canterbury Station, on the 6th inst., a house belonging to Alex. Bennett, Esq., caught fire and was burned. The house, just now, was nearly vacant, as it was being repaired, the only occupant being Richard Scott, boot and shoe maker. He had his workshop in one part of the building and sleeping room in another. The barn in the rear of the house was saved.

The 'Ella G. McLean,' formerly in the lighthouse service of the Dominion Government, and lately purchased by Capt. Saunders, has been named the 'Carrie Saunders.'

A farmer's league has been organized in St. Croix parish, Charlotte County, and arrangements made for holding public meetings and discussing subjects which specially interest farmers.

UPPER PROVINCES.

Lawrence Oliphant, the English author, and director of the cable company, is in Toronto. Five persons were killed by an accident on the Great Western Railway at Princeton. The train was thrown off the track, four cars were burned, and a large sum of money was consumed in the express van.

A meeting of lumbermen was held at Ottawa, on the 24th inst., for the purpose of taking into consideration the present condition of the lumber trade and the best means to improve it. Among other things, it is proposed to form joint-stock associations for exportation and to charter vessels in Europe, thus saving the cost of Quebec and Liverpool middlemen. It is believed the trade would become prosperous and on a better footing if the producers here dealt directly with the consumers in foreign markets.

At Montreal, on 4th Oct., Capt. Waterstone, of the ship Perthshire, paid a visit to Capt. Anderson, of the Dumbartonshire, when the latter showed Waterstone a pistol, which, in handling, went off, killing Waterstone instantly.

There has been a Post-office robbery in Montreal of \$1,500. No clue to the perpetrator.

Several Ottawa manufacturers will send goods to the Sydney (Australia) exhibition at their own expense.

Work has been commenced on the Aylmer section of the Northern Colonization Railway.

The New Post-office at Montreal was opened on Monday.

The man Silas Tupper, of Ottawa, charged with manslaughter, has been sentenced to jail.

H. M. Wright, of the Napanee Paper Mills has absconded. Liabilities \$50,000. No assets.

Sub-contractor Wilson of the Lachine Canal has absconded, taking \$5000 belonging to workmen.

A great fire at L'Assommoir has been raging loss \$35,000, insurance \$24,000, divided between Royal Canadian and Citizen.

The Canadian Engine Company which is about to remove its works to Montreal, has a contract on hand for twenty engines for Provincial railways. The tender, as below that of American companies.

The number of 279 varieties of splendid fruit, has been sent to the Philadelphia show from Canada.

An injunction has been granted to restrain the Hamilton and North Western Railway from crossing the track of the Great Western Railway.

A considerable number of American miners and scientific men are prospecting for minerals on the track of the Canadian Pacific Railway. About 113 miles west of Fort William silver has been found in paying quantities.

The engineer, fireman, two express messengers, and baggage master, were killed on the 4th, near Princeton, Canada, by an accident on Great Western Railway.

A large number of men are being sent up to the woods for winter operations.

Peter Champagne claims to have made a discovery of silver and gold at North Mountain, 15 miles west of Fort William, Ontario.

The Manufacturers' Association of Ontario have expressed a wish, through their representative at Ottawa, that the Government, instead of paying freight on Canadian exhibits at the Sydney Exhibition, should pay the expense of a Commission to enquire into the feasibility of opening up trade relations with Australia.

The Quebec and Gulf Ports steamships have this season carried nearly 2,500 tons more cargo from Montreal to the Lower Ports than during the same time last year, notwithstanding the opposition of the Intercolonial Railway.

The total quantity of salmon caught in the Canadian waters this year was about 950,000 pounds, of which 450,000 pounds went to the New York market.

The London correspondent of the Toronto Globe writes—Mr. Sandford Fleming, C.E., Chief Engineer of the Intercolonial Railway, charged with the task of surveying the route to Nova Scotia, understands he has brought with him profiles of 900 miles of the survey already completed. They can be seen, at the new offices of the Canadian Government, at Queen Victoria-street, and no doubt Mr. Fleming will be prepared to give any information to contractors and others interested in the work upon application.

MISCELLANEOUS.

The Paris correspondent of the 'Times' says: Every one is now convinced that the peace of Europe can only be maintained by a conference. The only question is, shall the conference be presided by military occupation or be followed by it.

Russian journals speak of redoubled activity in Government gun manufacture.

The Austrian Government has called in the recruits earlier than usual, and is making preparations for immediate mobilization of some Corps D'Armes, besides troops stationed on the Southern frontier.

In consequence of enquiry from Austria, England has confidentially intimated that she neither approves nor will co-operate in military occupation of the provinces of Turkey. Should they be such occupation, her course will be solely guided by regard for her own interests.

A Constantinople despatch says that Turkish ministers are constantly receiving anonymous letters, and placards are posted at the corners of the streets threatening popular vengeance on the Government if they accept conditions incompatible with the dignity of the empire. Shrewd persons are inclined to believe that these menaces are encouraged by the Government itself, but many European residents and diplomats, especially the British Ambassador, are disquieted by them. Poverty in Bulgaria is reported to be increasing. Eighteen hundred Russian officers are serving in Serbia.

It is said that Prince Gortchakoff has sent a circular to the Powers, inviting them to impose on the Porte a general armistice, and six months' armistice. The Porte has informed its representatives abroad that because of the incessant attacks of the Servians, it will resume the offensive.

A considerable portion of the Russian army have received orders for immediate concentration; cavalry and field artillery are now on a war footing, and infantry are ready to march.

Russia's proposal for the joint occupation of the Christian Provinces with Austria is likely to retard peace negotiations.

A bad feeling appears to be springing up between Russia and Austria. The opinion formerly expressed in Berlin that Russia would recoil from war if challenged by Austria and Turkey, has changed, and it is now thought that Russia, after her repeated threats of war, might, if challenged, deem it expedient to try her best to remain to peace.

It is asserted that Russia has ordered railways leading to Turkey and Roumania to place trains daily at her disposal.

The 'Times' despatch says the Porte's reply to the powers is very grave, for it re-opens the whole question and strengthens the opinion of those who have maintained that more persuasion was useless.

Fifteen thousand Bashi Bazuks have been turned back by the Turkish commander. They state that after the battle of September 1st they were on the point of crossing the Morvia River, and entering Alesinat, when they were stopped by the Turkish regular troops who were ordered to shoot all who attempted to cross over.

