

The Wesleyan.

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FROM THE PAPERS.

A convict says he was sent to prison for being dishonest, and yet he is compelled every day to cut out pieces of pasteboard, which are put between the soles of the cheap shoes made there and palmed off on the innocent public as leather.—*Philadelphia News.*

Deacon William Richardson was expelled from the Hanson Place Baptist Church, Brooklyn, last week on the charges of "disorderly walk" and immoral conduct." The difficulty originated in Mr. Richardson causing a section of the Seventh Avenue Railroad to be laid on the Sabbath, in May last.—*Methodist.*

All reports concur in naming this the best crop year in Georgia, of the last twenty. What better can the farmers do with the increase of the year than to send their sons and daughters to college? Farmers don't waste this prosperity—don't speculate on your gains, but use them for your children now.—*Wesleyan Advocate.*

The demand of the hour is for brave, unselfish men, who in the great work of reform are controlled by principle instead of party. True moral and Christian principles governing the heart and life bear the good fruits of manly and benevolent acts. The time for fruitage has come, the harvest should be glorious.—*Wes. Chr. Adv.*

There were 105 men at a political meeting in Grass Valley, California, to choose twenty-one delegates to the State convention. All wanted to be appointed. To solve the problem, their names were put in a hat and twenty-one were drawn out; and the delegates agreed that it was the best representation Grass Valley has had of late years.

Judge Tucker, of Florida, protests against the appearance of Southern women as platform speakers at missionary meetings. Precisely where to draw the line, giving to woman a sufficient field for the active exercise of her powers, and at the same time preserving that modesty of demeanor, without which woman has no influence of any kind to exert; just there is the difficulty.—*Nashville Adv.*

Do not pity yourself. Self-compassion is a morbid luxury, a caricature of self-respect. Do not nurse your grief, and brood over it. Do not feed it with thought till it grows big. Forget yourself. Think of the world with its want and woe. Think of God and his help. Fling yourself, sorrow and all, upon the distress of man, and you shall find how God comforts those that mourn.

That Free-thinkers' town, Liberal, Mo., which boasts that it has no church, no God and no devil, and has stoned a prophet who would have entered it, is to be invaded by Chaplain McCabe and another Methodist preacher, who raised money at the Cincinnati Conference for a chapel. Is suppression of free thought and free worship a tenet or practice of free thinkers?—*Independent.*

Fords, Howard & Hulbert announce the resumption of the publication of Henry Ward Beecher's current sermons in pamphlet form, and that these will deal more with theological questions. We suppose these sermons will find readers enough to remunerate the publishers. But, as Shakespeare might remark, there is a tide in the affairs of men which taken at its ebbs leads on to—*Christian Intell.*

The *Advance* says: "Among nearly all the 'revised' local church creeds substituted for the old ones, which come to our notice, nothing is apt to be so remarkable about them as their apparent intellectual feebleness. Either there is a studious evasiveness, or else a manifest inability to discern just what are the essential elements in the Gospel of redemption through Christ."

The American Free Thinkers held a national convention last week, and the usual amount of profane and blasphemous nonsense was uttered. One feature of the meeting was the proposal to found a free-thinking University, where atheism and infidelity in all their branches should be taught. It is not likely such a purpose will ever be completed. The *Examiner* thinks it would be superfluous, when universities already existing are doing the same work so well.

We sympathize with the Pittsburg *Colored Citizen* in the following: "They say that the colored man is clamoring for office. We answer, yes. Now, tell us what the white man is clamoring for? Don't all answer at once. But what a noisy clamor of office. American citizenship we are teaching our colored compatriots. And is it altogether in a spirit of finicky and theoretical dilettanteism that certain

people object to this ideal?—N. Y. *Methodist.*

We did not come into the world to astonish our brethren with dignified manners. Some brethren have the art of repelling people by their astonishing dignity. They are men and great men, and they let everybody see it. I saw a footman, the other day decked out with gold all over; and, after a little while, I saw his master, not better dressed than I am. I could not help thinking that there are some ministers that are a deal more important than Jesus Christ was.—*Spurgeon.*

The Rev. J. P. Cook, in an interesting account of "Three Days in London," takes occasion to contrast the pictures which he saw at the Royal Academy with those exhibited in Paris as comparatively free from nude exhibitions of the human form. "The English," he remarks, "are evidently convinced that it is possible to make fine pictures without encroaching upon modesty, and without being indecent; and I am altogether of their opinion."—*Methodist Recorder.*

Those enthusiastic souls who have been admiring Arabi Pacha as a hero who was striking a blow for Egypt's freedom will hardly be pleased with the figure he now cuts. It seems as if Arabi was a good deal of a poltroon after all. He has not the spirit to stand up like a man and take the consequences of his acts. He says he is sorry; that he did not know the English had so large an army, or he would not have gone to war. This is a painful blow at hero-worship.—*N. Y. Tribune.*

The phrase, "Born of poor but honest parents," is frequently used to indicate the position from which many successful men have risen. These are perhaps on the whole the most fortunate conditions under which youth can be placed. The honesty of the parents secures practical teaching of Christian morals, the lack of wealth leads to that training in industry and economy which is at the foundation of successful effort. Let no young man consider that he is unfortunate because his parents are poor.—*Central Christian Advocate.*

In the will of the late Senator Benjamin H. Hill, of Georgia, who had been a member of the Methodist Episcopal Church from his early manhood, is the following: "I now give and bequeath to my wife and children that which some of them now possess, and which I assure them, in full view of death, is far richer than gold, and more to be desired than all human honors: God is a living God, and Christ came into the world to save sinners. I beg them to have faith in Jesus, for by this faith alone can they be saved."—*Richmond Adv.*

Remember this, that in all the misery coming from the bar-rooms you keep open by your vote, you are responsible. The rum-seller is your agent, put there by your act; the work of ruin and damnation he does is but carrying out the privilege you have given him. When you see a man reeling in the street, remember your vote made him so. When you hear the news of a poor drunkard being frozen to death in a beastly state of intoxication, don't forget it was your vote that helped to make him a slave to this vice, and sent him to his God unprepared.—*The Signal.*

The Act by which Church rates were abolished did not interfere with rates which were levied in lieu of tithes. These rates, however, are doomed to disappear before the progress of opinion. And tithes themselves will soon come up for discussion. There is considerable restlessness on the subject in agricultural districts. Why should a Methodist farmer be compelled to pay £20 a year in the form of tithes for the support of a Church which he does not attend? The Church of England has treated Nonconformists with shameful exclusiveness, and while she does so she expects them to pay towards her support.—*London Methodist.*

Often, before any spiritual good can be wisely attempted, some temporal good must be done to prepare the way. One of our best successful missionaries in China labored, first, for months, performing surgical operations on diseased eyes and in removal of painful tumors. Dr. Lyman Beecher used to say that it was useless to preach to sinners who were shivering in a cold church; or, as he put the case more vigorously, "You can't convert men whose feet are cold." This preface of bodily comfort to a spiritual work has its conclusive support in the shrewd practice of our Lord. He healed blind men that they might see that he made cripples walk that they might leap, praising God.—*Dr. Phelps in Christian Union.*

GENERAL CONFERENCE.

AFTERNOON SESSION.

THANKSGIVING DAY.

Mr. W. Kennedy moved That the Nominating Committee be requested to nominate a committee to consider the matter of a day of thanksgiving.—Carried.

SUPERANNUATION FUND.

Rev. Dr. Sanderson then read the report of the Committee on the Western Superannuation Fund. The income of the fund has been from all sources during the past quadrennium \$128,953. The total expenditure for these years has been \$129,134. During the quadrennium, as during that which preceded it, the superannuated ministers and widows have received but two-thirds of their legal claim annually, and in the last year but seven-twelfths, and there is a painful prospect of a further diminution of payments during the present year. The difference between the legitimate claims and those paid amounts to \$70,000. In harmony with the strongly and clearly expressed wishes of the Annual Conferences the Board very earnestly hopes that the General Conference will in its wisdom devise some practical and effective plan by which the legitimate claims of all the superannuated ministers and widows will be fully met.

The discussion on the changes in the constitution of their fund recommended by the Committee occupied four sessions of the Conference; but as our Eastern Conferences have no interest in the fund, we deem it unnecessary to publish the debate.

FRATERNAL DELEGATION.

Dr. Rice said that it was the privilege of the Church last year to send two of their members down to the sunny south and now that Church had sent the present fraternal delegate, Bishop McTyeire, up to the north to visit them. He introduced the Bishop to the Conference.

Bishop McTyeire had great pleasure in bringing the fraternal greetings of the Church that occupied the opposite end of the American continent from the one end which the Canada Methodist Church occupied. The delegates from the C. M. Church last year told the M. E. Conference that they owned all the land north of the St. Lawrence, and by way of offset he would say that his Church extended from the Ohio River to the Equator. "So that you," said the speaker, "extending to the pole and ourselves extending to the equator, and a strong body between, the continent is well taken care of. He found the Conference talking about occupying the great Northwest. Methodism was by instinct of a missionary character. If there is any region of country unoccupied he always thought that it was the duty of Methodism to step in there and establish a circuit, and in thus extending Methodism they were extending the purest expression of Christianity in the world. One hundred years of life have proved his statement. The different bodies of Methodism hold many doctrines in common, such as the depravity of man, the inspiration of the Scriptures, the true divinity of Christ, the atonement, sanctification and regeneration. They have also the itinerancy the same as in Canada, and the discussions he had heard showed that they intended to perpetuate it. The superannuation discussion showed this. By having a fund of this nature the Church practically said to its ministers, 'When you can work no more the whole Church will charge itself with your care.' He found no other Church in the world which had such a systematic method of helping their ministers when worn out. Methodists have ceased to be called upon for a reason for their existence. This is a great point gained. They had not to defend Methodism but to extend it. Methodism bore testimony to the truth not by providing for formal

narration, but by encouraging the preaching of Christian experiences. How much has the Church gained by this! Every honest man can give testimony and every one can understand it. Many have testified to the truth and the truth prospers and all rejoice. His mission would not be completed unless he told them of his own Church. Methodism took well on its first planting in the South. In the early days of Methodism it was a Southern preacher who planted the Gospel according to Methodism in New England. God blessed them early in the mission of Methodism in the Southern States. The cause prospered very much and by mutual agreement the Churches of the North and South were divided in 1845. Then the Southern Church had 330,000 white and 135,000 colored members. They labored for fifteen years until 1861, when the census showed a membership of 337,000 whites and 280,000 colored people. That is to say for the first fifteen years of their separate existence as a Church there was an increase of 62 per cent. in the whites and 66 per cent. in the colored membership. He passed over five years of which the memories were painful. In those years they held five Annual Conferences, and no General Conference was held until 1866 at New Orleans. They had passed through disaster, but the Connexional power of Methodism proved itself equal to the fiery test imposed on it, and the Church was a unit still. When the roll was called in 1866 it was found that the membership had sadly decreased. There were 420,000 whites and but 88,000 colored members. One great man had said that the whole of Asia had gone against them, but the speaker thought that in this case the whole of Africa had gone against them. Considering the condition of the country and the negroes had petitioned for it, they were set up into a Colored Methodist Episcopal Church. Two bishops were ordained for them and all their property was turned over to them. They have done well, and have had a good degree of prosperity. In 1881 the census showed that the membership of the M. E. Church had increased to 844,000, thus showing a gratifying addition of over 100 per cent. to the membership. This would give an idea of the extent and nature of the work. Besides their own Church they had many missions among the Indians and had a Conference composed of Indians which numbered over 5000. These Indians have given no trouble and have adopted the ways of civilization with wonderful alacrity. They would get as little credit from politicians for their work among the Indians as the Canada Methodist Church in the Northwest. They were endeavoring to do a work in foreign missionary lands and to further Christian education both in the colleges and universities and also among the masses. All this they counted as a principle of the Church without which it would have its operations but lamely carried on. He appeared late owing to the fact that he attended an Annual Conference of his Church at Nashville, Tenn. He hoped to see delegates from the Canada Methodist Church at the General Conference to be held in Richmond, Va.

Dr. Dewart then moved a resolution expressing the kind feelings of the Methodist Church of Canada to the M. E. Church (South). The resolution heartily welcomed Bishop McTyeire, and hoped that the Great Church which he represented would long continue to prosper. The Church of the cold north was being drawn in closer sympathy with its sister Church of the sunny south, and their relations were becoming more cordial every year.

Dr. Nelles, in seconding the resolution, said that he had not heard an address that touched his heart as much as the Bishop's. He since he heard the stalwart brethren from the English Conference. The address

was purely Methodist in its character. He had often wished to meet Bishop McTyeire, for he had heard of that gentleman's wonderful success as an educationalist from Dr. Milburn, who had among other things told him a story that he could not help repeating. Bishop McTyeire, as is well known, is President of Vanderbilt University, which was founded by the present Mr. Vanderbilt's father. Dr. Milburn told him that Mr. Vanderbilt took such a profound interest in the University that he left blank cheques on the Bishop's table to be filled out with any amount that gentleman wished, and that he had lately filled one out to the tune of \$50,000. "Let us," said the speaker, "believe all this to be true." He hoped the Victoria University would be similarly benefited by some of Canada's merchant princes. They had their Dennis Moses, Edward Jacksons and their Stanfords.

Mr. Sanford—I shall be pleased to leave a book of blank cheques on Dr. Nelles' table at any time.

Dr. Nelles said that he hoped Mr. Sanford would pardon him for mentioning the names of two delegates for the M. E. Church (South), which that gentleman had just whispered in his ear, and these were Dr. Nelles and Mr. Sanford.

Rev. Mr. Lathern, of Nova Scotia, a delegate from a place one thousand miles to the east, had great pleasure in welcoming the delegate from the South. He was glad to see that they raised such stalwart sons there.

Dr. Rice then introduced Revs. T. N. Griffith and J. Antliff, the fraternal delegates from the Primitive Methodist Church of Canada.

Rev. T. N. Griffith felt at home in looking over the faces of the members of the Conference for, seeing the laymen and ministers so mingled, he would think that he had got into a Primitive Methodist Conference. It gave him great pleasure to congratulate the Conference on the success of the Church. They looked upon their reception as one of the many courtesies which the great Christian bodies represented before him had given to his body. The ministers of the Canada Methodist body had preached their doctrines through the Dominion. By the camp fires and in the school-house their missionaries had preached the way of salvation, and they have been able to look upon the moral deserts that have been transferred into gardens of the Lord. Testimonies have been sung not only by the professors in the college clusters, but also by the uncultured in their lowly homes. Their colleges have been the *Abbot Mates* where many of the most distinguished men of the Primitive Methodist Church had graduated. In all these things they congratulated their brethren. This great country has come into recognition as a desirable home for the surplus millions of Europe. They will bring crowds and no crowds and look ideas with them, and the Church must attend to their spiritual needs. The Primitive Methodist Church during the last year had a total 1,451 members to its rolls and now had a membership of 9,873. Sometimes they think that they are building up the Churches of other denominations for their people should move into sections where they had no Church. They raised 90 cents per member for missionary purposes every year. The delegates were not there either fearful or hopeless, but believing that the forces of Methodism if blended together would accomplish more for the good of humanity and the glory of God than they do now. They thought that they would be able to find a platform broad enough to stand on and have for their own use, but beloved Methodism, a future brighter than their dream ever anticipated.

