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THE POWER OF CHRISTIAN SONG.

During the sittings of the General Conference of the Methodist Episcopal Church at Brooklyn, the Rev. T. de Witt Talnage preached a sermon with especial reference to the history of Methodism and the lessons taught by that history. These, as seen by an "outsider," were forcibly given. He commenced by remarking that each section of the Christian Church had a particular work to do in the evangelization of the world. "It is the business of the Arminians," he said, "to stir the blaze. It is the business of the Calvinists to hammer the rivets. It is the business of the Episcopians to make the exquisite case. It is the business of the Baptists to wash off the works, until, after a while, this world, which was disordered when it became a perfect time-piece, ticking away the minutes and hours of one long day of millennial brightness and joy." The first lesson which he deduced from the history of Methodism was that the Church of Jesus Christ ought to adapt itself to circumstances. "Methodism in England," he remarked, "preaches in a gown—this will be new to most of our readers: go—'in our eastern cities in ordinary broadcloth; at the West in shirt-sleeves, if the season be appropriate—preaching in the house or in the fields—wherever it makes no difference where—preaching just as well in one place as in another. It takes the express train and goes across the continent, or a horse, and rides with saddle-bags across the prairie. It is at home in magnificent St. Paul's, New York, and in not so all inconspicuous a log cabin. Its ministers range all the way from the polished Bishop Simpson to the homely Peter Cartwright. Methodism always adapted itself to the circumstances in which it is placed. I say that all denominations ought to learn from that lesson. Our churches need to unumber. We are putting too much stress upon questions of taste. We are depending too much upon non-essentials. In some churches we act as though we had rather hear a Pharisee pray than a publican, because his grammar is better. Now, my friends, the saving of this world is rough work, and men cannot do it in a splendid way."

Two other lessons were then dwelt upon. The first was that, without passing through theological seminaries men might have great success in presenting the Gospel. The preacher took care to show that these institutions were good in their way, but argued that there should, in addition, be lay colleges where men who were called of God to preach might get such preparation as might be practicable. The next lesson was, the worth of a Christian revival, in the enforcement of which it was shown how absolutely essential such visitations were in order to the progress of Christianity.

"There is one more lesson," continued the preacher, "that I want to learn from that Church, and that is, the force of hearty singing. What David was to Israel, what Isaac Watts has been to Presbyterianism, that Charles Wesley has been to the Methodist Church. He composed six thousand songs. Some of them were for national rejoicing, some for fast-days, some for weddings, some for funerals, some sad, some winged with gladness. In some, in the reading of every line, you can hear the snap of heart-strings. All Christendom has adopted his hymns. Handel, the great composer, took some of the hymns of Charles Wesley, and set them to his finest music. A great artistic of the Methodist Church in this country has been that it has been a singing church—more so in other days than now. Their throats are either different, or their hearts are different. They sang their way all over England, and the howling of persecution could not silence them. They sang their way across the Atlantic, and the ocean hurricane could not beat down the song. They sang all the way across this land—they have got to San Francisco—and the moaning of the wind in the wild wood could not overpower their melody. I know that a good many of their churches, in this day, are falling away from grace in this respect, and that they are surrendering to choir that part of the worship in the house of God. Alas for it! But they will go back again. They will be led by God's day! My friends, we need to learn the lesson from the Methodist Church in this respect. There is nothing that can withstand the power of a Christian song. You talk to a man about religion, and he will answer you. He may beat you perhaps in argument; but sing to him a Christian song that he heard at his mother's knee, thirty or forty years ago, and how he trembles! The Sultan of Turkey took thirty thousand Persian prisoners in battle; and the Sultan decreed that those thirty thousand prisoners must die, for they had fought against him. Before the day of execution came, one of those Persians, who was a musician, came out and played sweetly on the flute; and the Sultan heard him, and said, 'Play that again!' and he played it again. And after a while the Sultan heard him, and said, 'Play that again!' and he played it again. Let them all go free—the thirty thousand! Put not one of them to death." But, oh! the tharp of Gospel song has delivered, not thirty thousand, but a hundred thousand men, who were condemned to eternal death! It was through that agency that they were brought to the Lord Jesus Christ. It was told by an Englishman that, when the English army lay around Sebastopol, one evening the bands of music, seated on the battlements, played 'Home, Sweet Home'; and he said that there was a great sob all through the army. They were home-sick for heaven by such a song as this—

Jerusalem, my happy home,
Name ever dear to me,
When shall my labours have an end,
In joy and peace in thee!

People have been trying to write the histories of the times and of the hymns. They cannot do it. The history of Ariel, of Colchester, of Dundee, of Duke Street, of Coleridge—why, it would be the history of the Church of God, with all its joys, and sorrows, and triumphs! They have been the rounds of the ladder on which souls have mounted into heaven. They have been the chariots that halted not until they stepped at the Eternal

King. Oh, how often it has been that the hand of heavenly song and the hand of earthly song have joined each other, and on the two hands immortal souls have been lifted into glory!