According to accounts from various sides the Turks have again taken the offensive.

Oman Pasha has left Saitsohar and moved up the valley of the Tigris.

The Turks forced passage of the Morava at three points. Their head quarters are now advanced to Tretsova.

The Serbian War Minister has ordered the purchase of 25,000 chassepot rifles. The 'Times' leader says Russia cannot too emphatically reiterate the proposition for the occupation of Bulgaria, the Car has misread the mind of Europe. It was not proposed that Russia and Austria fleets should watch the Bosphorus, but the fleets of England and France. There is no need for such a proposal, as an English fleet is watching the Bosphorus now, and intends to remain there until the storm-clouds blow away from the most coveted naval station in the world. The scheme of Russian troops marching to Bulgaria is a masterpiece of boldness and audacity. Bulgaria is the key of Turkey; should the Government of the Car insist on its occupation, it will by Russians open to the darkest suspicions. Every country in Europe would say that its ardent championship of the Christian subjects of the Porte was a cover for designs of conquest and dreams of pan-slavism, which would spread general alarm.

Yellow fever causes great suffering and destitution in Savannah. Business is suspended, and thousands are out of employment and dependent solely on relief funds.

E. A. Woodward, the late partner of William M. Tweed, for whom a large reward was offered in New York, has been arrested in Chicago, having just returned from Europe.

It is believed that the appointment by Spain of Gen. Martinez Campos to Governor Generalship of Cuba, is a proof that the Government is making every sacrifice to crush the Cuban insurrection.

George Schlesselman, of Dundee, Scotland, spinner and merchant, has failed; liabilities £100,000. Kinmer and Fitchie, spinners, have also failed, liabilities, £45,000.

A letter received in London, G. B., from Iceland, reports that the fishing season has been a failure. The privations of the labouring people are great, and 1,800 have emigrated to Canada.

Mr. Roupell, the ex-member of Parliament for Lambeth, has received his discharge from Portland prison. During his incarceration he has conducted himself exceedingly well. For some years he has been placed in the prison hospital, where his kindness to the sick and dying convicts by night and by day has been most praiseworthy.

The great number of deserters from the United States Army, proportionately to its strength, is not an altogether pleasant exhibition. They numbered 30,000 in the last 5 years, 2,500 of whom deserted during 1875. This one tenth of the nominal force of the army—that is one man out of ten in the ranks deserted last year.

It has been found that vinegar factories in Chicago and other cities have been engaged in distilling large amounts of illicit whiskey, and a large number of establishments will soon be seized.

Since the beginning of the year 1870 miles of rail have been constructed in the United States. This is more than twice the miles reported in 1875, and a third more than in the corresponding period of 1874.

Noted, the Austrian charges, who sudden disappearance while in charge of the Sheriff recently caused such a sensation in New York, has elected to return home to stand his trial, and sailed for Germany on Saturday.

The Queen has had a narrow escape from a serious accident. Her Majesty was taking a long drive from Hallowell to Kildrumney Castle, a distance of 40 miles. While proceeding through Belfast, one of the horses in the royal carriage fell. The others were with some difficulty restrained, and the fallen horse, springing to its feet, was dashing off at great speed, when a policeman courageously ran up to it, seized the bridle, and succeeded in stopping it. Fortunately no one was injured, and Her Majesty remained quite cool, but much alarm was felt by the attendants.

For more than two months a street car has been propelled by compressed air on a road in Paisley, Scotland. It has operated successfully in every condition of traffic and weather, running its trip of three miles for each charge of air at a cost of about one cent per mile; and in good weather a surplus of air is left in the tanks.

CIRCUIT INTELLIGENCE.

MISSIONARY MEETINGS.

ST. MARTINS, ST. JOHN COUNTY, N. B.

DEAR MR. EDITOR.—Our missionary meetings have just been held, and were crowned with success. Sermons on behalf of the Society were preached on Sunday, Oct. 1, by Rev. Benjamin Chappell, B. A., of St. John, to large congregations, which were delighted with his admirable discourses, and will be pleased to hear him again. The meetings on the following Monday and Wednesday were ably addressed by Rev. B. Chappell, on the latter evening the Rev. Thomas Allen was prevented by sickness from being present. These meetings were remarkably good, but the meeting of the series was held in the Masonic Hall, St. Martins, on Tuesday evening. The noble hall was full. The opening prayer was offered by the Rev. J. E. Bell, (Baptist). The meeting was addressed by Revs. F. W. George, (Presbyterian), J. E. Bell, (Baptist), and the deputation, Revs. Thomas Allen, of Hampton, and B. Chappell. The addresses were all that could be desired. The collections alone realized just \$2000. We understand that no missionary meetings were held last year, and that they were a failure the year before, so that we feel devoutly thankful to God for our success, take courage and go on our way rejoicing. W. H. P.

REV. MR. COLTER (Methodist), of Floracoville, lost a valuable driving horse the other day. It appears the horse was led to a post, in some way the hitching strap became unfastened, and the action of the wind causing it to strike against the horse frightened and caused him to run away. In his course, the alarmed animal came in contact with a plough, which threw him down upon his head, causing almost instant death.—Woodstock Sentinel.

SYDNEY.—A successful bazaar was held on Sep. 28th, realizing the sum of \$380. For the times this result must be considered handsome. The tables were loaded with numerous useful and fancy articles, many the gifts of friends in the vicinity, and also in Newfoundland and Halifax. We shall now be able to furnish our church and purchase the new organ toward which object a small sum was donated last year by Halifax friends. We are losing nothing spiritually, and hopefully wait for revival influences.

J. G. A.

WOODSTOCK, N. B.—The claims of the Educational fund of the Methodist Conference were presented and ably advocated at a public meeting, held in the basement of the Methodist Church, on Monday evening. The attendance was as large as is usually the case at such meetings in Woodstock. John Fisher, Esq., was called to the chair, who offered some very appropriate introductory remarks. Rev. C. H. Paisley read a portion of the Report of the Educational Committee, making some interesting comments thereupon. Rev. Dr. Stewart, the Conference delegate, then in an able and exceeding pleasing speech explained at full length the purpose of the fund, and pressed home the claims for support it had upon the various churches of the denomination. Rev. Mr. Dobson, in one of his characteristic excellent addresses ably supported the arguments of the previous speaker. Mr. Jas. Watts, being called upon also made a few remarks, altogether the meeting was an agreeable one.