Rev. Mr. Antliff said that no year in his Church had more in harmony with the C. M. Church than his own

Scores of people go from the Primitive Methodist Church to the Canada Methodist, "and," said the speaker, "if they cannot stay with us, the next best thing they can do is to go to you." The speaker told a very amusing story about a Primitive Methodist preacher who got by mistake into a Canada Methodist Church, and never discovered his error until it was pointed out to him. Himself and Rev. Mr. Griffith came as living epistles, and hoped that they would have no need to appoint delegates again, for he hoped that by the end of the next quadrennium they would be united forever.

Rev. Dr. Sutherland then moved a fraternal address to the delegates from the P. M. Church, which expressed the high estimation in which it was held by the members of the C. M. Church.

Both of the addresses were ordered to be engrossed and delivered to the respective delegates.

Mr. Walker, the other delegate from the P. M. Church, was prevented from attending through illness.

Rev. Wm. Carter, of the Irish Conference, was introduced to, and briefly addressed the Conference.

Rev. Mr. Boyd, of the Primitive Methodist Church, was also introduced to, and addressed the Conference. The Conference then adjourned.

TENTH DAY—MORNING SESSION.

HAMILTON, SEPT. 18.

Mr. J. N. Freeman, of Liverpool, Sheriff Patrick, Mr. W. H. Lumby, and Mr. J. E. Carson were granted leave of absence for various reasons.

The President said:—When shall we rise? Shall we go on all next week or conclude at the end of this.

Several voices—Conclude this week.

The President—If you do then you will have to follow the example of the laymen. (Delegates: they have gone home.) No, but in regard to their speeches. I have noticed that the same thing is said over and over again by different speakers. When a man has got up and set before Conference your views in these any necessity for getting up and saying the same. This is where the thing must be done. I ask you also to allow ministers to strengthen the governing hand. For the sake of the time of the Conference, I will try and reduce this thing to a minimum, not entirely to suppress debate but regulate it. The subject then dropped.

Rev. Dr. McMurray asked for permission for the Eastern brethren to withdraw while the Western Superannuation Fund was being discussed, as they had matters of their own to discuss, and they could not vote on the Western scheme.

They were allowed to withdraw.

AFTERNOON SESSION.

Rev. T. W. Jeffery gave notice of motion proposing to change the test of membership from attendance at class meeting to attendance at sacrament at least once in a quarter, and obedience to the laws of the Church. Referred to Discipline Committee.

By the Rev. Dr. McMurray—That in future editions of the Hymn Book, the hymn commencing "And can it be that I should gain," be inserted.

The Rev. Dr. Sutherland remarked that the hymn was omitted by pure accident.

By Rev. Thomas Marshall—That no scheme of union will be satisfactory to this Conference unless provision is made for a guarantee that ordained married ministers shall while in active work have no less than \$150 per annum in addition to the amount of the contribution to the Children's Fund.

LEAVE OF ABSENCE COMMITTEE.

Mr. J. J. Pearson moved that a committee of three be appointed to consider all the applications for leave of absence from the Conference. The reports of the Committee to be received with or without discussion. The motion was adopted.

(Continued on fourth page.)

OUR HOME CIRCLE.

WHEN YOU ARE IN TROUBLE.

BY REV. ALFRED TAYLOR.

When you are in trouble,
What's the next best?
Bundle up your dismal doubts;
Fling them all away.

When you are in trouble,
Go to God for light,
He can make it clear enough
In the blackest night.

When you are in trouble,
Sing your gladdest song;
Sound the notes of coming joy
Loud, and clear, and strong.

When you are in trouble,
Never mind your fears;
Laugh away your gloomy thoughts,
Wipe away your tears.

When you are in trouble,
Wear your brightest face;
God will lighten up your heart
With his present grace.

When you are in trouble,
Smile your sweetest smile;
God will bring you safely through;
Only wait awhile.

AT EVENTIDE IT SHALL
BE LIGHT.

EMMA WILMOT.

The stranger sat down and watched the sea while he listened to the old man's story. Often the narrator's voice broke and tears fell on his clasped hands while the eyes of the listener were dimmed, but the woman sat still as if a pain had settled on her heart which was so great as to numb her into silence.

"You see, sir, we had only one child and maybe we were too fond of him. He was like his mother; had the same curly hair and deep blue eyes. When he was sixteen there wasn't anything in the harbor could beat him at hauling a net and trimming a sail. He loved the sea, how he loved it! but we wanted to keep him on the farm. You see the fisherman's life is hard and what is worse it isn't always good. Well there came a man down on the coast not long after we were married and he set up a gin shop right by the beautiful sea, and he dealt out what was often death to the boys. It so unsettled their heads and hands that they were not fit to man the boats in storms. I preached and begged them to let him alone and when that wouldn't do I went to him and prayed him to go away. But he only laughed in my face. I couldn't rest happy because of him and his work, but I didn't think that the time would ever come when I would know all the misery of it, but I did sir. It does seem strange that God should let it come to me, who tried so to break up the sin. My boy loved the sea and at night when the plow was at rest and the stock led he'd dress himself in his sailor suit and go down to hear Jack Stover and the rest spin their yarns; and so, one night when it stormed and the lads were all in the gin shop, he was coaxed inside. The first he knew he was coming home with his legs that unsteady as if he'd spent all his life on shipboard. That broke mother up. Maybe we were over-harsh with him, but at any rate he ran away and left us. Yes we got up one morning to find that his bed hadn't a touch of him, and his clothes were gone. I guess as I've gone so far I'll tell you all. We thought he would come back but he didn't, and soon there was a cry raised that old Jack had lost all the money he had hoarded. Every bit of it was gone, and what more natural than that—that—. The barkeeper you know said he saw him."

The stranger sprang to his feet his face flushed and his fists clenched.

"It's a lie!" he said "a base lie! The villain!"

"Hush!" said the old man. "I thank you for your sympathy but do not sin. Sit down and hear me out. Jack said he didn't take it, and mother and I that's all. It was his way always to come dashing over the stile by the kitchen door and bound in at sunset. Such a cheerful lad he was. Why we could hear his whistle clear from the lighthouse bend. Mother always says he'll come in some sunset in the old way, but ah me!"

"Hush!" said the old woman. "He will come father. His love for me and mine for him will bring him, though a thousand seas stood between. He will come in at sunset."

"There is more," continued the father as though having broached the subject he could talk of it forever. "There is more, though he was only eighteen—our boy—he was in love. Yes he never told us and she's never said a word, dear Hetty, but mother found it out. One

night the child had come to see us and as she handed the plates mother saw on her finger the ring I engaged her with when she was a girl. Our own engagement ring that our boy had been wearing for a while. She wears it, Hetty does. Poor Hetty! We have no one but her to love us and she has no one but us to love her. That wasn't much you think to tell us of his love, but mother knows he'd never have given it to any one he thought less of than I did of mother when I put it on her finger."

"What of her?" asked the young man "what of Hetty. Does she think your son is dead?"

"No. How strange women are. She has never called our Philip's name, never once; but I know she looks for him back for often at evening she sits on the beach and watches the ships come and always at sunset. It's funny they've both got that notion. Neither of them ever thinks of his being a man and changed. Hetty don't ever think that maybe he has a wife over the seas, but both look for him back just as he went away."

"Ah the women know best" said the stranger. "If it were not for them what would there be to come home to?"

The old man's face grew stern and his lips quivered with pain.

"My boy would never say that," he exclaimed, "I'm his father and he be alive good or bad, I'd lay down my life for him and he knows it. But sir, I fear I have wearied you. What are the troubles of two old people and a girl compared with those of the world?—and yet after all it is a world full, for the boy was our world."

"I will come to-morrow then," said the captain rising, "I will certainly come. I can hardly go away now."

"Won't you stay? I did not mean to hasten you. Come in and take the night with us."

"No, no," he replied, "I must go I have business to attend to. I—I am going to buy out the saloon on the beach."

"O please" urged the old man "Don't do that. A curse will come upon you if you do. I like you. You look too good for that. If you do I cannot sell the old place to you; I'd be cursed myself."

"I'll promise never to sell a drop if it will please you," was the reply. "Good-bye keep up a good heart. I believe with your wife that the boy will come back," and he turned away but again the hand of the old woman held him back and her trembling voice asked:

"Will you keep the door open at sunset?"

For reply he bowed his head and went on out the gate. He quite broke down when he had left the house and sitting on the wayside wept as he had not done for years, then walked away to the pine forest where he spent the day going back and forth unconscious of hunger and fatigue, murmuring over and over to himself: "The old place sold; the old place sold!"

The sun was just going down beneath the water making the ships glow, throwing fantastic shadows on the waves and tingling the snowy wings of the gulls that dipped in sport, swaying from side to side. The pine trees tossed in the breeze giving back the murmur of the ocean.

At the door of the old farm house sat Elijah Fairmont and his wife hand in hand. Such a look of pain was on their faces as had never in all their sorrow been seen before. This was the last day on which the farm was to be theirs; the dear old place that had echoed the noise of little feet, and the tender lullaby that accompanied the motion of the cradle. The old barn where their boy had romped, and the dairy where he played, were to pass into other hands. It seemed to them like coming suddenly upon his grave in an unknown land and realizing that he had sickened and died without their tender ministry.

Their hearts were too full for utterance and they simply clung to each other.

At length the old man spoke as if he could no longer endure the pain of silence:

"Wife, do you remember when God told Abraham to take his child upon the mount?"

She nodded a response that her lips could not utter.

"He did not let him strike the cruel blow. Do you remember, too, he has promised that at eventide it shall be light? It is natur-

al for it to be dark at eventide, and this is the eventide of our lives. Wife, we have served him faithfully and he never breaks a promise."

"I know," she replied, "but, O father, father."

She clung to him sobbing in her great grief; and stroking her hair tenderly he murmured words of comfort.

There was a quick tread upon the walk again, and supposing it to be Hetty the comforter, they lifted their eyes to see before them the stranger who had that morning called to make arrangements for buying the farm.

"I have come back," he said; then noting their tear-stained faces, suddenly lost voice, and regained it by an effort. "I have come back to tell you—I—I. What would you think if I'd buy the old place and till it for you? I can't live on it by myself and you know all about it."

The husband smiled faintly as he laid his hand on the young man's shoulder.

"God bless you," he said, "whoever you are; but I—I—can take care of mother yet awhile. We'll live down by the sea, and be nearer the ships that come in, mother."

The captain lifted his hat and turned his face toward the light in the west. His heart was breaking with a weight of love for the two there and the suffering they bore it, yet he could not tell them was on his lips.

The old woman was gazing at him steadily, drawing nearer and nearer. Her hand was on his shoulder as he looked down into her face.

"Have you anything to tell me?" she said. "Any news from the sea? It is uncertainty that kills. You act as if there is something you would tell me."

"Yes, yes," he said, "I—I have walked the woods all day to grow calm. I am hungry. I am tired; my heart is breaking. The sun is setting, and O mother I have come home."

She was in his arms so still and white that he thought her dead, and the old man lunged over her begging her to speak.

They laid her down in her room where she had held her babe upon her breast, and at length she opened her eyes to fix them on the face of her boy and murmur:

"At eventide it shall be light."

Hetty's watch from the seaside ceased. The old place was tiled and the good father who had cursed the barkeeper in his heart stood smiling by one day while the sailors of the yacht broke out the barrel heads one by one and turned their contents into the sea.

Then going back with his boy to the farm house he clasped his wife's hand and said exulting:

"Mother, I did not curse him to-day, not even in my heart. I prayed God bless him as he went away."

"UPSETTING MOSES."

"I say, Deacon, Darwin's theory of evolution is a little hard on Genesis. Of course we don't know yet how it will turn out; but it looks a little as though they were going to upset Moses."

The Deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with pauses for thought between each enumeration. After awhile Jim ventured to ask: "Counting your saw-logs, Deacon, aren't you?"

"No," said the Deacon; "I'll tell you. Your remark se me to thinking. I was just counting up how many times in the course of human history somebody has upset Moses. First of all two old jugglers, named Jannes and Jambres, undertook this, but they failed. Then a certain king named Pharaoh went at the work of upsetting Moses. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought, Korah, Dathan, and Abiram, went at the Job. They failed in the upsetting part; but they secured a bit of ranche for themselves which they and their children hold quiet possession of until this day." Later on a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years chained to a stump; and when he had changed his mind was a sadder and wiser man. His successor met with a still greater disaster in a similar attempt. Since that time there have been no end to persons who have tried to upset Moses. Some ancient heathen, Celsus, and Porphyry, and Julian the Apostate; and latterly these German critics

and those scientists, so-called, are at the same thing. Years ago when I was in Boston, I heard of a meeting of Free-thinkers at a place called Chappin Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there. Three or four of them were women; all the rest were men. And what do you think they were doing?—They were engaged in the old enterprise of upsetting Moses. And yet Moses bath to-day in the Synagogues of Boston more persons that preach him than he ever had before.

"It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset, and does not mind it. I always amuses me when I hear a fresh cry from some man who nobody has ever before heard of has found out a sure way of doing what all others have failed in. And now here comes Jim Manley, and Moses has to be upset again. Ah, well"—and the Deacon sighed.

There was a roar of laughter which made the rafters of the saw mill ring, and all joined in it except Jim.—*Christian Observer.*

A PRECIOUS PILLOW.

Dr. Judson, one of the earliest missionaries to Burmah, completed the translation of the New Testament in 1823. The manuscript within a year was destined to enter on a strange history. The Judsons went to America the capital of the empire, very hopeful of doing effective missionary work there. War, however, broke out between England and Burmah, and all foreigners were soon regarded with great suspicion. On June 8, 1824, Dr. Judson was apprehended, and with cruel violence and gross indignity was cast into the death-prison. In a few days, through a money payment, he and other prisoners were removed from that awful place to an open shed within the prison bounds. There they lay with iron upon their limbs. When her husband was cast into prison, one of the first acts of Mrs. Judson was to bury the manuscript of the New Testament under the house in the soil, lest it should be found and destroyed by their persecutors. When Mr. Judson was permitted to receive a visit from his brave wife, and they could speak together a little naturally, one of his earliest inquiries related to the safety of the work which had cost him so much time and toil. The rains had set in, and the manuscript would be destroyed if it remained long in the ground. A plan for the preservation of this priceless treasure was soon devised. Mrs. Judson sewed it up in some cotton stuff, which she further encased with matting, thus making a pillow for her husband, so unsightly and so hard, that she supposed no one would care to take it from him.