I do not know what they sing in heaven; but two or three times the gates got opened, and snatches of the tunes I have heard. I think, when we stand around the throne of God on high, with joined hands, we will think of how, on earth, we sang *loving kindness*; and I think that when all the crowns of glory come down at the feet of Christ, we will recall *Coronation*; and some song just from heaven, not having yet learned the tune, will sing the old tune—the old hymn I learned on earth—it will do very well for heaven—

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Do you think that your father, who has now been some years in heaven, has forgotten *Dundas*? Do you think that your mother in glory has forgotten the old Portuguese hymn? Do you think that Martin and David Abbel have forgotten "the missionary chant"? Martin Luther, don't you know *Old Hundred*? When Cromwell's host went into battle, what do you think they sang? Instead of the sound of musical instruments as they rushed upon the battlements, they sang:—

Praise God, from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost.

Oh, that the Church of God, in all its battalions of praise, might march to the songs of Christian praise! It would march to victory! Ah, my friends, we will have to leave almost everything when we go into heaven. We won't have any preaching in heaven, nor any praying; for we shall have everything we want. What would we pray for? No Bibles in heaven. We will not want to read about Jesus when we can see Him, and throw our arms around His neck in everlasting embrace and jubilee. There will be no baptisms in heaven. But there will be music. There will be harps there. There will be trumpets there. There will be doxologies there. Hark! to that solo of a redeemed spirit, recitative of earthly grief and triumph! Hark! to that thrill, commemorative of earthly deliverance. Hark! to that throng of martyrs singing the fire-psalm. And then, when all these songs get through, methinks all the voices will come into one great chorus, like the voice of "a many waters, and like the voice of mighty thunderings." "Blessing, and honour, and glory and power be unto Him that sitteth upon the throne, and unto the Lamb." And the white-robed victors will wave their palms and cry, *Amen!* and the thrones of glory, with uplifted sceptre, will respond, *Amen!* and all the hills of God will send back echo after echo—*Amen! Amen!*

capable of assenting to a creed, the summary of a theological system. Faith has been made something, not exclusively, of course, but very decidedly, intellectual; a thing of the head full as much of the heart; an exercise beyond the strength of a child. There are still lingerings of this everywhere in the minds of earnest Christian parents—a half-conscious fear that their children are too young to understand the Gospel, and to have its offers made distinctly to their acceptance.

In the second place, too much has been made of "old fashioned conversions," as they have been called; conversions marked by deep convictions, painful struggles, and exuberant joy—features dependent not at all on the nature of the resistance offered, and on the strength of the resistance generally. In this case, we must concede a preternatural effulgence to the features of the martyr, still something akin to it is seen in all those lives are the abodes of the Sanctifier. There is no such lasting and impressive duty as that which adorns a nature rich in magnanimous sentiments and pure affections. The truth, which satisfies and inspires the saintly life, modulates the tone, beams in the eye, trembles on the lip, and suffuses the face with the sheen of its unmistakable sincerity and grace.

Much, indeed, that is most characteristic in the individual is betrayed on the outward man. Let him be consumed by a ravenous greed; let him be the slave of a groveling lust; let him nurse his resentments into a sullen hate, and wear the netles of his irritating enmities against his heart, and in a cruel, and consuming ambition, crush down the generous instincts of affection and charity, and the features of his true character shall flash out in spite of his personal concealment and most careful concealments.

That hungry look of avaricious cunning; that scowl on the remorseless brow, that habitual sneer, that becomes more significant when a rival is praised; that hard, defiant expression from which children instinctively shrink; the glaring eye and mocking face, tell, plainly, that any words the master passion that reigns within.

No one of an observing turn has ever passed through the crowded throng of a great city without noting the fearful meanings that may face reveal of lives that are wasted, darkened, and woefully astray. It is almost as if you heard, as they pass, "I am pursuing the victim of my lust or hate." "Religion is a delusion which I spurn." "I am bound to make my golden idol more magnificent." "I live merely for pleasure." "Hell is already burning in my heart."

But, if the spirit of evil, when sufficiently dominant, writes its significant characters on the face, so does the spirit of goodness in a halo of light. Out of the pure, the true, the devoted soul goes the sign and token of its nobility. Few have failed to notice how in a rapture of unexpected delight one's look is transfused; how that which is ordinarily plain and uninteresting, in the exaltation of sublime sentiments, seems to vanish before the light flowing from within. So where life is settled in a steadfast virtue, where the temper and passions whose wrinkled forehead, that years almost done; pallid sufferers propped up on pillows to look once on the green fields of spring, and inhale its fragrant air; and old men, who having patiently done the Master's will, are ready to depart in peace, who faces is already the dawning radiance of the heavenly day.