THE scholars with their teachers, parents and friends, aggregating a goodly number, gathered at Thompson's Interval, on Tuesday afternoon, to celebrate the annual picnic of the Woodstock Methodist Sabbath School. The weather seemed made for the occasion, and the afternoon was most agreeably passed by old and young. The provisions made for catering to the appetites and amusement of the children were ample, and were participated in with a zest that proved a thorough appreciation thereof. The beginning, progression and conclusion of the affair were alike satisfactory.—*Sentinel.*

OBITUARY.

MATTHEW STEVENSON, Esq.,

Died May 17, 1876. Matthew was fourth child of his parents, viz., Robert Stevenson of Wardwell—parish of Kilmalcolm—Renfrewshire, Scotland, and Janet Crawford, his wife, of Youngstone, in said parish. At the time of Matthew's birth they resided at Belcees, parish of Lochwinnoch; afterwards they removed to Honewood, on the road from Paisley to Beith.

In 1818, on the fourth of June, Robert Stevenson landed at St. Andrews, N. B., on the sixteenth of September, 1819, his family joined him there. He then removed to the Western commons of St. Andrews, where he died January 28th, 1829. Matthew remained with his mother and family. When Rev. Richard Shepherd ministered to the Wesleyan congregation at St. Andrews, Matthew was one of his hearers on the 27th August, 1834, when he and several others were deeply convinced that they were sinners and needed the salvation that Bro. Shepherd preached to them, and which they could obtain in no other way than by believing on the only begotten son of God. Shortly afterwards he joined their number as a follower of the meek and lowly Jesus, remaining with them until his marriage and removal to Digdeguash, where he remained until his death. He joined the Society at Digdeguash, proving to be a useful and consistent member. He always held a high position in the community, because of his good common sense and fidelity, and consequently he made many friends, who felt their loss could not be replaced. He was a God fearing man, and this, combined with so many moral excellencies, endeared him to all who had the pleasure of his acquaintance.

Last Autumn he felt his strength failing and a disease taking root that would result in death; nevertheless, he acquiesced in the will of the all wise and benign One, feeling assured that all would be well. His faith in the promises of God remained unshaken to the last, and the grace of God consoled him in his dying moments. He raised quite a large family, some of whom the Lord called away while young. They were waiting his arrival in the mansions above. He leaves a wife and five children to mourn their irreparable loss of a kind husband and indulgent parent.

S. E. COLEWILLE.

Bocabe, Sep. 25th, 1876.

MR. WILLIAM ARNOLD,

of Little Harbor.

The sudden death of our departed friend and brother has quite a gloom over the neighborhood in which he lived. He was born at Ragged Islands, Oct 11th, 1799, and in the winter of 1830, settled with his

now sorrowing widow at Little Harbor, Shelburne County. At that time he was not experimentally acquainted with the power of Christ to save. He was, however, constantly borne up in the arms of faith and prayer by his pious companion. It pleased Almighty God to answer these earnest pleadings by deeply impressing his mind with the absolute necessity of immediate dedication to Christ. In a quiet prayer-meeting, where only a few were gathered together praying "he was soundly converted to God, and clearly showed by a consistent walk and conversation," his determination "to cleave unto the Lord with full purpose of heart." He was baptized and duly admitted into our Church by Father Pope, December, 1844. Both before and since that time his residence has been the constant home of those who on this circuit have preached the Gospel, while offices in connection with the Church were cheerfully sustained by him until interrupted by slight infirmity.

On the morning of August the 7th, after attending to his usual early morning duties, he, according to custom, conducted family worship, in connection with which he sought at the feet of Jesus, such a meetness for heaven, that if called away from this world without a moment's warning, he might join the blood washed throng.

During the morning he was engaged as usual, and about noon returned home. Having occasion to go into the barn for the purpose of removing some hay, in about ten or fifteen minutes his startled wife found him lying speechless; with his head resting upon his right arm. Although assistance was called at once, only a minute or two elapsed before (with a faint recognition of his weeping widow, and a single groan) his spirit was carried away to the "Realms of the blessed."

On the following Wednesday his remains were placed in the burying ground attached to the Little Harbor Church, the funeral being largely attended.

Much sympathy is felt for the bereaved and much respected Christian widow, who, having been called by an unerring providence to part with three sons and two daughters prior to this event, needs the prayers of God's children, that she may experience in this most severe trial, the truth contained in these words,

"A Father's hand prepares the cup,
And that He wills is best."

SAMUEL THOMPSON.

Little Harbour.

At Wallace, Sept 18, MR. CHARLES OXLEY, aged seventy six.

Mr. Oxley had been for many years a prominent member of the Methodist Church of this place. He was a God fearing man, and though in sympathy with all who love our Lord Jesus Christ, yet from choice a Methodist. During the days of health and mental vigour, he was regular in his attendance upon the house of God, and was always to be found in his place at the class and prayer meeting. In these latter services he was wont to declare his unflinching trust in the merits and mediation of Christ, whilst he humbly deplored conscious shortcomings. For some time past he has been sorely afflicted both in body and mind, and though able to move about he often represented his sufferings as very great. He had the sympathies and fervent prayers of his companions in tribulation, and in the kingdom and patience of Jesus Christ, who cherished the hope that the dark clouds that obscured his spiritual vision would be chased away, and that "at eventide it would be light," but suddenly he passed from the sleep of nature to that of death.

As we contemplate the many vacancies that death has caused in the church, we can only pray that, "Instead of the fathers there may be the children," and that by the conversion of others, God may preserve a seed to acknowledge and serve Him.

A. D. M.

Wallace, Sep. 30.

FLOWER WORSHIPPERS.

Dr. George Birdwood writes in the *Athenaeum*: "In Bombay I found the Parsees use the Victoria Gardens chiefly to walk in, 'to eat the air,' 'to take a constitutional,' as we say. Their enjoyment of it was heartily animal. The Hindu would stroll unsteadfastly through it, attracted from flower to flower, not by its form or color, but its scent. He would pass from plant to plant, snatching at the flowers and crushing them beneath his fingers, and taking stray sniffs at the ends of his fingers as if he were taking snuff. His pleasure in the flowers is utterly sensual. Presently a true Persian, in flowing robe of blue, and on his head his sheep-skin hat.