After about seven months had passed the prisoners were suddenly thrust again into the inner prison and loaded with extra fetters. The few poor mattresses and pillows, which had scarcely seemed to ease their aching bones, were taken from them, and among these the rough bundle on which Dr. Judson was wont to lay his head. The first night of this new misery the prisoners expected speedy execution, and Dr. Judson's thoughts dwelt a good deal on the contents of the strange pillow he had lost. He thought of passages in that New Testament which might be more perfectly translated. He wondered what the future of the manuscript would be. Would Mrs. Judson ever see it again? Would it in some future year be found, and be a source of light and blessing to the benighted people of Burmah? The jailer, however, to whose share the pillow fell, found it so uncomfortable, and apparently so worthless that he flung it back into the prison. Tastes differed, and if the prisoner liked that sort of thing to rest his head upon he might have it for all the jailer cared. Presently came a day when the prisoners were stripped of nearly all their clothes, "tied two and two," and driven barefooted over sharp gravel and burning sand to a wretched prison some miles away. When, on that occasion, the fierce Burmans were seizing all the spoil they could, the mat was unfastened by one of them from Dr. Judson's pillow, and as the hard stuff within seemed to be of no value it was thrown away. A Christian convert picked it up as a relic he would keep in memory of the dear teacher he

feared he would never see again. Little did he imagine what the mean-looking cotton roll contained. Months afterward, when the troubles were over, and the Judsons were free again for their loved work, the New Testament was found no worse for the perils through which it had passed. In due time it was printed, and today the men and women of Burmah read in it "the wonderful works of God."

ON THE SPOT.

On a bitter winter night, many years ago, two persons stood talking together at the corner of a street in New York. One of them (who had been bred as a mechanic) was a warm-hearted Sabbath-school teacher. He so loved to do good that he never lost an opportunity to say a judicious and faithful word for his Master.

The other person was a young fellow from the country, who had come to New York to earn his living, but was in great danger of falling into the traps of the drinking saloons and the dance halls.

The older man stood and pleaded with the younger one to decide there on the spot to begin a life of service to God. The wind howled through the street and blew the snow in their faces, but the good man held on, and kept saying, "Now is the time, and God is, through my words, calling you to decide."

An hour passed. The storm howled on; but the teacher was so much in earnest that he did not mind the cold. At length the youth said, "Mr. P., I will decide for God to-night. I will give myself to Christ and to his service."

Nobly did he keep his promise. He not only became a devotedly religious man, but he determined to enter College and prepare to preach to others the glad message he himself had accepted. By and by he came back to New York, and was so useful a preacher that nearly two thousand persons were won to his Master by his persuasions. He is an old man now; but when I saw him a few weeks ago he was as happy as a lark. All his long, useful, and honored life has turned on that winter night talk at the street corner, when he decided on the spot to heed God's message.

It does not take much time to make a right start when you are in earnest. What that young man did was to give himself to a divine Master. His reason was convinced that he must become a better man and a nobler man if he did what is the duty of every person to do, and that is to acknowledge God's claims for love and obedience, and accept them as his rule of life. It then took him no more time to say Yes than it would have taken him to say No. When anything to be done is right, the quicker you do it the better.

One of the greatest generals in the world was asked how he had gained so many victories. His answer was, "By never putting anything off." Young friends, you will conquer evil and win heaven at last if you will resolve always to obey God, and to do right do it on the spot.—*Selected.*

OUR YOUNG FOLKS.

EMMA'S AMBITION.

"Oh mamma!" she said, looking up with flushed face, as her mother came in. "There is just the loveliest story in here! It is about a little girl who was only ten years old, and her mother went away to see a sick sister, and was gone for a whole week; and this little girl made tea, and toast, and baked potatoes, and washed the dishes, and did every single thing for her father; kept house, you know, mamma. Now, I'm most ten year old; I was eight 'most a week ago, and I could keep house for papa. I wish you would go to Aunt Nellie's and stay a whole month, and let me keep house. I know how to make toast, mamma, just splendidly! and custard; and Hattie said she would teach me how to make ginger cake, some day. Won't you please to go, mamma?"

"I don't think I could be coax- ed to do it," said Mrs. Eastman. "The mother of that little girl in the book, probably, knew that she could trust her little daughter; but I should expect you to leave the bread while it was toasting, and fly to the gate, if you heard a sound that interested you; and I should expect the potatoes to burn in the oven while you played

in the sand at the door. I couldn't trust you in the least."

"Mamma!" said Emma, surprise and indignation in her voice. "What makes you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?"

"Haven't I tried you dear? Do you know it is just three quarters of an hour, since I sent you to dust the sitting-room, and put everything in nice order for me? Now look at those books tumbled upside down on the floor, and those papers blowing about the room, and the duster on the chair, and your toys on the table; while my little girl reads a story about another little girl who helped her mother."

"Oh, well," said Emma, her cheeks very red, "that is different; nothing but this old room to dust. If I had something real grand to do, like keeping house for papa, you would see how hard I would work; I wouldn't stop to play, or to read, or anything."

"Emma, dear, perhaps you will be surprised to hear me say so, but the words of Jesus Christ show that you are mistaken."

"Mamma!" said Emma, again, and her voice showed that she was very much surprised.

"They certainly do, listen; 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.'"

"And once he said to a man, 'Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things.' Can I say that to you, this morning?"

BABY'S RECITATION.

They called her the baby, though she was two years old. Of course she was the "cuttingest little thing that ever lived." And among her other accomplishments, she could recite little cunning verses in the prettiest manner!

Behold her, perched on the mantel, her favorite place for practice, rehearsing her new "piece," so as to be ready when papa comes home.

"God bless my two little feet,
May they never go astray;
But swiftly and joyfully tread—
After Katie, every day!"

Now the baby is puzzled. What is the next line? She can't think! She twists and untwists her little clasped hands, and finally puts them behind her, in a way she has when she is troubled. "In the straight and narrow way." Those are the words which have slipped away from her little brain just as her tongue was going to speak them. She thinks and thinks, but they will not come. At last with bright eyes and smiling lips, she slips out her next line, repeating the preceding one, that mamma may see just how it fits:

"But swiftly and joyfully tread
After Katie, every day!"

Katie is the ten-year old sister, and if there is anything in the world that baby likes to do, it is to trot after her from morning till night. If the verse really doesn't finish that way—and baby has her doubts about it—she thinks it is a very nice finish indeed.

"Oh, you little rogue!" says mamma, and lifts her down to half smother her with kisses.

"Katie!" said the mamma, that same evening when the baby was sleeping, "how do you think baby said her new verse this afternoon? She forgot the last line, and this is the way she put it:

"God bless my two little feet,
May they never go astray;
But swiftly and joyfully tread
After Katie every day!"

Do you know I have been praying ever since, that Katie's feet might be kept from going into places that it would not be safe for baby to follow."

What made Katie so quiet for the next half hour? Her lips had been parted, already to ask permission to go to Jennie Blake's for the next afternoon, when her mother spoke.

"But," said Katie, let me see. If baby has really prayed about following me, I must be careful. Jennie Blake is real funny, but she doesn't always tell the truth; and she says hateful things to her little sister Carrie, and Carrie is afraid of her and hides, and makes believe she doesn't hear Jennie sometimes when she calls; and baby might learn to do that; and oh dear! she might learn from Jennie not to speak the truth. I don't believe I ought to go to Jennie Blake's to-morrow."

And Katie worked away on her tidy, and said never a word to her mother about Saturday afternoon and Jennie Blake's home.

THE SUNDAY SCHOOL

OCTOBER 15.

THE LORD'S SUPPER. MARK iv. 22-31.

The first section of our lesson (verses 22-25) record the institution of that ordinance which is most commonly known as the Sacrament of the Lord's Supper. That He intended by His actions and words on this solemn occasion to institute a new ordinance, which should for His followers take the place of the Passover is evident from Luke xiii. 19, and also from that important passage in St. Paul's writings, which treats of the proper observance of the ordinance (1 Cor. xi. 23-34). It is remarkable that the only other direct and definite teaching on the subject after the first institution should be from the pen of St. Paul. He was the only one of the Apostles not present at the time of its institution, and the legitimate inference from his words "I received of the Lord that which also I delivered unto you," is that he received a special revelation on the subject. As he was the apostle of the Gentiles, and was writing to the Corinthians, these authoritative words of his would have the double effect of preventing the Jewish Christians from restricting the privilege to themselves, and the Gentiles from considering that the obligation to this observance is placed beyond all question.

The remembrance had a special meaning for the first disciples which it has not for us. But whenever we join in this holy service, we are taken back to the same scenes; we commemorate the same love, suffering, and death. It is necessary to impress upon the children's minds as forcibly as possible that the bread and wine are simply emblems of the body and blood of our Lord, and that the only true "real presence" of Christ in the Sacrament is the spiritual one, in which it is always true that He is present when two or three of His people are met together in His name. The expressions, "This is My body, and this is My blood," can only mean, this represents. We need not go far to prove that this is, often means, this represents; for it is a common mode of expression amongst ourselves. When about to show a photograph of some friend, do we not say, "Who is this? or, This is such a person," when what we have in our hands is only a representation of the person.

"That the bread was not the real body of Christ, but only its emblem, is proved equally to sense as to reason; for if it had been the body of Christ, or transubstantiated into His very body, then was the body of Christ eaten by the eleven Apostles, whilst yet their Lord remained before them; and if the body of Christ was thus eaten by the disciples, what was it that Judas betrayed and delivered into the hands of the officers of the chief priests a few hours afterwards?

As the bread and wine are emblems of Christ's body and blood, so the partaking of them in the sacrament is a figurative representation of our reception of Christ's sacrifice by faith. As we physically eat the bread and drink the wine, so do we spiritually feed on the body and blood of Christ, through faith (John vi. 53-55). "All these expressions show that it is the life of the soul of which our Lord speaks, which could not be affected by a carnal eating of the real body of our Lord, but which is communicated through that vital and renewing influence of God upon the heart which is procured for us by the meritorious death of our Saviour, effected by the agency of the Holy Spirit, and received by the instrumentality of trusting in Christ as the true and only sacrifice for sin."

No regulations are given in the New Testament as to the times when, or the mode in which the Sacrament of the Lord's Supper should be administered. All details are left to the judgment of those in authority in the churches concerned. But to this more strongly than to any other religious service the Apostolic injunction applies, "Let all things be done decently and in order." It follows that the administration should be: 1. By a regularly ordained minister under all ordinary circumstances. 2. To those only who profess faith in Christ and whose lives evidence the sincerity of their profession. 3. As frequently as may be judged expedient. The essential conditions of a profitable reception of the Lord's Supper are: 1. A reverent, spiritual, and penitent frame of mind. 2. A thorough conviction of the absence of all efficacy in the mere Sacrament and merit in the mere act. 3. Above all, true faith in Christ.

2.—When they had sung the concluding hymn of the paschal supper, Jesus and His disciples went out into the Mount of Olives, and then the Master began to tell them that that same night they would all be offended because of Him. The Divine agency in the sacrifice of Christ overruling human passion and interfering to the accomplishment of the great end is plainly seen. The scattering of the sheep was very speedily accomplished after the words of Jesus were spoken; and though Peter boasted so loudly, as we shall see subsequently, he proved no exception.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—Spurgeon.

WHO GETS THE BENEFIT?

BY ANNA W. KIRKWOOD.

Two middle-aged men, who had once been school-mates, met upon an occasion which was of interest to both. One of them, being called upon, made an address, finished, eloquent, and effective.

His friend listened with pleasure and surprise, and at its close, congratulating him, said, "Joe, I didn't know you could make such a good speech."

"Do you know why I can make a speech and you can't, Sam? Because I stayed in Sunday-school, and you didn't."

This rejoinder, uttered in a joke, as the two friends grasped hands warmly, contains a suggestion. Faithful, persevering work in Sunday-school is not easy. Hot summer days, cold wintry days, and long stormy ones, are trying to one's resolutions. To grow "weary in well-doing" is the first and a frequent temptation that meets us. Many begin with a flourish of trumpets, but to "stand in one's lot" at the end of the days is not so common. Those who do, are inclined to think themselves very self-denying and disinterested; but, after all, they are really the ones who get the most benefit.

As a student, with no particular sense of responsibility, one is slow to grasp even the outlines of a subject, has vague and indistinct impressions of events and localities, and an argument is an intangible as a fog-bank. But in the effort to make another see clearly one's own ideas become better defined. In seeking to unfold a subject to another, to bring out its points and bearings, one's own mind becomes—gradually, it may be, but surely—a well-ordered store-house instead of a heterogeneous mass of rubbish.

One cannot handle year after year the grand and wonderful doctrines of the Bible, become familiar with its wise precepts, its beautiful, simple stories, and its glowing imagery, without a widening and growing development of mind which will naturally brighten and beautify one's style, give ease, grace, and elegance in discourse upon all other subjects and questions.

Facilities for preparing for Sunday-school were never greater than now. Through the impulse given to biblical study by the International lessons, material is provided which has never before been within the reach of the masses. History, poetry, science, and literature are brought in to illustrate Scripture truth. The light of the best talent and scholarship of the world is thrown upon it. Pictures, maps, and memorials are in the hands of every one.

Human "creatures escape knowledge" with great facility, but it seems as if it were impossible for this generation to escape from the illuminating rays of these last years of biblical instruction. Those not immediately engaged in either teaching or learning are losing all this. Losing more than they can afford to lose, if not more than they are willing to lose.

We look with a feeling of compassion upon those whose lives are so ordered that they cannot enter this grand arena. What of those who, through indolence or sloth, neglect the opportunity of doing good to others not only, but of improving their own talents, and lifting themselves to a higher level of intellectual, moral, and spiritual culture?

CHEAP FOOD AND GOOD FOOD.

Dr. Dio Lewis says: To make the best bread that can be made of wheat, obtain good wheat and grind it without boiling, mix it with cold water until it is as thick as can be well beaten with a spoon; after it is thoroughly beaten down, put it into a large iron pan composed of many little ones, which must be first made hot; put it then quickly into a hot oven, and bake it as rapidly as possible.

Indian corn makes excellent nourishment. It contains a large amount of oil, has remarkable fattening qualities, and is likewise remarkable as a heat producer.

Rice keeps its consumers fat, but it lacks the elements which feed the muscles and brain.

Potatoes, both Irish and sweet, are very poor for brain and muscle.

Of meats the best for heat and fat are pork, mutton, lamb, beef and veal; for muscle, brains and nerve, beef, veal, mutton, lamb and pork.

In cold weather eat meat, butter and the like will keep the body warm; and in warm weather, milk, eggs, bread and summer vegetable will keep it cool.

INFORMATION.

Rheumatism is the most painful and most troublesome disease that afflicts humanity. It comes when we least expect it and when we have no time to be interviewed by it. The only reliable remedy that we need is Johnson's Anodyne Liniment. Nearly all diseases that afflict humanity originate in the stomach, liver or bowels, and might be prevented if people would use a little common sense but they will not. They rather take Parson's Purgative Pills, because one is a dose.