"Black, glossy, curl'd, the fleece of Kur-Kul" would saunter in, and stand and meditate over every flower he saw, and always as if half in vision. And when at last the vision was fulfilled, and the

ideal flower he was seeking found, he would spread his mat and sit before it until the setting of the sun, and then pray before it, and fold up his mat again and go home. And the next night, and night after night, until that particular flower faded away, he would return to it, and bring all his friends in ever increasing troops to it, and sit and sing and play the guitar or lute before it, and they would all together pray there, and after prayer still sit before it, sipping sherbert, and talking the most hilarious and shocking scandal, late into the moonlight; and so again and again every evening until the flower died. Sometimes by way of a grand finale, the whole company would suddenly rise before the flower, and serenade it together, with an ode from Hafiz, and depart."

AN AMUSING ACT OF PARLIAMENT.

It is more amusing, though, when he began his education, to find a special act of Parliament in his name, giving authority to the Earl of Warwick, his "governor," to whip him when necessary! I do not suppose that Henry had much to do with this, but it had to be put in his name. "If we are negligent in learning, or commit any fault, or do anything contrary to instructions of our cousin, we give him full power, authority, licence and directions, reasonably to chastise us from time to time, according to his discretion, in the manner that other Princes of our age, as well in this kingdom as in others, have hitherto been accustomed to be chastised—without being impeached or molested by us, or by any other persons, in future, for so doing." It was a great deal better, was it not, that he should be whipped for his own faults than that he should have had, as it is said James VI, of Scotland and I, of England had—a "whipping boy," who was punished when his little master did wrong, and whose cries were supposed to have the same effect upon the royal sinner as if he had himself been whipped.—*Mrs. OLIPHANT, in St. Nicholas.*

A BEAUTIFUL LEGEND.

(Selected.)
"Blessed is he that considereth the poor." Yes, and the beautiful, too. Once upon a time, says the legend, a dispute arose between three young ladies as to which had the most beautiful hand. One sat by a crystal stream and dipped her snowy hand into the water, and held it up. Another plucked strawberries till the ends of her tapered fingers were pink. Another gathered violets till her hands were fragrant. Thereupon an aged woman passed by hungry, emaciated, decrepit. "Who will give me a gift?" said she "for I am poor." All the three young ladies denied her request, but a young peasant girl, who stood near, unwashed in the stream, unstained by the pink of strawberries, unadorned with flowers, gave her a simple gift and cheered the aged pilgrim.

Then, turning back and asking the young ladies, with voice musical and sweet, what they disputed about they told her, and lifted up their beautiful hands for her to decide. "Beautiful, indeed!" exclaimed she with radiant countenance.

"But which is the most beautiful," asked they. "It is not the hand that is washed in the purling brook said she; it is not the hand that is tipped with delicate pink; it is not the hand that is garland with fragrant flowers; it is the hand which gave a gift to the destitute that is most beautiful." And as she spoke the words, her form was slowly transformed, her wrinkles gradually vanished, her staff suddenly dropped, and there flew up to heaven in a blaze of glory, the radiant form of an Angel of God.

MORE ABOUT TOADS.

A lady sends to the *Advance* the following which will specially interest our little gardeners:

I can think of so many things interesting about this discarded, not to say abused, brown animal, that I know not what to say first. I will mention a very few.

First, I like them because they remove so many disagreeable insects from my sight and hearing. I always pet them. The greatest blessing to my

garden, next to the sunshine and the rain, are robins and toads. By the way, I counted what a robin would eat of caterpillars at the rate that I saw him during one hour, and it was three thousand per week!

The toads are just as useful in their way; continually watching, with their long tongues curled up inside, their mouths ready to snap any little mosquito or biting fly that happens in their way. I would like to have fifty in my garden at once if they would not quarrel after their breakfasts, or dinner or suppers; I cannot endure quarrelers. I wish that everybody that does not like their toads would give them to me. But that would not be best. They could not spare them from their own land, although they might not know it; and my garden and land might be overstocked, and should be sorry to step on them.

I always stoop and pat them. Do you know how funnily and meekly they bow their heads when patted gently with a little stick? Seeming to like man's lordship, not trying to hop away, at least the old and wise ones do not. I do not think I could let a toad sit beside me and help me eat my dinner, and kiss it afterwards, as I heard a little girl did with her pet toads!

But my long acquaintance with them as servants has shown me without a doubt that they are one of God's perfectly harmless creatures, and a great blessing, snapping up all the insects in their way. I take every one I find in the road and bring it home safe—the dear little waif? I use my finest handkerchief to confine it till I get home; I took two home from the field in an empty berry-pail with leaves. Once or twice I had no pail or handkerchief, and I gladly took my hat to carry them to my garden in. Yes, Mr. Toad is good.

JESSE POMEROY'S TERRIBLE DOOM.

Jesse Pomeroy, says a Boston paper, has been transferred from the Boston jail to the State prison in Charlestown, the institution which Gov. Rice has designated as his home during the balance of his life. A room in the upper arch of the prison has been specially prepared for the young fiend. Over it is the hospital and under it a storehouse. The entrance to the arch is from a landing leading from the hospital stairs, access to which can be obtained from the yard by opening a heavy iron door, and also from the lower corridors of the west wing, by means of a wooden door which is always kept locked when not used. At the landing is another heavy iron door, which, on being opened, reveals a dimly lighted hallway, on each side of which are seven rooms or cells. In the farthest room from the entrance on the southerly side of the wing is the apartment prepared for Pomeroy. It is nine feet long, eight feet wide and seven feet high, lighted by two crevices, each two feet long and six inches wide, which are not grated. The door is a close iron one, which is fastened by a heavy padlock. In the room is a wooden bedstead, proper bedclothing and a stool. Pomeroy will be visited three times daily by officers who will bring his food to him, but no conversation will be allowed between him and any person person, except, perhaps he may desire the consolation of the chaplain. He will it is believed, be allowed to have books from the prison library, and possibly religious papers. It is a question what will be the effect of the close confinement of the convict. It may affect him physically, make him demented and more dangerous than he is now. It is thought now, since his sentence is commuted, that he will not give up all hope for pardon; that he will try to make himself a model convict and merit the commendation of his guardians for good conduct. It is thought also that he will seek religious consolation, thinking by that means to impress upon people the belief that he is a changed person. It is believed that his physical health will not be much impaired by confinement.

Dr. Judson, on his missionary journeys through the villages and jungles of the poor, benighted Karens, used to be called by the natives, the "Jesus Christ's man." We ought to "put on the Lord Jesus Christ," and so wear him continually, that others shall take knowledge of us that we belong to him, and are his loving, faithful servants.

HOUSE AND FARM.

HOW TO FEED.—As a general rule, much feed is given, and too much of this hay. Ten pounds of hay and twelve of oats is sufficient food in a day for a work horse, whether the work be fast or slow. My plan of feeding horses is to give a bunch of hay and a half pail of water the first thing in the morning; after grooming, give another half pail of water. If he is not going out I give four quarts of oats, after which he may have four or five pounds of hay. If he is going out to work I give six quarts of oats and no hay. If going to work in the afternoon he should be again watered, and allowed four quarts of oats and the remainder of the hay. Half a bushel of washed carrot per week will improve the coat and general condition very much. This system of feeding will keep a horse in good working order all the time.

WEEVIL IN WHEAT.—A correspondent in the *Country Gentleman* says: "Some years ago hearing complaint of weevil in wheat about the close of harvest, when I was ricking my wheat I got fresh slackened lime and threw it over the rick in building it—laying two courses of sheaves, then lime sufficient to whiten the stack. There was no weevil in my wheat. A neighbor, who threshed his wheat from the shock, came to me a few days after and said he should lose his wheat, for it was alive with weevil. I told him to throw lime over it and shovel it through his wheat, which he did. Two days afterward there was not a weevil to be seen in it."

REMARKS.—But was not the limed wheat unfit for milling purposes? We have understood that such is the result when wheat has been limed.

HOW TO PUT UP PICKLES.—The season is now at hand when every housekeeper is about "putting up" the years supply of pickles. And there is nothing in the world so aggravating to a thrifty housewife as to find on opening her pickle jar, that instead of the firm, crisp and refreshing pickles, so much desired and looked forward to, she has for all her trouble time and money, simply a mass of soft, tasteless and insipid rubbish, that has been rendered so by the use of vinegar lacking proper strength, or containing all sorts of mineral acids and deleterious substances.

Pour boiling salt water over the pickles, using a handful of salt to one gallon of water: let them stand over night, then drain them off thoroughly and cover them entirely with pure cider or wine vinegar; let them stand a few days, then scald with the vinegar, pour it off and cover them again with fresh vinegar, cold; spice to taste; a small piece of alum may be added to improve the color; keep your pickle jar well covered and you will have fine and crisp pickles for years.

ONE CHAPTER IN THE PICKLE BUSINESS.

Being in Lewiston one day last week we made a brief call on Mr. L. Knight of the firm of L. B. Knight & Co., whose name has become well-known throughout the state in connection with the business of putting up and selling Maine pickles, and who has not inappropriately been styled the "Maine pickle man." What he don't know about pickles is hardly worth knowing.

In preparing the cucumbers for pickles Mr. Knight "greens" them very lightly, but in such a way as to make a plump, fine-looking, solid and crisp pickle, the process consisting of soaking them in cold water brought up to a moderate heat, in which the cucumbers remain but a short time. The English pickles are not "greened" at all, but have a sort of brown look; and for certain markets Mr. Knight puts up large quantities of pickles after this style.—No alum is used, and only the purest white wine vinegar, which is manufactured expressly for his own use.—*S. L. Boardman*

The Maine temperance reform clubs have nearly 47,000 members. Dr. H. A. Reynolds says that he has been instrumental in the reform of 72,000 men, of whom 35,000 are in New England.

The Superintendent of the Grand Trunk Railway has issued a circular to his subordinates in which he says: "Moderate drinking too frequently induces sleep or perhaps a foolhardy indifference or recklessness, either of which conditions is alike dangerous in connection with the movement of trains. The importance of total abstinence, particularly amongst railway employees, cannot be over-estimated; the experience of the last three years has so convinced me of its good effects that I have determined to renew my pledge for another year, and I hope that the assistant engineers, agents, trainmen, and the traffic staff generally, will join heartily with me in the movement."

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YARMOUTH DISTRICT, MISSIONARY MEETING.

Yarmouth, South } Local Arrangements.
" North }
Areadia }
Hebron }
Shelburne, Oct. 24th, Town; 26th, Jordan—
F. Pickles, W. Ainley.
Barrington, Nov. 20, 21, —J. Taylor, W. Ainley.
Port La Tour, Nov. 22, 23, 24—J. Taylor, J. Howie
N. E. Harbor, Nov. 27, 28, 29, —J. Tweedy,
F. Pickles.
Lockport, Local arrangements. F. Pickles.
F. H. W. PICKLES, Fin Secy.
Oct 14. 6ins.

PREACHER'S PLAN, HALIFAX AND DARTMOUTH, SUNDAY, OCT. 16th.

11 a.m. Gratton St. 7 p.m.
Rev. A. Sutherland. Dr. Jeffers.
11 a.m. Brunswick St. 7 p.m.
Dr. Jeffers. Rev. A. Sutherland.
11 a.m. Kaye St. 7 p.m.
Rev. W. H. Heartz. Rev. E. R. Brunyate.
11 a.m. Charles St. 7 p.m.
Rev. E. Brecken. Rev. D. W. Johnson
BEECH STREET, 3.30 p.m. Rev. E. R. Brunyate.
11 a.m. Cobourg St. 7 p.m.
Rev. D. W. Johnson. Rev. W. Purvis.
11 a.m. Dartmouth. 7 p.m.
Rev. G. Shore. Rev. G. Shore.

MARKET PRICES.

Reported weekly by J. W. POTTS, Commission Merchant, St. John, N.B., and G. W. STUART, Halifax, N.S.

Market on Saturday, Oct. 7th, 1876.