PAIN IN THE SIDE.—Mr. W. A. McMillan, Waterville, N.S., says:—"I had for ten years suffered with pain and soreness in my side, caused by a sprain or stress, and was so weak that any extra exertion would cause so much pain that I could hardly use my arm, until some sixteen years ago when suffering unusual pain from a recent stress, that I used Graham's Pain Eradicator and Pills and was completely cured by using them a few times."

COLDS IN THE HEAD CAUSE CATARRH. Catarrh if neglected will cause BRONCHITIS. Bronchitis commonly terminates in CONSUMPTION. GRAHAM'S CATARRHINE will cure the Catarrh and prevent the others.

THE REPRESENTATIVE PIANO MANUFACTURERS.—Wm. Knabe & Co., this firm is one of the oldest in the country. Their growth has been solid and steady, not an ephemeral upspringing, and their position, therefore, is unsurpassable an unassailable. They have relied upon the real merits of their instruments, and avoided all clap-net and trickery. The outcome is a business whose firm and steady prosperity is unequalled. The relative value of Pianos is pretty well known, but a few brief words about the "KNABE" will be of interest. The Tone combines volume and richness, with sweetness and purity, and evenness through the entire scale. With so elastic a Touch that the player can bring out the subtlest expressions without the pedals. In another quality yet this Piano is especially supreme—tenacity of holding Tune. Evidence of this is found in their extensive use in conservatories, where the severest of all tests is applied.—New York Observer.

If cleanliness indeed be next to Godliness, we know of no one that is doing more to promote this virtue than James Pyle, through the introduction of his Pearline.

Oct 1.—1m.

CONSUMPTION.—From H. B. Smith, Esq., a prominent merchant of Beaufort, Kent County, N. B., under date June 8, 1877.—"Dear Sir—I have suffered for some years past with Cough from Affection of the Lungs, Spitting of Blood, Weakness of the Chest, and Want of Appetite, and have tried many so called remedies but without any effect whatever until I commenced ROBINSON'S PHOSPHORIZED EMULSION. I have now taken 8 bottles and find this quite equal to what it is represented to be, for it has WORKED LIKE A CHARM, and I can cordially recommend it to all who are affected as I have been, as I feel it is going to make a perfect cure of me. I still continue it, and I must say I never took anything equal to it before. I have no more to say of this for the benefit of yourself and the world at large you can do so, for I think it should be known."

I remain, yours truly (Signed) H. B. SMITH.

ROBINSON'S PHOSPHORIZED EMULSION OF PURE OIL WITH LACTO-PHOSPHATE OF LIME is prepared solely by Hannington Bros., Pharmaceutical Chemists, St. John, N. B. For sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

It matters little by what name we designate such complaints as Scrofula, Erysipelas, Salt Rheum, and all skin eruptions, their origin is in the blood, and by the use of no outward application can a cure be effected. The blood must be purified and the stomach kept in a healthy condition. To do this use Hannington's Quinine Wine and Iron, and Tonic Dinner Pills. Beware of Imitations. See that you get "Hannington's," the original and genuine. For sale by all druggists and general dealers in Canada. Sept 15 1m.

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

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle febr/10.

Remember This. If you are sick, GOLDEN ELIXIR will surely make you well again, WHEN ALL ELSE FAILS. If you are comparatively well, but feel the need of a grand tonic, and stimulant, never rest easy till you are made a new being by the use of GOLDEN ELIXIR.

If you are COITIVE or DYSPERSIC, or are suffering from any other of the numerous diseases of the stomach or bowels, feel no cure but your own fault if you remain so, for GOLDEN ELIXIR is a sovereign remedy in all such complaints.

If you are wasting away with any form of KIDNEY or URINARY disease, STOP TEMPTING DEATH by the use of GOLDEN ELIXIR.

If you are sick with that terrible sickness, NERVOUSNESS, you will find a "Balm in Gilead" in the use of GOLDEN ELIXIR.

If you are a frequenter or resident of a malarial or miasmatic district, barricade your system against the scourge of all continents—ague, biliousness, malaria, yellow fever, and intermittent fevers—by the use of GOLDEN ELIXIR.

If you have rough, pimply, or scaly skin, bad breath, or indigestion, feel no cure but generally, GOLDEN ELIXIR will give you a fair skin, rich blood, the sweetest breath, health and content.

In short, it cures ALL diseases of the Stomach, Bowels, Liver, Nerves, Kidneys, etc., and \$100 will be paid for a case it will not cure, or for anything injurious found therein.

FELLOWS' SPEEDY RELIEF ONLY REQUIRES MINUTES—NOT HOURS—TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief

Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Inflammation of the Lungs, Sore Throat, Difficult Breathing, Palpitation of the Heart, Diarrhea, Croup, Diphtheria, Catarrh, Influenza, Headache, Toothache, Neuralgia, Rheumatism, Cold Chills, Ague Chills, Cholera, Frost-bites, Bruises, Summer Complaints, Glands, Colic, Sprains, Pains in the Chest, Back or Limbs, are instantly relieved.

Fever and Ague.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all malarial, Bilious, Scarlet, Typhoid, Yellow and other Fevers so quick as Fellows' Speedy Relief. It will in a few moments, when taken according to directions, cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dyspepsia, Colic, Wind in the Bowels, and all in malarial.

Travellers should always carry a bottle of FELLOWS' SPEEDY RELIEF with them. A few drops in water will prevent sickness or pain from change of water. It is better than French Brandy or Bitters as a stimulant. Minors and lunatics should always be provided with it.

Truly a Household Friend

The uniformly gratifying and often astonishing results attending the use of FELLOWS' SPEEDY RELIEF since its introduction, render it desirable and proper to bring it to the notice of all classes. Its record as a pain reliever and healing remedy for ailments almost constantly occurring in nearly every household, affords the most positive evidence of its superiority. For these very painful and distressing Complaints Rheumatism and Neuralgia, it is regarded as the great specific, and as such it is used by all classes of people.

The volumes of testimony regarding its curative effects constitute the strongest reason for considering FELLOWS' SPEEDY RELIEF as preeminently the people's trustworthy remedy in all cases of acute ailments almost constantly occurring in nearly every household, affords the most positive evidence of its superiority. For these very painful and distressing Complaints Rheumatism and Neuralgia, it is regarded as the great specific, and as such it is used by all classes of people.

THE VOLUMES OF TESTIMONY REGARDING ITS CURATIVE EFFECTS CONSTITUTE THE STRONGEST REASON FOR CONSIDERING FELLOWS' SPEEDY RELIEF AS PREEMINENTLY THE PEOPLE'S TRUSTWORTHY REMEDY IN ALL CASES OF ACUTE AILMENTS ALMOST CONSTANTLY OCCURRING IN NEARLY EVERY HOUSEHOLD, AFFORDS THE MOST POSITIVE EVIDENCE OF ITS SUPERIORITY. FOR THESE VERY PAINFUL AND DISTRESSING COMPLAINTS RHEUMATISM AND NEURALGIA, IT IS REGARDED AS THE GREAT SPECIFIC, AND AS SUCH IT IS USED BY ALL CLASSES OF PEOPLE.

IS WARRANTED EQUAL TO ANY ARTICLE FOR ALL DISEASES OF MAN AND BEAST.

UNIVERSAL LINIMENT IS USED.

UNIVERSAL LINIMENT. Is warranted equal to any article for all Diseases of Man and Beast.

MACDONALD & CO., HALIFAX, N. S. Steam and Hot Water Engineers, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers Supplies and Machinery. Manufacturers of all kinds of Engineers', Plumbers' & Steam Fitters

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THE WESLEYAN

FRIDAY, OCTOBER 6, 1882.

CLOSE OF THE GENERAL CONFERENCE.

On Wednesday of last week the business sessions of the General Conference of 1882 came to a conclusion. The hymn, "Jesus, accept the praise," was sung, Dr. Potts offered prayer, the President pronounced the benediction, and the eighty members then present separated, to meet again only if the interests of Methodist union, approaching a fortunate consummation, shall require the President again to summon them and their fellow delegates at some period earlier than 1886.

Thinning ranks, short speeches and cries of "vote, vote," for several days foreshadowed the hour of adjournment. The man who could keep his feet for an address of any length either possessed unusual ability or—something less desirable. Such haste, when topics of general importance await consideration, is to be deprecated. Unwise conservatism and undue haste tend in the same direction. The former fears to move forward; the latter has no time for the consideration of necessary or unnecessary onward steps. At Hamilton, near the close of the session, such haste, with its five-minute speeches, seemed unavoidable. Many delegates had left for good and sufficient reasons, others could no longer remain, and those who were under no special pressure for time felt that they were not wearing out their welcome, only because of largeness of heart on the part of their hosts. May we suggest—if perchance, some one will remember our words—that the remedy for such haste lies rather within the range of prevention than of cure. If—if—some delegates would only say less at earlier sessions, and learn that a motion could be voted upon with safety in the absence of any remarks by themselves, there would be no need of the proverbial "slaughter of the innocents," if indeed, under any witty designation such subjects as transfers, the length of the pastoral term, the test of membership and others equally important, can with any justice be included.

As to what may be noted under the head of unfinished business opinions may differ. Each delegate who may feel disappointed that some peculiar view on some special subject has not prevailed will place that subject in the unfinished list. Only one question, however, can be assigned to that list by common consent—that one the very important subject of Methodist union. Our readers have before them this week the report of the Committee appointed to consider it. A further synopsis of the debates will inform them of the action of the General Conference in relation to the recommendations of that Committee. The principle has been affirmed; the whole question can only be intelligently discussed when the several committees at the meeting in November shall have agreed upon a scheme to be submitted to the Quarterly meetings and Annual Conferences. Our future action on union will be closely watched. The Protestants of the Dominion, generally, are watching it with interest. Romanists, who make so much out of a small capital when they point to our divisions, are not less interested.

The winner of the Gilchrist Scholarship, Mr. W. M. Tweedie, of Mount Allison College, left Sackville on Friday night last for Rimouki, where he embarked for Liverpool. Our best wishes for his future success follow him. On the evening of his departure the students of Mount Allison tendered him a banquet in the lecture room of the college, at which Josiah Wood, Esq., M.P., a member of the first graduating class, presided. Instrumental music, songs and speeches followed the gathering at the richly-spread table. The speakers on the occasion, beside Mr. Tweedie, were Revs. Drs. Pickard and Stewart, Professors Weldon, Smith and Goodwin, and Principals Kennedy, Paisley and others. President Inch was absent. He passed Mr. Tweedie that night, while returning from the General Conference at Hamilton. The friends and students of Mount Allison are justly proud of the success of one of her

graduates. The opportunity of competition formerly enjoyed by her students through her connection with the University of Halifax has only been closed, it is now seen, in order to enable them to win distinction in a wider sphere. Others at Mount Allison are treading closely in the steps of her successful sons. They may be depended upon to maintain her character in the future. Generous donors to our college will feel meanwhile that their gifts are not in vain, and the parents of bright, studious lads will learn the high value of their own denominational college.

Why should not the world hear of worthy deeds as well as of unjust acts, even though the former are only what should be expected of honest men? Included in the nobler list is an instance brought before the General Conference by the Hon. J. W. Sifton, of Manitoba, in connection with the bequests of the late Rev. Edward Morrow. That minister, obliged to retire from active ministerial labor, went to the North West, where he succeeded in doing more than making a living. The Church still lay near his heart, and as death approached he made a will in which he left \$1,000 for the formation of libraries in the Sabbath-schools of the North West; \$5,000 for the Superannuated Preachers' Fund; \$10,000 to be appropriated to Church Extension in the North West; and 90 acres of land, which have since brought \$12,000, for the establishment of a college in Manitoba. In one point the good man had failed. His house had not been set in order with such promptness as is advisable, and through some informality the sums thus generously given to the Church might have been appropriated by his heirs—his two brothers. These, however, were worthy of the deceased, and as soon as they learned of the legal defect took steps to affirm the provisions of the will. The action of the Messrs. Morrow in thus waiving their rights called forth a hearty expression of appreciation from the assembled delegates.

We are glad to learn that other sums, quite large, are being offered for the extension of our work in the North West.

The death of the venerable Dr. Pusey, of Oxford, recalls attention everywhere to the Tractarian movement, of which some thirty or forty years ago he was the leader, and to which the world gave his name. Of his sincerity the world has been thoroughly convinced, even in quarters where no doubt has been entertained of the erroneous character of his opinions. It was his to point men in a direction in which he neither led nor followed. As a contemporary remarks: "When this movement began, about 1830, it had the double character of a pietistic revival, which found expression in Keble's hymns, and also of an intellectual awakening in theology. The tractarians proved to their own satisfaction that whoever accepted the Thirty-nine Articles could accept Romanism. Newman followed his logic into Rome; Pusey remained in the Church of England to be the head of the High Church party. His vigorous brain gave the party a strong position, and it held it until Pusey became old and feeble. Of the other part of the movement, the pietistic, Canon Liddon, whom many consider 'the greatest of living preachers,' is one of the few strong representatives. He combines remarkable High Churchism with the evangelical doctrine and spirit. But the movement is slowing down rapidly now, and the next Oxford 'departure' may be expected in a few years."

The first annual meeting of the Woman's Missionary Society of the Methodist Church of Canada was held at Hamilton on Tuesday and Wednesday of last week. Mrs. Dr. Burns, President of the Society, presided and read an address of welcome, to which Mrs. S. F. Huestis, of this city, made a happy reply, though unexpectedly called upon. The branch societies now number about twenty, with a membership exceeding 800. Nearly \$3000 have already been expended in aiding the Japan and French-Canadian Missions and in giving help to the McDougall Orphanage and the Crosby Home for Girls. At an early day the Society is likely to have representatives of its own in the mission field. Dr. Burns presided at the public meeting held in the parlor of the Centenary Church on Tuesday evening. Pleasing addresses on missionary

topics were given by Rev. W. W. Ross, Rev. Dr. Cochrane—formerly of Japan, Rev. L. N. Beaudry, of our French Mission in Montreal, and Rev. D. Hill, an English missionary to China, whither he now is returning to continue a missionary life of eighteen years. The private and public meetings of the Women's Missionary Society will no doubt give a new impulse to this important department of our work.

Correspondents must exercise a little patience while Conference reports are being given. We hope, by abridging these as much as possible, to conclude their publication next week.

The Provincial Normal School will open on Wednesday, November 1st. New pupils will not be received after Nov. 8th. Regulations can be obtained on application to the Principal.

See Plan of Sackville District Missionary Meetings on eighth page.

GENERAL CONFERENCE.

Continued from first page.

ELEVENTH DAY—MORNING SESSION. Hamilton, Sept. 19.

THE NOMINATING COMMITTEE.

reported the following committees to prepare fraternal addresses to the various Conferences:

Australian Conference—Revs. T. W. Smith and Prof. Shaw.

Methodist Episcopal Church of Canada—Revs. H. F. Bland, and C. Jost.

Methodist Episcopal Church of the United States.—Dr. Withrow and Rev. W. Galbraith.