	Halifax.	St. John
Butter, Firkins	17 to 25	20 to 22
Do. Rolls	20 to 24	24 to 26
Mutton, per lb.	03 to 07	05 to 07
Lamb, per lb.	08 to 08	06 to 07
Hams, smoked, per lb.	18 to 14	14 to 15
Hides, per lb.	06	06 to 06
Calfskins, each	26 to 75	30 to 40
Port, per lb.	08	07 to 08
Wool, per lb.	03 to 06	04 to 05
Tallow, per lb.	08	08 to 09
rough, per lb.	04	3 to 5
Beef, per lb.	06 to 08	06 to 07
Eggs, per doz.	15 to 18	14 to 16
Lard, per lb.	17	40 to 60
Oats, per bush	50 to 55	40 to 45
Potatoes, per bush	45 to 50	40 to 70
Cheese, factory, per lb.	10 to 12	10 to 13
Chickens, per pair	40 to 50	40 to 60
Turkey, per lb.	17 to 18	15 to 17
Geese, each	40 to 60	50 to 70
Ducks, per pair	40 to 60	50 to 70
Beans, green, per bush	50 to 60	30 to 40
Parrots, per bush	50 to 60	40 to 45
Carrots, per bush	35 to 40	30 to 40
Yarn, per lb.	60 to 80	—
Partridges, per pair	30	—
Apples, per bush	100 to 300	—
Lamb pelts, per pair	30 to 35	—
Rabbits, per pair	30 to 35	—
Plums, per bush	18.00 to 14.00	—
Hay, per ton	18.00 to 14.00	—

MARRIED.

At the residence of the bride's father, Woodstock, Oct. 4th, by Rev. C. H. Paisley, M. A., C. D. Freeman, Esq., of St. John, to Sarah E., daughter of James Jordan, Esq.

At Willowood, Northampton, the residence of the bride's father, Oct. 3rd, by Rev. C. H. Paisley, M. A., the Rev. Thomas Marshall, of Keswick, New Brunswick, to Annie E., youngest daughter of W. P. Bower.

At Miss Shelburne, on 20th Sept., by Rev. J. Taylor, M. A., David G. Harris, to Miss Emma J. Bower.

In the Methodist Church, Shelburne, on 5th Oct., by Rev. James Taylor, William J. McGill, Esq., to Miss Jane C., daughter of Mr. E. J. Taylor.

On the 30th ult., at Argyle, by Rev. Robert Tweedy, Granville D. Hill, Esq., of Boston, and Miss Alinda Gibson, of the same place.

On the 15th August, by Rev. R. S. Crisp, Mrs. John Mills, to Mr. John B. Williston, both of Hardwick, Northumberland Co., N. B.

On the 22nd August, by Rev. R. S. Crisp, Joseph E. Whitney, to Alonzo McLean, both of Northwick, Northumberland Co., N. B.

On the 4th September, by Rev. R. S. Crisp, Amanda J. Johnson, to Alonzo Tuttle, both of Chatham, N. B.

On the 24th September, at the residence of the bride's father, by Rev. R. S. Crisp, Mary Ann, youngest daughter of Mr. B. Stapledon, to Daniel Chessman, all of Chatham, N. B.

On the 4th inst., by the Rev. Ralph Brecken, Isaac Sears, of Sackville, N. B., to Miss Elizabeth Estroth, second daughter of Mr. John Estroth, of Devonshire, England.

At the Parsonage, Port La Tour, on the 17th ult., by Rev. James Tweedy, Mr. Barnabas Powell to Mrs. Letitia Crowell, of Cape Negro.

By the same, at the same place, on the 20th ult., Mr. James S. B. Swain, to Miss Sarah P. Swain, all of Cape Negro.

At Clementsport, N.S., Oct. 9th, by Rev. R. Smith, Mr. George H. Correy, of Stanbridge, Quebec, Architect, to Mary Elizabeth, eldest daughter of Wm. H. Ray, Esq., Member of Dominion Parliament for Annapolis.

DIED.

At Port Hawkesbury, Sept. 30th, Mr. Thomas Emery, aged 83 years. Burial papers please copy.

At the Methodist Parsonage, St. Margaret's Bay, on the 4th Oct., Mary J. Porteous Scott, aged 75 years, mother of the Rev. James Scott. Deceased was a native of Lockerbie, Dumfriesshire, Scotland.

HOW TO GET ALONG.—The "Interior" relates the following concerning a Western Presbyterian church, which, being too heavily in debt to support a pastor, procured a volume of Talmage's sermons, and this is what was done with it: A young gentleman who was a fine reader was asked to read a sermon each Sabbath to the congregation and consented, though his views were somewhat rationalistic, and he was not a professing Christian; but he was a valuable member of society. The result was that the young man himself was converted, the church strengthened in numbers and zeal, the debt paid off, and now they want a pastor, and are able to pay him a support of \$1,200. It then adds: "None commonly such a church would hire a cheap preacher, and at the end of the year be in a worse state than at the beginning."

RHEUMATISM.—Capt. Thomas H. Gilliat of Church Street, Cornwallis, N. S., has, by the use of two bottles of GRHAM'S PAIN BRADICASSOL, been cured of a Chronic Rheumatism that had afflicted him for over 25 years, and in twelve years after had remained well.

OCTOBER BOOK LIST.

We purpose giving each week in October and November a column of Books in Stock, and arriving, after which they will be gathered into a General Catalogue.

The following THEOLOGICAL and MISCELLANEOUS WORKS are at present in stock.

- Sent, Post-free, on receipt of price. Discount to ministers and teachers.
- Clarke's Commentary, condensed by Rev. R. N. Young, 3 vols, cloth \$10.00
- Commentary Wholly Biblical, 3 vols., cloth, Bageot edition 16.80
- Holy Bible, with notes by Henry and Scott, 1 vol., morocco gilt, \$10 & 11.00
- Kito's Illustrated Bible, 2 vols 8.00
- Whedon's Commentary—
Joshua to 2nd Samuel 2.50
Kings to Esther 1.75
Matthew and Mark 1.75
Luke and John 1.75
Acts and Romans 1.75
1st Corinthians to 2nd Timothy 1.75
- Wesley's Notes on New Testament 1.25
- Watson's Exposition New Testament 1.05
- Lange's Commentary, Corinthians 5.00
- James, Peter, John and Jude in one vol. 5.00

All others of the eleven now published can be supplied at three week's notice. 25 per cent discount allowed on Lange

Gardner's Commentary, Epistle of Jude Lectures on Epistle to Philippians, with a revised translation of the Epistle and notes on the Greek Testament by Rev. Robert Johnstone, L.L.B. Glasgow 2.25

Epistles of St. Paul, Colossians and Ephesians. A revised text with introductions, notes, etc., by J. B. Lightfoot, D.D. 1.25

The New Testament, as translated out of the original Greek, also notes and references, critical and explanatory and an extended appendix. Edited by Phillip Dixon Hardy, 1.25

Pearson's Exposition of the Creed 1.75

Newton on the Prophecies 2.50

Works of George Smith, L.L.D., F.S.A., of the Oriental Department, British Museum. Member of the Royal Asiatic Society of Great Britain.

The Patriarchal Age, or the History and Religion of mankind from the Creation to the Death of Isaac. Illustrated by copious references to ancient records, traditions and mythology of the ancient world. 3.00

The Book of Prophecy, companion vol. The Gentile Nations 3.00

John Gadsby's Travels in the East 1.25

The Eternal Sonship—Treffry 1.80

Eucharistic Manuals (Wesley) .60

Elements of Moral Science (Wayland) .80

Entire Sanctification (John Hunt) .90

The Pastor and the Parish 1.00

Sermons on the Holy Ghost 1.00

The Divine Life by Kennedy 1.00

Gospel and Modern Life 1.00

Newton on the Prophecies 2.50

Original Sin by Wesley .75

Annihilation of the Wicked .50

Misread passages of Scripture 1.00

Treasury of Bible knowledge—being a Dictionary of the Books, persons, places, &c., mentioned in the Scriptures, by Rev. John Ayer, M.A. 2.00

The New Testament—the authorized English version by Tischendorf .60

Evidences of Christianity by William Paley, D.D., with notes &c., by Rev. T. R. Birks, M.A. .90

Wesley's Appeal .90

Fletcher's do. .60

A Letter to a Junior Methodist Preacher .40

The Diet by William Cooke, D.D. 1.80

Hand Book of Christian Theology by Field 1.50

Sermon on Living Subjects, by Horace Bushnell 2.00

Grindrod's Compendium 1.80

Wesley's Sermons 2.25

Ancient History by Rawlinson 2.25

Historical Evidences, do. 1.75

Class Leader's Assistant 1.05

Chalmers's Sermons—complete 8.00

The Chaldean Account of Geneses by George Smith 4.00

BIOGRAPHICAL WORKS.

Life of James Hamilton, D.D. 2.00

John Newton 1.25

Thomas Chalmers 1.50

Rev. Joseph Wood 0.90

John Bradford 1.00

D. J. Draper 1.50

Dr. Adam Clarke 1.05

Rev. Thos. Binney, LL.D., 1.00

Robt. Burns, D.D., 2.25

James Dixon, D.D., 2.25

Thomas Jackson 1.50

The Land and the Book 2.25

Giant Cities of Bashan—By Rev. L. J. Porter 2.00

Daily Prayers and Daily Meditations 1.50

The following Works by J. Angell James:
Christian Graces 1.50
Counsels 1.50
Life 1.50
The Church in Earnest 1.50
The Earnest Minister 1.50
Macduff's Work 1.75
Memories of Genesareth 1.75
Bethany 1.05
Clefts of the Rock 1.50
Comfort Ye, Comfort Ye 1.50
The Shepherd and his flock 1.05
Noonside at Sychar 1.00
Family Prayers 1.00

A Hundred years of Methodism by Matthew Simpson, D.D., LL.D., 1.75

Art of Extempore Speaking—Hints for the Pulpit, Senate and Bar—by M. Baustain 1.50

The Animal Creation—by T. R. Jones, F.R.S., with five hundred Illustrations 2.50

Memphis—By T. R. Jones, F.R.S., with Two Hundred Illustrations. 2.50

FOR SALE, AND TO ORDER, AT THE
METHODIST BOOK ROOM
125 GRANVILLE STREET,
HALIFAX, N.S.

Receipts for "WESLEYAN" for week ending Oct. 10th, 1876.

INSTRUCTORS AS TO REMITTING MONIES:—
1.—Post Office Orders are always safe, and not very costly. Next to these, is the security of registering letters. Money sent otherwise is at the risk of the sender.

2.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office addresses, plainly.

3.—See that your remittances are duly acknowledged. A delay of one or two weeks may be caused by the business of this office. After that enquire, if they do not appear.

REV. T. W. ATKINSON.
Mr. Pike, 2.00

REV. S. F. HUESTIS.
Mrs. Francis, 1.00

REV. G. M. BARRATT.
George H. Clarke, 2.00; Wm. Baskin, 2.00;
Danie Haslam, 2.00; James Thomson, 2.00 & 8.00

REV. E. PRESTWOOD.
James P. Johnson, 5.00

REV. A. S. TUTTLE.
Charles Watson, 2.00

Mrs. N. H. Calkin, 2.00; Leonard Fuller, 1.00;
Wm. Stevens, 1.00; Jas. Fuller, 2.00; James Buckley, 2.00; Rev. G. Poyser.

NEW PAMPHLET.

"An Antidote to the views contained in a Pamphlet entitled 'Spurious Revivals in the County of Lunenburg exposed,'" just issued by Rev. Joseph Gatz. Price 15 cents each. For Sale at the Book Room. Oct 10—41

SEE WHAT THE CLERGY SAY.

Rev. R. H. Craig, Princeton, N. J., says:—"Last summer, when I was in Canada, I caught a bad cold in my throat. It became so bad that often in the middle of my sermon my throat and tongue would become so dry I could hardly speak. My tongue was covered with a white parched crust, and my throat was much inflamed. An old lady of my congregation advised me to use the 'SHROUSHONES REMEDY,' which was then using. The first dose relieved me, and in a few days my throat was nearly well. I discontinued the use of it, but my throat not being entirely well, became worse again. I procured another supply, and I am happy to say that my throat is entirely well, and the white crust has disappeared. I wish that every minister who suffers from sore throat would try the 'GREAT SHROUSHONES REMEDY.'"

REV. GEO. W. GROUT, Stirling, Ont., says:—"Mrs. George Francis was severely afflicted with kidney disease, and had been under the care of three physicians without any beneficial result. She has taken four bottles of the 'SHROUSHONES REMEDY,' and now enjoys the best of health."

REV. T. C. BROWN, Brooklyn, Ont., says:—"My wife was very low with lung disease, and given up by her physician. I bought a bottle of the 'SHROUSHONES REMEDY,' and at the end of two days she was much better. By continuing the Remedy she was perfectly restored!"

Price of the Remedy in pint bottles \$1; Pills 25 cents a box.