Methodist Episcopal Church, South—Revs. Dr. Burns and Dr. Pope.

The following were nominated as a committee on Thanksgiving Day; Mr. J. Macdonald, Hon. Sen. Ferrier, Hon. J. J. Rogerson, Judge Jones, and Mr. W. Strong, Revs. W. McDonagh, H. S. Matthews, G. McRitchie, E. A. Stafford.

Rev. Dr. Withrow read the following report of the committee appointed to prepare a memorial notice of Rev. Dr. Ryerson:—

IN MEMORIAM—THE REV. EGERTON RYERSON, D.D., LL.D.,

Whereas it has pleased Almighty God, in his Divine wisdom, to call from a life of faithful service in the Church on earth to his everlasting reward in heaven, our reverend and honored father in the Gospel, the Reverend Egerton Ryerson, D.D., LL.D., the first President of the General Conference of the Methodist Church of Canada, this General Conference desires to place upon record its deep feeling of gratitude to God for his gift to the Methodist Church and to the people of this land for so many years of a man so richly endowed with native gifts and so largely adorned with the Christian graces, and its profound sense of the great loss the Church and country have sustained in his death.

As the devoted Christian missionary and pastor; as the faithful defender of the rights and liberties of the people of this land against ecclesiastical assumptions and civil disabilities; as the editor for so many years of the *Christian Guardian*, the official organ of our Church, and as the first religious paper in Canada; as the first President of the University of Victoria College, the oldest institution of higher learning of Canadian Methodism; as the trusted representative of his Church in the religious councils of Methodism in the Old World and the New; as the Superintendent for over thirty years of the educational system of his native Province—a system which he almost created, and which he developed to a state of efficiency unsurpassed by that of any country in the world; as the wise counsellor in the union movement which led to the organization of the Methodist Church of Canada; and as its President, the administrator of its highest office during the first quadrennium of its history; Dr. Ryerson has an imperishable claim upon the love and gratitude, especially of his own Church, and also of the entire community. We magnify the grace of God as manifested in him; we revere his memory as that of a true patriot and devoted Christian; we rejoice in his labors for the glory of God and the welfare of man; and we deeply sympathize with his bereaved family and pray that the consolations of God may more and more abound in their souls to their lives end.

Rev. Mr. Duncan presented the financial report of the committee appointed by the three Eastern Conferences to manage the Superannuated Fund, of which the following is a summary:—

The working of the Fund during the past quadrennium has continued to be satisfactory in all save one respect. The current income has fully sufficed to meet the constitutional claims upon it each year until the last when a deduction of two per cent. had to be made from the annuity of each regular claimant. If the income from the circuits had continued to yield the average per member which it did in 1873-4 or even during the years preceding the quadrennium, not only would there have been no need of such reduction, but there would have been a very considerable surplus for addition to the capital stock, as there had

been in previous years. The aggregate amount of annual claims upon the Fund has increased more than 100 per cent. during the last eight years: namely, from \$4654 in 1874 to \$9473 in 1882. The total amount of income for 1881 and 1882 was \$9790, of which \$1556 came from circuits; \$2203 from ministers; \$5150 from interest on investments; and \$700 from the missionary society. The capital stock at the present day is \$8000. The total receipts of the Fund during the twenty-five years ending July 1st, 1882, was \$169,248, and the total of disbursements during the same period, was \$166,002. Rev. Dr. Pickard and Dr. Inch were elected Treasurers. The Conferences concerned in this Fund are the Nova Scotia, Newfoundland, New Brunswick, and P. E. Island Conferences. The report was adopted.

The Rev. John Cassidy presented the amended constitution of the Superannuated Fund, as previously prepared and assented to by the Eastern Conferences, for endorsement by this Conference. It was accordingly confirmed.

The Rev. Dr. Hunter read the report of the Committee on Book and Publishing Interests. It was then taken up and considered *seriatim*.

The first clause was as follows:—

Your Committee have examined the report of the Eastern and Western sections of the Book Committee and recommended them to the General Conference for adoption.—Adopted.

Clause two reads:—

Your Committee recommend the adoption of the Revised Wesleyan Catechism for use in all our Sabbath-schools and throughout the Church, with Scripture proofs selected from the Authorized Version.

Several amendments were proposed, and a lengthy debate ensued over the respective merits of the Revised and Authorized Versions. But the clause of the report was finally adopted without alteration.

Bishop McTear, of the M. E. Church, South, being about to leave for home, desired to take leave of the Conference and was accordingly introduced by the President. The Bishop expressed himself as being delighted with his visit, and cordially invited any of the ministers crossing the border to do as Abraham did of old, be "still going towards the South." The Conference then adjourned.

AFTERNOON SESSION.

BOOK AND PUBLISHING COMMITTEE.

The committee's report was taken up. "Memorials from London Conference and Chatham District requesting that the *Christian Guardian* be changed to the form and size of the *New York Christian Advocate*." The committee recommend that no change be made in the present form of the paper.—Adopted.

In reference to a recommendation from the eastern department of the book room in favour of a hymn-tune book. They recommend this to the favourable consideration of the general Conference, and that a small committee of competent men from Toronto be appointed to act in concert with the eastern committee, in order that the production be made acceptable to the whole church.

The adoption of the clause was moved by Rev. Dr. Hunter.

Rev. James Gray said if the publication of such a hymn-tune book would do away with the flood of little publications that flooded the circuits, he would favour it.

Rev. Dr. Williams explained that under General Conference direction a tune-book had been prepared, and the first edition sold out.

Rev. S. F. Huestis asked that there be no prejudice to the proposal, because it came from the eastern department.

ENCYCLOPEDIA OF METHODISM.

Rev. Dr. Williams moved "That whereas the General Conference of 1878, by special resolution requested the Rev. Geo. H. Cornish, of the London Conference, to publish as soon as practicable his 'Cyclopedia of Methodism in Canada,' and whereas said request has been complied with, thus giving to the Methodist Church of Canada a complete record of all its past history, and furnishing such a synopsis of its men and work as is possessed by no other church in the world, this Conference hereby expresses its appreciation of the value of said 'Cyclopedia of Methodism in Canada,' and recommends it to the hearty support of the Church generally."

Rev. W. Briggs, as Book Steward for the Western department, was re-elected by acclamation.

Rev. Dr. Dewar was re-elected as editor of the *Christian Guardian*.

Rev. Dr. Withrow was re-elected editor of the *Magazine*.

Rev. S. F. Huestis was re-elected Eastern Book Steward, and Rev. T. W. Smith editor of the *Wesleyan*, both by acclamation.

GENERAL CONFERENCE FUND. The Treasurer of the General Conference Fund, the Rev. Dr. Rose, read the report. The balance in hand was \$2542, and the expenses of the General Conference would be about \$7000. It was referred to the Committee on the General Conference Fund.

The Conference then adjourned. EVENING SESSION. The report of the Committee on Education was as follows:— The Committee recommended that the charter of Victoria University be so amended as to provide that the heads of affiliated institutions, and

the professors of the Wesleyan Theological College, Montreal, shall be members of the Senate.

Dr. Inch, President, read the report of the Mt. Allison Wesleyan College and Academy, from which it appeared that the number of graduates had increased by five. During the quadrennial the endowment fund had been increased by \$50,000. The destruction of the male academy by fire necessitated the construction of a new building which was now approaching completion.

The report was adopted as read. The Committee recommended the following as the Board of Governors:—

Rev. Dr. McMurray, Dr. Pickard, Dr. Pope, Dr. Stewart, A. W. Nicolson, J. Lathern, W. H. Heartz, D. D. Currie, and Messrs. Josiah Wood, A. M., E. B. Allison, Jairus Hart, A. A. Stockton, A. M., LL. B., Joseph Prichard, J. D. Dickson, J. R. Inch, LL. D., D. Allison, LL. D.

After the reading of the report Dr. Inch paid a fitting compliment to the memory of Rev. Joseph Hart, a late governor who died in 1880.

The Treasurer's report showed that the debt in 1878 was \$7,500, which was increased to \$53,511 at the end of this financial year. The total endowment fund is \$100,000.

The Treasurer's report was adopted. Rev. J. Lathern seconded the adoption of the report and gave a synopsis of the work of education at Mount Allison.

Rev. Dr. Nelles expressed his great satisfaction with the admirable report read by Dr. Inch. He was sorry he could not sing or he would have struck up "Come on my partners in distress." A voice, "Try it." Dr. Nelles said if he did so they would be more distressed afterwards. He contended that the denominational colleges, both in Canada and the United States, showed improvement both in attendance and resources relatively with the secular universities. He stated that he thought the east were in a better state of finance than the western institution, though Mr. John Macdonald had promised to give \$10,000 towards raising the endowment to \$100,000.

The report was adopted. Rev. Dr. Burns, President of the Wesleyan Ladies' College read the report. The Dr. pointed with pride to the fact that upward of 1,200 ladies had received their education there, many of whom were now filling positions of honor in Canada as well as in other lands. The number of graduates last year was 167. The institution owes not a dollar. The report recommended the reappointment of Rev. Dr. Burns as principal and governor of the institution, and Revs. Dr. Nelles, Dr. Rose, Dr. Ryckman and Dr. Sutherland, as clerical directors. Adopted.

The report of the Wesleyan Theological College, Montreal, was read by Prof. W. J. Shaw. The report recommended the four for the directors of the institution.

The report was adopted as read and the Conference adjourned.

TWELFTH DAY—MORNING SESSION.

SEPT. 20.

Rev. Dr. McMurray moved the reconsideration of the vote appointing a committee on the Hymn tune book. This motion prevailed.

Rev. Dr. Hunter moved that the Book Committees of the Eastern and Western sections at their first joint meeting during this General Conference shall select a small committee of competent men to act in concert with the men from the East in the matter of the proposed Hymn tune book. This was accepted without discussion.

Rev. S. Bond moved the resolutions of which he had previously given notice. They are found in the first day's proceedings. A lengthy and exciting debate ensued, during which a resolution was moved by Dr. Hunter referring the whole matter to a committee, which was carried. It is as follows:—That, inasmuch as no motion or resolution is before this Conference which is likely to harmonize the various views represented, resolved that a committee be appointed with instructions to prepare a resolution relating to the question at issue which shall be printed and circulated amongst the members of the Conference as early a date as possible.

On motion by the Rev. J. Wakefield, it is resolved that the President appoint the committee, to consist of seven members, called for by Rev. S. J. Hunter's resolution. The Conference then adjourned.

EVENING SESSION.

The President nominated the following as the Committee on the Rev. Mr. Bond's motion: Revs. Dr. Hunter, J. H. Robinson, J. Lathern, E. A. Stafford, Messrs. Warring Kennedy, C. E. Ayre, and Dr. Allison. The names were accepted without debate.

The Committee on the Course of Study reported minor alterations and additions to the course of study for the various years. The main discussion on the second year's course was caused by the introduction of Dr. Pope's theology instead of Watson's.

THANKSGIVING DAY.

The Committee on Thanksgiving reported that, inasmuch as it had become the usage of the Dominion Government to appoint a day of thanksgiving, be it resolved, that the day appointed by the Government be accepted.

The Conference then adjourned. THIRTEENTH DAY—MORNING SESSION. SEPT. 21st.

REPORT OF UNION COMMITTEE.

The Committee appointed by the General Conference to consider the

question of a union with the several branches of Methodism in this Dominion, viz., the Methodist Episcopal Church of Canada, the Methodist Episcopal Church, and the Primitive Methodist Church, beg to submit the following report:—Your Committee, in accordance with instructions received from the General Conference, has met the several Committees appointed by the other Churches above named, with the view to ascertain if such a general union is practicable, and what modification, if any, of the existing economy of the various churches would be regarded as essential in any proposed basis of union. We found the brethren composing the above named Committee ready to co-operate cordially in the endeavor to reach a common understanding in reference to terms of union, and by a hearty unanimous vote the discipline of the Methodist Church of Canada was accepted as a basis of negotiations. At the same time it was felt that no union could be lasting or beneficial which could not carry with it the general consent of the membership of the churches represented, and that to secure this some mutual concessions would be necessary. In regard to doctrines, general rules, usages, and constitution of the lower courts, no difference of opinion was expressed. In regard to the General Conference there were two points in which certain concessions were desirable, viz., General Superintendency and lay representation in the annual Conferences. The representatives of the Methodist Episcopal Church express themselves as attaching great importance to the principles of Superintendency, but not in the particular form in which it has hitherto existed among them. They were of opinion that the church which they represented would yield the life appointments and separate ordination, but would stand firmly by the principle of an Itinerant Superintendency in some form, leaving the powers and functions of the office an open question. The representatives of the Primitive Methodist and the Bible Christian Churches while not advocating superintendency *per se*, expressed themselves as willing to accept the principle in order to promote a general union, provided that the other bodies would concede the principles of lay representation in the annual Conference in some form. After free conversation the following resolutions were adopted by the Union Committee: 1st. That the principle of lay representation in all our Church courts be so recognized as to admit laymen into one annual Conference to some extent, and in some form. 2nd. That paragraph 86, page 39, of the Discipline referring to the election by the General Conference of its President be so amended as to provide for an Itinerant General Superintendency in some form. In reference to the former resolution, it was distinctly understood that the lay representation was not to affect the composition of the Stationing Committee or the examination of ministerial character.

Your Committee having carefully considered the whole subject, in view of the desirability of a united Methodism in Canada, would venture earnestly to recommend the General Conference to adopt the above resolutions. It further recommends that the General Conference direct the appointment of a mixed Committee consisting of twenty-seven persons, viz., Seven by the Toronto Conference, seven by the London Conference, five by the Nova Scotia Conference, New Brunswick Conference, and the Newfoundland Conference to meet the Committee of the other bodies in the city of Toronto on the last Tuesday in November. The church in which the meeting shall be held and hour of meeting shall be arranged by the Toronto Conference. It further recommends that the members of the above named Committee be elected by the representatives of the several annual Conferences here present, and that said committee meet for organization before the rising of the General Conference. It still further recommends that should the Joint Committee agree as to the details of a basis of union, the plan of union agreed upon shall be submitted to the Quarterly Boards for approval or otherwise at the next February quarterly meeting.

It is further recommended that the superintendency of circuits be required to report immediately to the Secretary of the General Conference the vote of the quarterly meetings, and should it be found that two-thirds of the quarterly meetings voting thereon have declared in favor of the plan of union proposed by the Joint Committee, the President of the General Conference shall convene the General Conference in order to give effect to the proposed union; said meeting of the General Conference to be held subsequently to the meeting of the Annual Conference. It is further recommended that when the General Conference adjourn it adjourn to meet at the call of the chair. All of which is respectfully submitted. W. Williams, Chairman, W. C. Brown, Secretary."

The report was received and ordered to be printed, and its consideration was made the first order of the day for to-morrow.

SABBATH-SCHOOL INTERESTS.

Rev. Dr. Withrow read the report of the Committee on Sabbath-school work. With the memorial asking for the appointment of a general agent to travel and take charge of the Sabbath-schools, organize new schools, edit the Sunday-school publications, etc., they could not concur.