GENUINE GRAPE ORCHARD SALTS.

THE MILDEST AND BEST GENERAL PURGATIVE AS YET! Endorsed by the highest medical men in the United States. Persons suffering from constipation of the bowels or torpid liver, will find ready relief by the use of these Salts. None genuine except those put up in bottles with the label of the Grape Orchard Salts Company.

J. B. WILCOX & Co., Agents, Louisville, Ky., Oct. 6—5ins

THE LARGEST STOCK OF BERLIN WOOLS,

AND FANCY YARNS, IN THE PROVINCES, AT 65 Barrington St., Halifax.

WOLLS CAREFULLY MATCHED AND SENT BY PARCEL POST, WITHOUT EXTRA CHARGE.

HALIFAX MEDICAL COLLEGE

INCORPORATED BY ACT OF PARLIAMENT

The Regular Session of this Institution for 1876-7 will commence on Tuesday, October 24th.

The College Building, on the corner of College and Carlton Streets, a short distance from the Provincial and City Hospital, contains commodious Lecture and Dissecting Rooms, and is fitted with all the appliances requisite for Medical Teaching.

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

For copies of Annual announcement or any further information, apply to Dr. J. F. Black, 40 Granville Street, Halifax, N.S.

LONDON MADE SILK HATS

ONLY FOUR DOLLARS. STYLE AND QUALITY GUARANTEED.

Orders from the country promptly filled.

C. KAIZER & SONS, Granville St. Halifax.

July 22.

SMITH BROTHERS

WHOLESALE AND RETAIL
DRY GOODS,
HALIFAX, N. S.

WHOLESALE WAREHOUSE,
JUST COMPLETED
25 DUKE STREET,

RETAIL WAREHOUSE, 150 Granville Street.

In our WHOLESALE WAREHOUSE will be found one of the most complete and attractive Stocks in the city, having been purchased and personally selected by one of the Firm who has had long experience in buying in the foreign market.

ALL GOODS SOLD AT THE LOWEST MARKET RATES.

In our Retail Department special attention is devoted to obtaining reliable makes of Goods at moderate prices and as we are receiving goods by every mail boat from Europe our patrons and others may rely upon finding the latest novelties.

KID GLOVES,

Our Stock of these is the largest and most reliable in the trade.
June 3.

1876 FALL 1876. THE WESLEYAN

WHOLESALE DRY GOODS!

ANDERSON, BILLING & CO.,
Are now showing the contents of
380 PACKAGES OF
European American and Canadian Production.

The trade will do well to inspect their stock, which is one of the best ever shown, and is offered at CASH PRICES and FAVORABLE TERMS.

—WAREHOUSES—
111 and 113 GRANVILLE STREET,
HALIFAX, N. S.

INTERCOLONIAL RAILWAY.

ON and after MONDAY, 2nd October, 1876, the General Freight Business of the Railway will be carried on at the new Depot at North Street, where Freight will be received and delivered instead of at Richmond.

Timber, Cattle, Hay, Bricks and similar heavy articles will continue to be shipped and delivered at Richmond.

Mr. Fishwick has been appointed Cartage Agent in Halifax, and will cart Freight to and from the Depot.

All information in regard to rates, &c., will be given at Mr. Fishwick's Office in Hollis Street.
C. J. BRYDGES,
Gen. Sup. Govt. Railways.
Halifax, 30th Sept., 1876.—Oct. 7.

INTERCOLONIAL RAILWAY, PASSENGER TRAIN.

ON and after MONDAY, the 18th October, 1876 Passenger Trains will run to and from a temporary Station at the North End of the new Passenger Station at North Street.

Entrance to the temporary station will be from Leckman Street.

The use of the Passenger Station at Richmond will then be discontinued.
C. J. BRYDGES,
Gen. Sup. Govt. Railways.
Halifax, 30th Sept., 1876. Oct 5.

W. M. HARRINGTON & Co., OFFER FOR SALE,

AT 243 HOLLIS STREET,
The following GOODS at Lowest Market rates, viz.:

100 CHESTS Fine Congou TEA Strong full flavor

50 Half Do. Do. DITTO
10 Half Ditto Oolong TEA
25 Goodies Fine Breakfast DITTO
20 Half Chests Souchong, 5 DO H-yeon
10 Pans Muscovado MOLASSES
25 Bbls Jamaica COFFEE
20 Do Crushed SUGAR
10 Do Granulated & Pulverized DITTO
Hhds. & Bbls, Vacuum Pan & Porto Rico SUGAR

Boxes, ½ boxes & ¼ boxes London and Muscated RAISINS

Bbls CURRANTS, Valencia RAISINS
A large assortment PICKLES, SAUCES, Salad OIL &c.

Kege Mustard, Boxes Starch
Kings Soda Filberts, Walnuts, Almonds
Figs, Dates, &c.
Pearl & Pot Barley, Oat Meal,
Split Peas 50 Bags Rice,
bls Pastry Flour, Corn Meal,

50 BOXES CONFECTIONERY
Barrels Mixed Ditto
Fancy Biscuits, Crackers, Pilot Bread
Cheese, Brown, mottled & fancy Soap
Spices, Canned Fruits, Sardines,
Marmalade, Canned Oysters,
Vegetables, Jellies, Meats,
Soups, Lobsters and Salmon,
Buckets, Brooms, &c., &c.

Halifax, N. S., Dep 1875.
ESTABLISHED 1861.

PARKS' COTTON WARP.

WHITE, BLUE, RED, ORANGE AND GREEN

THE COTTON WARP made by us for the past 15 years having proved so very satisfactory to consumers, we feel justified in recommending it to all who use the article as the BEST IN QUALITY and actually the CHEAPEST in the market.

We warrant every bundle to be full length and weight and to be numbered correctly.
Our name address is on the label.
For Sale by all dealers.
W. M. PARKS & SON,
N. Brunswick Cotton Mills,
St. John, N. B.

CUSTOMS DEPARTMENT.

OTTAWA, June 12, 1876.

AUTHORIZED Discount on American Invoices until further notice, 9 per cent.
J. JOHNSON,
Commissioner of Customs.

\$55 to \$77 a Week's Agent. See PAGE P. O. VICKERIE August 25 by
\$12 a day at home. Agents wanted. Our terms free. TRUE & Co., Augusta, March 6, 1877.