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Continuing, Rev. Dr. Withrow read the report, of which the following is a synopsis:—During the quadrennium there has been an increase all along the line. Schools have increased from 1,733 to 1,948, officers and teachers from 15,734 to 16,620, scholars from 122,859 to 131,857. The number of conversions reported during the last three years is 16,481. There has been a marked increase in the number studying the catechism and in the circulation of all the Sabbath School periodicals. Eleven hundred and ninety schools are reported as being kept open during the year. The Sabbath School missionary subscription has increased from \$15,820 in 1880 to \$21,500 in 1882.

The following compose the Board for the ensuing quadrennium:—Toronto Conference, Rev. S. J. Hunter, W. H. Laird, Warring Kennedy, and J. B. Boustead; London Conference, Rev. A. Andrews, Rev. W. J. Maxwell, Hon. Judge Jones, and D. B. Chisholm; Montreal Conference, Rev. Dr. Potts, Rev. Alex. Campbell, Hon. Senator Ferrier, and Dr. Lavell; Nova Scotia Conference, Rev. J. B. Coffin, and J. W. Smith; N. B. and P. E. I. Conference, S. T. Teas, and Hon. William Strong; Newfoundland Conference, Rev. George Boyd and Hon. J. J. Rogerson. Recommendations were made concerning the use of the catechism and the forming of catechumen classes. A collection was directed to be taken up in all the schools to aid destitute schools and to establish new ones. It was decided that in all the Sabbath Schools of our Church every effort be made to inculcate in the minds of the young people principles of total abstinence from all intoxicating liquors and injurious practices, and for this purpose a form of pledge shall be provided which shall embrace abstinence from the use of liquor, tobacco, bad words, and bad books. The Blake system of raising missionary money in the schools was then ordered to be used; also that superintendents of circuits be requested to secure as far as possible the presence of the Sunday School in a body at the missionary meetings, and their participation in its services by singing missionary hymns and presenting their missionary offerings. Mr. Warring Kennedy, Treasurer, presented the Treasurer's statement of the Sabbath School fund for the past four years, which gives some interesting points:—Receipts from Toronto Conference, \$1,040; London, \$1,329; Montreal, \$201; Nova Scotia, \$132; New Brunswick, \$243; Newfoundland, \$181; total receipts, \$3,833; including balance of \$592 on hand at last Conference and subscriptions, \$3,992. The expenses were paid this term, and leave a balance of \$459. Of the expenses an amount was incurred in sending books to the several Conferences as follows:—Toronto Conference, to the value of \$377; London, \$153; Montreal, \$193; Nova Scotia, \$165; New Brunswick, \$421; Newfoundland, \$326. The reports were adopted, and Conference adjourned.

AFTERNOON SESSION.

Rev. Dr. Potts moved that the editor of the Magazine edit the Sunday School publications of the Church. Carried.

The report of the Committee on the Children's Fund was read by Rev. W. C. Henderson, who moved the adoption of the clauses *seriatim*:—"That we recommend the General Conference to continue the regulations in the Discipline, making it obligatory on each Annual Conference to maintain a Children's Fund.

After a lengthy discussion, the following amendment moved by Dr. Sutherland, was carried: "It is the judgment of this Conference that in view of the many interests involved it is inexpedient to make any radical change in the constitution of the Children's Fund until the Conference is in possession of fuller information. Therefore resolved that a committee be appointed to collect and tabulate all available information in regard to the practical working of the Children's Fund, and have authority to print the same and send a copy to each member elect at the next General Conference.

Rev. Dr. Ormiston was introduced to the Conference by the Rev. Dr. Nelles in a humorous speech, in which he was described as a former Hamiltonian and Inspector of Schools at Toronto. It was now 40 years since Dr. Ormiston, Dr. Hodgins, now Deputy Minister of Education, and himself were in the same class of undergraduates in Victoria University. Dr. Ormiston had graduated and become a professor at the College.

Dr. Ormiston replied in a suitable speech. He concluded by paying an eloquent tribute to the memory of the late Rev. Dr. Ryerson as being a true-hearted, mighty, and valiant defender of Methodism.

Rev. L. Gaetz proposed a resolution conveying the regards of Conference to Rev. Dr. Ormiston.

The President said that Dr. Ormiston was the oldest graduate of Victoria University living. The resolution was carried by acclamation.

The resolution was ordered to be engrossed and presented to the recipient.

HONORS FOR MOUNT ALLISON.

Dr. Inch reported that Mr. Tweedie, a student of Mount Allison, had been successful in gaining a Gilchrist scholarship, and stood second on the list of competitors at London University.

The Hon. Mr. Strong, Secretary of the General Conference Fund, reported a deficiency of \$2054, which he recommended that the Treasurer be requested to provide for.

Rev. Dr. Hunter read the report of

the Committee on Mr. Bond's resolution as follows:—"Your Committee beg to report that, after a careful examination of the whole subject, they have agreed to recommend the General Conference to adopt the following: As a substitute for paragraph 100, page 42, in the Discipline, that all questions involving a conflict of opinion between the General and Annual Conferences touching the rights and privileges of the latter, and all questions of law arising in the Annual Conferences shall be referred to the Court of Appeal, whose decision shall be final; secondly that the Court of Appeal shall be composed of the President of the General Conference, and five ministers and five laymen in addition, to be elected by ballot at the General Conference as follows:—The delegation of the London, Toronto, and Montreal Conferences, acting separately, shall elect two members each, and the Nova Scotia, New Brunswick and Prince Edward Island, and the Newfoundland delegations acting together shall elect four members; thirdly that in all other respects the regulations concerning the Court of Appeal remain as in the Discipline of 1878.

The report was received.

EVENING SESSION.

The Rev. C. Jost read a draft of a proposed fraternal letter to the Methodist Episcopal Church in Canada. The draft was adopted.

The fraternal address of the Methodist Episcopal Church in the United States was read by Rev. Dr. Sutherland.

Rev. S. Bond read the report of the Committee on Sabbath Observance, deploring the increasing laxity of public opinion on this subject. Trains and steamboats were now more frequently plying with excursion parties. They recommend that it be urged upon all church courts, and the membership generally, to use the utmost vigilance in enforcing the law of the land on this subject, and if this was insufficient then to ask for legislation for such laws as will secure this end. That ministers and all who were engaged in the instruction of others, should foster and create the practice of an observance of the Sabbath Day. That ministers should frequently preach on the subject, and set forth the Scriptural views. That sound literature be disseminated as widely as possible.

The President said he would present the state of affairs in the North-West. The hotels were greatly crowded, and the bars were kept open all day on the Sabbath, against all law. There was another point in relation to the postage which he wished to set forth. The post-office was kept open on the Lord's Day. He had a son employed there who had no alternative but to resign or work on that day. He did not think this was done in Ontario. He hoped that something would be done to speak with the Government.

Rev. W. Galbraith moved that a standing committee be appointed for the purpose of enforcing the law on the subject.

Mr. John Macdonald said he was one of a deputation to wait on the Premier of the Dominion Government in 1878 upon this subject. The Committee came prepared with very sweeping requests, such as the stopping of all trains, closing of all canals, all post offices, and matters of that kind. They doubtless supposed that all these things were practicable, and this Conference would doubtless think it possible. The Premier explained that all post offices in Ontario were closed already, but in Quebec it was absolutely necessary that they should be open, as a large number of farmers and others could only come into town for their letters on Sunday. Just at that particular moment one of the deputation asked the members of Parliament who did not take out their letters on Sunday to hold up their hand, and the Premier was the only one of the members present who did so. The Premier distinctly stated that there were a number of things clearly impossible to avoid doing on the Sabbath. For instance, in the case of cattle, trains it would be positive cruelty to keep them over without food and water. Then again, it was necessary in the case of perishable goods, and that traffic trains should pass on in order to avoid a block. There did not appear to be any reasonable man present who could question these points. It was also pointed out that 1,000 emigrants would arrive with through tickets, who had no means to stop over. In reference to the closing up of the canals, at the time they were up as a deputation, the people of Welland were applying that the canal might be open, if it were only for a few hours, as the closing of it on the Sunday was the cause of a lot of low characters congregating there, demoralizing the whole place. He had just presented the matter to the Conference as it had occurred, and they would know what had been effected.

The resolution of Rev. W. Galbraith was adopted after a little discussion.

EDUCATIONAL COMMITTEE REPORT.

Rev. Professor Shaw read a clause proposing to ratify the action of the Missionary Board in establishing the French Institution of Montreal and recommending the Conference to fully recognize it as one of the institutions of the Church.

Rev. Dr. Sutherland protested and said the Missionary Board had not established the institution. They had been asked for a grant after it had been started.

Several speakers were in favour of the clause, but in the end the words "by the Missionary Board" were left out and the clause adopted.

The Committee recommended that the Discipline be so amended that one-third of the income of the Educational Society be appropriated to grants to Conference students, and two-thirds divided among the educational students.

Rev. C. Jost opposed the change from the fact that the people were under the impression that a very considerable portion of the collections went to the support of young men at the college, and if they knew that a change had been made it might prejudice the fund.

Rev. Dr. Nelles supported the clause as the colleges were in extreme need, and Victoria College had in 1878 surrendered \$5,300 in collections in order to come on the fund as a claimant. They had in the past quadrennium realized from the fund \$700 a year. Victoria College was in debt, and they must really take some efficient means for their relief. He concluded by an earnest appeal to the Conference for support, and the clause was adopted.

The clause recommending that clause 427 be rescinded, which provided for the payment of debt, was adopted, modifying the appropriation of the balance to the Educational Institutions as follows:—Victoria College, Arts Department 2-5; Faculty of Theology 1-5; Wesleyan Theological, Montreal, 1-5; Mount Allison 1-5; this gave Victoria 3-5 instead of 1-2. Carried.

Recommended that the action of the Montreal Conference in relation to Stanstead College be endorsed, and that it be authorized, that the Conference take it under its control, and management after sufficient legislation be obtained. Carried.

Recommended that that portion of the education funds under the control of annual conferences be administered as a loan fund, and every student receiving aid from the Educational Society give an acknowledgment in the form of a note, payable without interest, in ten years, the Committee having power to cancel the note if the circumstances are such as to justify them in so doing. This clause occasioned a little discussion, but it was carried.

THIRTEENTH DAY, SEPT. 22.

TEMPERANCE.

Rev. W. R. Parker read the report of the Committee on Temperance, containing the following points:—Not a single memorial on even one of the several phases of temperance was received from one Annual Conference. From this apparent apathy the Committee desired to call the army of the Lord of hosts to a general movement all along the lines, and recommend the people to cease to patronize and bring into their homes any newspapers and such other publications as assume a position of pronounced antagonism to the cause of temperance and give evidence of collusion with the dealers in rum; and the ministers without engaging in politics shall in the pulpits bare any attempt to demoralize the electorate by faithfully rebuking, and thus naturally waking up the public conscience. The report recommended that there should be introduced into all schools and public institutions standard temperance text books and temperance societies established, and the children required to take the threefold pledge against liquor, tobacco and bad language. In all circuits one prayer meeting in the month be especially designated a temperance prayer meeting, at which suitable items of temperance information be furnished. They endorsed the Women's Temperance Union. Although they could not accept as absolutely righteous any license law, they must regard the Crock's Act as the best instrument for its suppression that the Province of Ontario has ever had, and they recommend the people to use their votes and franchise in preventing control of this license system reverting to the municipalities, where the industrious wage politician and the interested lager dealer so largely manipulate the elections. The report concluded with a characteristic extract from John Wesley's writings on the subject.

The report was adopted, and ordered to be printed in pamphlet form.

PERSONAL.

The Kaye St. Church in this city loses a valuable member through the death of Mr. John Mosher.

Mr. Hedley V. Thompson, of Oxford, a member of the class of '82, Mount Allison, has recently distinguished himself in a mathematical examination at McGill College, Montreal, and has secured a valuable prize. In 1881 Mr. Thompson won the Cumberland District Scholarship at Sackville.

Rev. G. O. Huestis delivered the oration at the celebration on Friday evening last in Y. M. C. A. Hall, of the fortieth anniversary of the order of Sons of Temperance. Mr. Huestis's address was well to the purpose, as are all his efforts in behalf of temperance, in which he has long been an earnest and useful worker.

Rev. Dr. Fitzgerald, editor of the *Nashville Christian Advocate*—one of our most valued exchanges, has been ill with fever since the close of the Southern General Conference. From the home of an old friend he lately wrote:—"It seems to me that I ought to bound back to health at once in such a place as this. But I don't. There is no bound about it. The long, slow fever pulled me down to the last extreme of weakness, and I must creep up again slowly, slowly. Prudence and patience now—if it

please God, better work and plenty of it, by and by." Some of our readers will be able to tell how much these words mean.

NOVA SCOTIA CONFERENCE.

The following Committees will meet (D.V.) in the School-room of the Brunswick Street Church, Halifax, at the times specified below, viz:—

The Missionary Committee on Tuesday, Oct. 17th, at 9 o'clock, a.m.

The Conference Special Committee at 3 o'clock p.m. of the same day.

The Church Extension and Parsonage Aid Fund Committee, at 9 o'clock, a.m., on Wednesday the 18th.

WILLIAM C. BROWN, President of Conference.

LITERARY, &c.

The *North American Review* for October opens with articles on "The Coming Revolution in England," by M. H. Hyndman—an instructive account of the agitation among the English working classes for a reconstruction of the politico-social fabric of that country. O. E. Frothingham writes of "The Objectionable Literature," pointing out the distinction between literature *per se* corrupting, and that which is simply coarse. Dr. Schlemmer tells the interesting story of one year's "Discoveries at Troy." Senator Mitchell of Pennsylvania, treats of "Political Bosses," Prof. Vose, of the Massachusetts Institute of Technology, has an article of exceptional value on "Safety in Railway Travel," and Prof. Sargent an instructive essay on "The Protection of Forests."

Harper's Magazine for October presents an unusual variety of contributions, practical, historical, descriptive and humorous. The frontispiece—Abbey's "Autumn," is from an exquisite painting. Illustrated papers on Surrey, Southern California and the Uahke Valley, Oregon, are very interesting. "Medical Education in New York" is an entertaining paper, illustrated by portraits of eminent New York physicians connected with medical colleges, and sketches representing interesting features of medical educational experience. "Certain New York Houses," richly illustrated, shows the best recent work in internal decoration. One of the most interesting among contributions to this number is the eulogy of his wife written by Chief Justice Marshall in 1832 and never before published.

METHODIST NOTES.

An exchange says:—"During the last twelve months fifteen new Methodist churches have been built or commenced in New Brunswick."

Last week a very pleasant 'sociable' was held at the residence of Mrs. Donkin, Amherst. Fifteen dollars were contributed. Such gatherings afford a splendid opportunity for ministers to become more thoroughly acquainted with their people.

The *Frederickton Reporter* says:—"A large number of our citizens attended the concert in the Gibson Methodist church, on Thursday evening. The concert, under the management of Mr. Ely Perkins, leader of the choir, was a grand success both musically and financially."

Very satisfactory progress is being made with the Male Academy. The outside is being painted and plastered and are at work inside. The building is to be heated by hot water, the contract for which has been let to McDonald & Co., of Halifax; the cost will be about \$3,000.—*Chicneto Post*.

The Methodist church at Petitcodiac, closed for six weeks, was re-opened Sunday evening by the pastor, who preached to a large and appreciative congregation, from James, 4: 14, "What is your life?" The church is looking far more cheerful than formerly, and the Methodists deserve great credit for the improvement.

A tea-meeting for the purpose of removing the debt on the Wallace parsonage was held at the Head of Tatamagouche Bay on Sept. 27th. It was a pleasure to see each section of the circuit interested in it. The tea, and refreshments provided gave entire satisfaction, and great praise is due to the ladies. The net sum of \$223 was collected, which is more than was anticipated; and now this commodious residence, which with one exception has no superior in the village, is entirely free from debt.

At River Philip, recently, a number of men met at the parsonage and did a large amount of work in grading, fencing, etc., greatly improving the appearance of the premises. On the 20th ult. a picnic was held in the interest of the parsonage debt fund, at which the handsome amount of \$200 was realized. Had the day been favorable, the entire extinction of the debt of \$300 would have been accomplished. The presence and addresses of Rev. Messrs. Gaetz and Dunn added to the interest.

ABROAD.

The Wesleyan Female College, Cincinnati, has been saved to the Methodist Church. Nearly all the \$80,000 due on it has been secured, and the College opens more favorably with Dr. Brown at its head.

The Ohio Wesleyan University opened on the 20th inst., with the largest number of students ever gathered in its halls. The large chapel was crowded with students on the first day. More than 250 new students have already matriculated this term, beside the large number of those previously in attendance.

Rev. William Gibson, Methodist missionary in France, reports to the *London Recorder* a series of interesting meetings. He has a mission boat in which he travels from point to point, accessible by water, holding services in his little vessel. Lately, two thousand persons visited the boat and listened to the preaching, at Rouen, France. The skies are brightening.

Wesleyan hymn-books are in future to be supplied to Wesleyans in the British navy. The *Watchman*, in publishing the circular letter from the Admiralty, remarks:—"It should be stated that hitherto Wesleyans have not been distinctly recognized in the Royal Navy, and that the proportion of two books to eight men represents the average number of men able to attend Divine service at any given time."

GENERAL RELIGIOUS NOTES.

In Russian Poland there are reported to be twelve Baptist missionaries, five churches and about 2,000 members.

Another noted Roman Catholic, in Rome itself, has become Protestant—Signor Catalano, professor of physical science in the University of Rome.

Lord Radstock, who is still laboring with success in the evangelistic field in France, has called a French Christian Conference, to meet at Lisieux, near Havre, September 23-28.

The next Pan-Presbyterian Council is to meet in Belfast on the 24th of June, 1884. Committees to make arrangements have recently been in session. The first Council met in Edinburgh some years ago, followed by one subsequently in Philadelphia, U.S.A. The Council to be held in Belfast will, therefore, be the third. The Irish Methodist Conference will most likely be in session in Belfast at the same time as the great Council of the Presbyterianism of the world.

GLEANINGS, Etc.

THE DOMINION.

The crops in P. E. Island have been greatly injured by the recent storms.

The Windsor, N. S. Cotton Factory will commence operations this month.

Sir Charles and Lady Tupper arrived at Rimouski Sep. 30th, and left immediately for Ottawa.

The Temperance Act has been declared in force in Pictou County, N. S., from the next date of expiring of licenses.

The liquidators of the Bank of P.E. Island have summoned the Directors before the Supreme Court to account for the payment made the Bank of Montreal of \$42,000.

The heavy rains of last week have proved very injurious to the grain and hay on the Tantramar marsh. One farmer alone has had one hundred and fifty tons of hay out.

The Common Council of St. John has voted \$2,500 towards the Loyalist Centennial Celebration to be held in 1883. This will probably insure the erecting of a monument of some description and a celebration of something more than an ordinary character.

Nova Scotia crops. On the whole, the apple crop is very little below the average—this year being a much better one than the last. It wants now two or three weeks to give the apples their color and fullness. A great difference is noticeable in the apple districts. Orchards only a mile apart vary to the extent of a light on one, and very heavy on the other. A larger area of potatoes has been planted than in former years. The crop is not done growing in some districts, but digging has commenced on many farms and the yield promises well.

GENERAL.

A large comet was seen from the east end of the Island of St. Thomas on the 10th instant. Its tail is hooked-shaped, and over 20 degrees long.

The Times says it has been decided to retain, for the present, 12,000 men to carry on and consolidate the work for which the suppression of Arabi did little more than clear the way.

Five battalions of troops have been despatched to the Hedjaz, Arabia, where an outbreak is reported. The outbreak is probably connected with the recent deposition of the Grand Sheriff of Mecca.

Mr. Gladstone reiterates his statements as to his inability to interfere with the movements of the Mormons in England, as he presumes the converts go to Utah of their own free will.

The police believe that the murderers of Lord Frederick Cavendish and Under-Secretary Burke numbered ten that they are still in Ireland, but that unless the aid of an informer can be secured, the crime cannot be brought home to the guilty persons. The weapons used in the commission of the murders were found some weeks ago.

An appeal is made in aid of the people of Labrador, who are in imminent danger of starvation owing to the failure of the crops and of the seal and cod fisheries.

Mr. Gladstone was confined to his bed all day Oct. 1st., from a cold he had contracted. He is at present the guest of Lady Frederick Cavendish, at Penmen Mawr, Wales.

James Hickey, a farmer, has been brutally murdered near Templemore, in County Tipperary. Two brothers, of a family lately evicted, have been arrested on suspicion of having committed the murder.

The floods in the Tyrol have reduced hundreds of rich land owners to poverty. The laboring class are in terrible distress, and the approach of winter greatly aggravates the situation.

Late despatches from Pennsylvania and a number of the Western States give accounts of vast inundations of the country by the recent heavy rains, and of great damage done the grain crop.

A despatch from Constantinople says that the construction of 200 Barents torpedoes is ordered to be hastened, and all the other work at the arsenal is ordered to give place to this work.

The steamer Wyoming, from Liverpool, brought 646 Mormon immigrants to the port of New York, September 12th. The party included 300 British converts, 292 Scandinavians and 54 Germans, who were conducted by Elder William Cooper.

A letter received by the Bishop of Ontario states that as the Prince of Wales will next year be elected President of the British Association for the advancement of science, it is not improbable that he may be induced to attend the meeting of the Association in Montreal.

A London cable says information has been received of a terrible hurricane in one of the groups of the Friendly Islands. Thirteen churches and 1,500 houses were blown down. The loss to natives is very great. Crops and planting suffered greatly. A German barque was wrecked.

The Daily News Constantinople despatch says Baker Pasha, twice before his departure, unsuccessfully sought an interview with the Sultan, and finally forwarded his resignation as aide-de-camp, through the regular channel. The Sultan refused to accept the resignation.

Bolivia adheres to her alliance with Peru. The prospects are a renewal of the war is probable. Bolivia will send troops to assist the Peruvians in the defence of Ariqueba, which the Chileans propose to attack. The total cost of the war to Chili is \$60,000,000, but she recovered \$24,000,000, from nitrate, guano and the Peruvian Custom Houses.

A Vienna newspaper publishes a story to the effect that the Emperor and Empress of Russia were secretly crowned during their recent visit to Moscow. If the Emperor survives till the public coronation the secret ceremony will be considered void. In the event of his death it will be made public, so as to avoid any difficulty in proclaiming the Carewitch Alexander as the lawful successor of the crowned monarch.

A despatch to the Press from Bucharest reports that the Russian officials at Kilia, near the mouth of the Danube, are taking soundings, notwithstanding the remonstrances of the International Commission, and that the Russian Government has arranged that Russians shall perform police duty, instead of the employees of the Commission. In consequence of these infringements a meeting of the Commission, to be held shortly, has been summoned.

The authorities at Cairo consider the country generally is so rapidly returning to its normal condition, that a further display of forces in the Provinces is unnecessary.

The explosion at the railway station, on the 28th, continued at brief intervals for over three hours. By the energetic effort of the military, the fire was prevented from spreading, and finally gotten under control. The passenger station was saved, but all freight sheds, containing ten days' provisions for army, and about two hundred trucks and ammunition were destroyed.

It is reported on good authority that five men were killed and twenty wounded. Subsequent to the first explosion two Arabs were seen in the act of firing trucks. A third escaped.

The Times Paris correspondent says: By the treaty with King Batekes, France is expected to gain control of Congo country.

King Leopold, in a letter to De Lesseps, has recognized this as an accomplished fact.

The French represent Stanley as having tried to supplant the French, and demand an immediate ratification of the treaty.

One of the objects of Henry M. Stanley's journey to Brussels is to endeavor to secure for International African Association the portion of the territory of King Batekes, which was ceded to France, owing to the energy of the Frenchman, De Brazza, who arrived on the spot just before Stanley.

France has not yet ratified the treaty with the King.

COMMUNICATED.

THE NEW HYMN-BOOK.

Third, the new hymns. Over three hundred hymns not found in the old collection are published in the one before us. This seems a large number, more in fact than the whole number of hymns in some of our modern hymnals. Yet the book might have been made much richer by a more liberal drawing on modern hymnology—and ancient too—even if several more hymns of Wesley and Watts were omitted. No one recognizes more readily than I the pre-eminence of Charles Wesley as a hymnist. Watts cannot touch him, nor can Montgomery, nor Cowper, nor Steele. But in a book containing selections from the hymn-writers of the Christian ages from Clement of Alexandria to Bay Palmer, it is not probable that more than half would, by a fair and natural selection, be drawn from one writer alone. God does not dispense genius to men in that proportion. There must be some basis of selection other than that of merit or adaptation to the worship of God. In this case people would suggest denominational pride. And this is not unreasonable. Except where it goes so far as to exclude much finer hymns in order to pay the greater tribute to our favorite, it is praiseworthy. But to make up 935 hymns, no one ought in justice to himself, to the Christian world, and to the interests of Sacred Song—to be levied to furnish 529, and the latter is the number attributed to Chas. Wesley in our late book. Another half century will reduce it to two or three hundred at most. A century will bring it down to one hundred, and yet when all this said it is still remain that Charles Wesley has written more and better hymns than any other man. But they do not appreciate Charles Wesley's genius who say that that genius was displayed merely in hymns. That poetical soul was not so limited.

Let us look at some of the new treasures provided for us by our lettered Committee.

1. Ancient Hymns.—"The day is past and over" (312), that charming hymn of the North; "Shepherd of tender youth" (839), by Clement, the old theologian of Alexandria; the celebrated hymn on the Heavenly Country (619-621) by Saint Bernard of Clugny; those inimitable songs in praise of Jesus (110, 127) by his brother-monk, the great Doctor of the Latin Church, the more celebrated S. Bernard of Clairvaux; the Dies Wae (882) probably also not certainly by Thomas of Celand in Dean Stanley's fine and spirited translation. These are all. It is a pity the Committee did not select more from the large body of sacred song which we inherit from the ancient and medieval church. It would have suggested the unity and continuity of the church and would have been a positive enrichment in the very best materials.

2. Hymns from the Poets.—"There is a fountain filled with blood," by Cowper; Pope's hymn on the dying Christian (857), a remarkable composition worth studying, with which compare Alice Cary's "Earth, with its dark and dreadful ill" (844)—a much finer effort than Pope's; Moore's "Come, ye disconsolate," and his beautiful "O thou who driest the mourner's tear" (493); Sir Walter Scott's "When Israel of the Lord beloved" (401), and his echo of the Dies Wae—"The day of wrath" that dreadful day" (865); Mrs. Hemans' "Lowly and solemn be Thy children's cry to thee Father Divine" (823); such are the contributions of the English Poets to hymnology as here represented. Bryant has four hymns (485, 671, 770, 924)—among the finest in the book. From Tennyson's wonderful poem, in Memoriam—the bright, consummate flower of intellectual doubt, questioning and doubting of the nineteenth century—are taken those lines commencing "Strong Son of God, immortal Love," which the committee have entitled, "Prayer for Increased Knowledge." I must confess I was a little surprised—pleasantly surprised—to find this selection here. It sounds somewhat strangely in a Christian book of songs for the sanctuary. Some would object to the sentiment, say of the third verse. Of course we are not accustomed to think thus of the Christian idea of knowledge (See John 7:17; 10; 14, 2 Tim. 1:12). But allow me to interpret the words of the poet, and I will find no fault with them. They are true enough. Some might think the piece unfit for the public worship in the House of the Lord. But the soul perplexed with the mysteries of existence—and who is not?—and looking up to God for help—light which alone will never come until the soul about the region of "broken lights" sees God face to face—any well voice his longing in the inexpressible lines before us—Strong Son of God, immortal Love, Whom we that have not seen thy face, By faith and faith alone embrace, Pointing where we cannot prove" (924).

It is remarkable what an impression this hymn of the old Italian monk of the thirteenth century has made upon man. Scott's adaptation is only one of many. Charles Wesley's "I, become with clouds" (823) (879) is founded on it, as is also Newman's "Day of Judgment, day of wonders" (879). It has been a great favorite with poets and has been praised from treatise to treatise ever since it was published. Mr. Robertson translated it for the Presbyterian Hymnal (Edinb. 1837) with which compare the less literal rendering of the late Dean Stanley.

Dryden's hymn on the Holy Spirit (187), Addison's astronomical hymn (164), and Cowper's hymn of Providence (90) are retained from the old book.

3. Hymns by Women.—How many in the old book, think you? The stern and rough seventeenth and eighteenth centuries were not favorable for her. Her day had not come. Within the last twenty-five years, I suppose more sacred verses have been written by women than during all the centuries preceding. Take up at random any one of the Sunday School books of song with which our markets are flooded, from "No. 1" to No. 99, from "Pure Gold" to Clay, Iron and Brass, from "Brightest and Best" to mediocrity, from "Royal Diadem" to Sun Bonnet, from "The Golden Shewbread" and the "Song Wave" to the Barley Sheaf and the Wave of Common-Place. Count the hymns written by women, and you will be surprised to find the number. About 35 female writers are represented in "No. 1." Our blessed times have afforded scope and impetus to the poetical genius native to the brain and heart of woman. That poetical genius will always be kindled by devotion and piety, which are woman's glory, and both poetry and also for Mrs. Dober's "Holy Lamb, who thee receive" (350: 594). The others in the old book are—Mrs. Steele's well-known hymn on the Scriptures (746: 634), another by the same on the Sabbath, "Great God, this hallowed day of thine" (580: 654), altered however in the second verse and another verse added; and Mrs. Bulmer's fine Dedication Hymn (737: 673).

John Wesley was no poet. His principal contributions to hymnology consist of translations from the German and French, for which his large learning and excellent taste eminently qualified him. To him we are indebted for our knowledge of some of the best hymns in the whole collection; and of Winkler's powerful "shall I for fear of feeble man" (679); of Scheffer's "Thee will I love my strength, my tower" (571)—one of the finest hymns in the whole collection; and two of Ferestean's: "Lo! God is here, Let us adore" (16), "Thou hidden love of God, whose heart" (671), a hymn whose beauty and power all must deeply feel. Wesley also gave us Richter's "Thou Lamb of God, thou Prince of Peace" (483), quite familiar to many, and a favorite, Lange's grand tribute to God's might and goodness (hymn 66), Rodt's wonderful and intense description of the believer's new-found joy and love and confidence (hymn 370), and Spangenberg's "What shall we offer our Good Lord" (54). From the same source we have that beautiful consecration hymn, "I come, thou wounded Lamb of God." Those old German Moravians and mystics have given us some of our very best songs of Christian life and devotion. John Wesley himself wrote of "every one that thirsts" (907), "Unseen of life and heart unclean" (269), "How happy is the pilgrim's lot" (611), and "Son of thy St. Eternal Love" (72). He wisely left the making of hymns to his brother.

Mr. Editor—I need not premise by remarking that loyal Methodists are just now following the proceedings of the General Conference with much interest. Claiming to be accounted amongst such, I wish to record the gratification we have experienced to find that attention is being called to what might appear to some, small matters, but in our view essential. Amongst them are:—

1. KNEELING.—Yes, plead for this old Methodist, Bible attitude—what more solemn and proper than to see God's people on their knees; "Come let us fall down and kneel, &c."

2. SUNDAY OBSERVANCE.—In union with other Christian Churches stand up boldly for this distinctive feature of a Christian country.

3. MATRICULATION STANDARD FOR ADMISSION TO THE MINISTRY.—What! shut out one whom God has called!—Look back and ponder where would we be as a people had this been our rule—directly to such of our glory is being taken from us; our old order reproduced by another people.

4. ORDER OF SERVICE.—So arranged that the congregations may take part—an excellent idea—at present they are altogether too passive.

5. PRAYER FOLLOWING SERMON.—Asking the Spirit's aid to the exposition prior to singing praise, more solemn, and will aid in solemn impression.

The above, amongst others of the proposals commend themselves to an old Old-time-Methodist, and he believes, also to his brethren.

There is a story told by Harness of a poor woman, who, when one of his cures pointed out that Providence had been upon the whole, was very good to her, replied: "So he 'ave s'ir; so he 'ave, mostly; I don't deny it; but I sometimes think he 'ave taken it out in coorns."

FAITH CURES.

At the Old Orchard camp-meeting which was held in August, under the direction of Dr. Cullis, considerable prominence was given to the subject of faith healing, and it is said that many were cured, "and amongst them several marked cases." This somewhat remarkable movement has elicited considerable discussion in the press generally with most readers in the faith cures are all the effect of the imagination, we must conceive that the sceptic gains very little by this view of the matter. It is as easy to believe that the cripple can be cured in answer to prayer as it is to believe that he can instantly cure himself by an exercise of the imagination; and the article concludes, "we are shut up to a belief in one or the other of these propositions, and a believer in a religion, miraculous in its origin, ought to have little difficulty in deciding which one he will accept."

The Sept-ember number of the *Advocate of Holiness* has three articles on this subject: which contain some wise suggestions. The cases of healing are too numerous, and too well attested, to be successfully denied. We have never doubted the fact, but have been inclined to question the propriety of making as much out of it as many do. It needs to be guarded with much more than ordinary care. That God has given to some the gift of healing is apocryphally declared, (1 Cor. xii. 8); but that he has bestowed this gift upon many, we have no reason to believe. In the 30th verse of the chapter above referred to, Paul asks: "Have all the gifts of healing? Impliedly evidently that many had not this power. That some did is very clear, but the number was limited; and those to whom the gift was imported were undoubtedly made aware of its possession, by the Holy Spirit. This power to heal is recognized as a special gift from God, and is therefore restricted to a small number. "There is a reason for this manifest restriction. Few people have good sound common sense enough to do a work of this character without running the thing, as we say, into the ground. There are thousands of good-meaning people, who, should they be convinced that they possessed the gift of healing, would go wild over it. It would be the burden of their thought and the theme of their conversation, until heart purity would be nowhere in comparison with it.

There are those who have sense and humility enough to practice this sort of healing, and give it its proper place and relations. But the number is very limited. Jesus made but little account of it, comparatively, in His work, knowing as He did the tendency of human nature to go to extremes in matters of sense. He commanded those who were healed to keep it to themselves. In every instance, so far as we have been able to observe, where Christ gives any directions to the healed, it is "Tell no man." But if a devil is cast out, and a soul is set free, then they are commanded to go: "I tell what great things God has done for them." Publish soul-health as widely as you please, as no harm can do that; but healing of the body is another matter, and to be published. This is a significant fact, which deserves special attention.

We do not say that it should never be published. We believe there are cases where it would be proper to do so; but it should be done, if at all, with great caution. In the hands of such men as Dr. Cullis, in our judgment it is safe; but in the hands of some we could name, it is a burlesque on the Gospel of healing."

MEMORIAL NOTICES.

"The memory of the just is blessed." We have no hesitation in applying these words to John King, late of North East Harbor—but now that that better land, "where the inhabitants never say, I am sick." Converted to God in early life, through the ministry of Rev. Mr. Webb, he at once united with the Methodist Church, and sought by every means in his power consistent with a Christian character to advance its interests. Anxious for the salvation of the young he had to do with the formation of the first Sabbath School in his native village. Powerful in prayer and exhortation his presence was always welcome in the prayer meeting and he was early appointed as a Prayer Leader and then Class Leader. All the offices in connection with circuit work were filled by him, except that of Local Preacher.

At all times Methodist Ministers were every-where welcome in his house, where every thing was done to make their visit pleasant and profitable. Whitefield on being asked if he thought a certain person a Christian, replied, "How can I tell, I never lived with him." The words of this imperfect tribute, look back with pleasure to many months spent in the home of Bro. King and has no doubt that he was a Christian in the best sense of the word. During the last years of his life he suffered greatly, but God supported him thro' all, and he died in full assurance of a blissful immortality. A life of faithful service for the Master has been rewarded with the approval of Him he so much loved. "He rests from his labours, his works follow him." The companion of his joys and sorrows for many years, still lingers with the Church on earth, but God who so graciously blessed them in their united efforts to promote His glory, will not forget her, and after a little they will meet.

Where all who are forgiven, Shall find their loved and lost below, And hearts, like meeting streams shall flow, Forever one, in heaven.

F. H. W. P.

BREVITIES.

Little Johnny went a fishing without consulting his parents. Next morning a neighbour's boy met him and asked: "Did you catch anything yesterday?" "Not till I got home," was the rather sad response.

When Lucy's father thought that Lucy was taking too much he said: "Why do you let your tongue run all the time?" "Tause I've dot so many good fings to say," was the bright reply.

An elderly resident of Newtown was approached by an agent for a cyclopeda. "I guess I won't get one," said the elderly resident, and frankly added: "I know I never could learn to ride one of the pesky things."

At a wedding recently, when the officiating clergyman put to the lady the question, "Will thou have this man to be thy wedded husband?" she dropped the prettiest courtesy, and with a modesty which lent her beauty an additional grace, replied, "If you please."

"Papa, can I eat 'a little more currant tart?" said a little girl one day at dinner. "No, my child," he replied, "I have already said you have had enough." "Well, then, papa, why do you have us sing that hymn so often which says, 'Feed me till I want no more'?"

Three gentlemen during a conversation agreed to pay a guinea each to the one who should tell the tallest and most ridiculous story. The first commenced his story thus: "There was once a wealthy editor—" "Stop!" cried the rest of the party. "Here's your money."

A member of the rhetorical class in a certain college had just finished his declamation, when the professor said: "Mr. —, do you suppose a general would address his soldiers in the manner you spoke that piece?" "Yes, sir, I do," was the reply, "if he was half-scared to death, and as nervous as a cat."

A little girl once took a letter from her mother to an old lady friend. "Many thanks, my child," she said; "you may tell your mother that you are a good child and a faithful little messenger." "Thank you ma'am; and I shall tell her, too, that I didn't ask you for ten cents, because mamma told me not to."

At Rotherham station recently a porter promptly offered the Bishop of Sodor and Man all possible assistance with his luggage. "How many articles, your lordship?" "Thirty-nine," said the Bishop, with a sly twinkle in his eye. "That's too many, I'm afraid," replied the man, in good faith. "All!" said the Bishop. "I perceive you are a Discerner."

A very quick child made an observation to her governess, the other day, which had a great deal of truth in it. "How is it, my dear," inquired the lady, "that you do not understand this simple thing?" "I do not know indeed," she answered, with a perplexed look; "but I sometimes think I have so many things to learn that I have not time to understand."

A little girl was sent to a store the day to buy some lace. The clerk, after putting up the package, said: "Well, there is one and a half yards of lace at ten cents a yard. How much does it come to?" To which the Miss pertly replied: "Well I'm not going to tell; I have to study arithmetic all the rest of the week, and I'm not going to bother my head with it Saturday."

Anxious to explain the meaning of hyperbole, a Presbyterian minister said: "Perhaps you do not understand the meaning of the word hyperbole. This word, my friends, increases or diminishes a thing beyond the exact truth. Suppose I should say that the whole of this congregation is fast asleep. That would be a hyperbole, for there is not above one-half of you sleeping."

A Syrian convert to Christianity was urged by his employer to work on Sunday but he declined. "But," said the master, "do not your Bible say that if a man has an ox or an ass that falls into a pit on the Sabbath-day he may pull him out?" "Yes," answered the convert, "but if the ass was a habit of falling in the same pit every Sabbath-day, then the man should either fill up the pit or sell the ass."

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MISSIONARY MEETINGS.

Sackville, Local arrangements.
Trincomalee, Nov 19, 20, 21, 22, L. Johnson, W. Kirby, William Penna, and T. J. Deinstadt.

Dorchester, Decr 21, 22, The President, W. Lawson, G. W. Fisher.
Hopewell and Alma, Oct 22, 23, 24, 25; S. K. Ackman, J. C. Berrie and T. L. Williams.

Hillsboro', October 24, 25, 26; W. Penna, William Lawson.
Petitcodiac, Novr 21, 22, 23; G. W. Fisher, W. Penna, and T. L. Williams.

Salisbury, Novr 28, 29, 30; L. S. Johnson, G. W. Fisher, and T. J. Deinstadt.
Elgin, Jan, 22, 23, 24; L. S. Johnson and F. W. Tat.

THOMAS J. DEINSTADT, Fin. Secty.

MARRIED

At the Parsonage, River Philip, 27th September, by Rev. A. D. Morton, Matthew Ross, of Collingwood, to Annie, daughter of Mr. Jacob Baxter, of River Philip.

At Bellevue, P. E. I., September 27th, by the Rev. Geo. Harrison, Lewis Nuttall, of Cape Traverse, to Annabella Inman, of Bellevue.

At Wilmot Valley, on the same day, by the same, Collingwood Reeves, of Freetown, to Beulah B. Picketts, of Wilmot Valley.

At Wolfville Methodist Church, on the 27th September, by the Rev. F. A. Buckley, M. S., Ephraim Haverstick, of Hammond Plains, Halifax Co., to Annie Follet, of Wolfville. Christian Messenger please copy.

At the Parsonage, Woodstock, September 21st, by Rev. Geo. M. Campbell, Peter W. Gody, M. S., of Debie Junction, to Annie, daughter of G. W. White, Esq., M. P. P., of Centerville, Carl-ton Co.

At the residence of James Ayles, Esq., Coverdale, Albert Co., by the Rev. W. Penna, Mr. Rufus Shaver, of Hillsboro, to Mrs. Jane Ayles, of Coverdale, A. C.

At the residence of Richard King, Esq., September 27th, by Rev. F. H. W. Pickles, Mr. Rupert Cutlip Part to Miss Sophia Jane King, all of Halifax.

At Blue Rocks, (September 16th), by Rev. W. Brown, Samuel Tanner to Minnie Richardson.

By the same, September 31st, Arthur Anderson, of Litenburg, to Minna Schiare, of North West.

By the same, at the Parsonage, September 30th, John A. Maider to Naomi Maider, all of Maider's Cove.

At the residence of the bride's father, on the 27th September, by the Rev. J. H. Davis, Mr. Howard Taylor, to Miss Georgina Lind, all of Middle Musquodobit.

At the Methodist Parsonage, Port Hawkesbury, September 20th, by the Rev. C. W. Swallow, M. S., Angus McLean, of Grand Ance, to Catherine Ferguson, of River Inhabitants.

At the "Scotts House," Port Hawkesbury, August 10th, by the Rev. C. W. Swallow, M. S., Hector McLean, of West Bay, to Isabella McDonald, of Whycomough, C. B.

At Truro, on September 20th, by the Rev. S. B. Dunn, Mr. William B. Harris, of Plymouth, Mass to Miss Elizabeth L. Stevens, of Truro.

By Rev. C. Corbett, at Grand Falls, Victoria Co, N. B., Rev. Joseph Allard, Presbyterian minister of Quebec City, to Minerva, daughter of Mr. Robert Easton of Grand Falls.

DIED

Eta Louise fell asleep in Jesus on the 24th ult., aged 4 months, child of the Rev. Edw. and E. Louise Mills, Lakeville, Carleton County, N. B.

At 45 Young Street, Oct. 1st, John Mosher, in the 47th year of his age, leaving a widow and four children, an aged mother and a number of friends to mourn their loss. He was universally respected by all who knew him.

At Lower Jemser, N. B., Albert Nevers, the beloved son of Mr. G. Nevers. His end was peace.

On Sunday, 1st inst., at St. John, N. B., after a tedious illness of paralysis, Mary, the beloved wife of Alexander Lockhart, Esq.

At North Richmond, Carleton Co., N. B., of a colic infant, Sept. 15th, Hattie May, aged 19th months and on Sept. 16th, Eta Mand, aged 5 months children of William and Sarah Neal.

Safe in the arms of Jesus.

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11 a.m. GRAFTON ST. 7 p.m. H. P. Doane. J. M. Pike

11 a.m. KAYE ST. 7 p.m. R. A. Temple. W. G. Lane

11 a.m. CHARLES ST. 7 p.m. F. H. W. Pickles. S. F. Huestis

11 a.m. DARTMOUTH 7 p.m. R. Brecken. H. P. Doane

11 a.m. COBourg ROAD. 7 p.m. W. G. Lane. J. L. Batty

11 a.m. BEECH ST 7 p.m. Mr. Major Theakston. F. H. W. Pickles

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WM. SMITH, Deputy Minister of Marine and Fisheries, Dept. Marine and Fisheries, Ottawa, 20th September, 1882.

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