I enter the humble abode of one whose life has been a long struggle with poverty, and who yet amid many opportunities to secure unrighteous gain, has never swerved from the integrity; and as, looking away with the eye of faith to the better inheritance, he speaks of his heavenly treasure with the blessed assurance of a possession which he already enjoys to enjoy, I see in his smile a celestial beam.

On my way amid the sick and wretched I met a true angel of mercy, who daily brings to sad homes, and obscure sufferers a help and hope; and in the sweet sympathy that overflows his face and the patient kindness that smooths her tranquil brow I am reminded of those who minister on high. I listen to the trembling tones of this aged mother in Israel, as she recounts the story of her pilgrimage—the precious refreshments of a way that was so often overshadowed—the endearing fellowship of Jesus whom, in pain and bereavement, the world was bleak and dark, and as, gathering the divine promises still nearer her heart, she seems to antedate the joy which in a little time she shall enter in, I see on her face, not the deep furrows of venerable years and the lost freshness of girlhood, but an immortal beauty which cannot die.

I mingle with the multitude. And there is pointed out to me the Christian philanthropist, who has resolutely braved the rude shocks of the world's conflict, who in the midst of hypocrisy and covetousness and wrong has kept the pure purpose of his youth to benefit his race, and who, fired with the spirit of his Master, esteems it his highest honor to serve his fellow-men without hope of a material reward, and there is visible on his countenance features of truth's final victory—an illumination caught from the Light of Life. And as I kneel by this dying saint, who, having in meekness and simplicity followed her Lord, and gathered into her consecrated affections the graces of his own character, now exclaims, "I am ready to depart," while the smile of her lips, that just now in inaudible praise, tells of fruition begun, and the eyes that look upward are full of rapturous light, and the blessed awe of the

place is as if the gate of heaven were for a moment left ajar, I see her face as it were the face of an angel.

Thus it is that the inner spirit is reflected outwardly and betrays its source. No loveliness on earth is equal to that which blossoms from the pure, generous, affectionate, and consecrated soul. All other beauty perishes; but this is immortal, and will expand into rarer flower in the everlasting light above.—*In dependent.*

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Q. What is each one to give?

A. "As God hath prospered him," according to the benefits received. The poor man is not to withhold his five cent piece, because it is only five cents; the rich is to give of his greater substance.

Q. When is this offering to be made?

A. "On the first day of the week,"—the day set apart by the Sovereign Lord of all for His own special worship—His own day.

Q. Where is the habit of weekly storing and offering for religious and benevolent purposes taught?

A. In 1 Cor. xvi. 1-4; continued also, 2 Cor. viii. and ix. chapters.

Q. What economical benefits would attend the practice of weekly offerings if fully practiced?

A. More persons would give—many would give more; it would prove more convenient; prevent much needless expenditure; secure larger funds; oppose worldly scheming and make an ample provision for all the operations of God's service.

Q. What spiritual benefits result from its practice?

A. It promotes dependence upon God; gratitude for Divine bounty; devout liberality, and a growing likeness to our glorified Saviour, besides securing the Divine blessing on all our interests.

Q. On what principle does God require of us a due proportion of our income?

A. "The silver is mine, and the gold is mine, saith the Lord of Hosts,"—Hag. ii. 8.

Q. For all things come of Thee, and of Thine own have we given Thee.—1 Chron. xiv. 14.

Q. Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed thee? In tithes and offerings.—Mal. iii. 8.

Q. What is necessary to make a man's offering pleasing to God?

A. "For if there be first a willing mind, it is accepted, according to that a man hath, and not according to that he hath not."—2 Cor. viii. 12.

Q. What considerations should influence to Christian self-denial and liberality?

A. "If any man will come after Me, let him deny himself."—Matt. xvi. 24.

Q. How does the Saviour and also the Apostle Paul advise us, as God's stewards, to use our earthly goods?

A. "I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."—Luke xvi. 9.

Q. Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good; that they be rich in good works—ready to distribute.—1 Tim. vi. 17, 18.

Q. How does the Saviour regard parsimony and Christian bounty, and how will he reward the latter?

A. "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."—2 Cor. ix. 6; Matt. xxv. 34, 46; Mark ix. 41.

Q. What should be our motive?

A. "For the love of Christ constraineth us."—2 Cor. v. 14, 15.

ACTS XX. 35.

Uncle Ben has adopted the catechetical form of teaching in order to show, in as concise a form as possible, the important subject of man's stewardship towards God.

If the great and glorious work of evangelizing the world is ever to be performed, it must be by generations of Christians trained to frequent and conscientious giving from their youth. The present selfish, rare and unscrupulous doings can never overtake the task; the majority, yes, a very large majority of our own people give from impulse and not from principle—the result of education and example. The writer was deeply pained, not many weeks ago, when attending a missionary meeting, at which some four or five hundred persons were present, many of them members of our own churches—men who had professed faith in the Lord Jesus Christ—some of them men of wealth; and yet these men could, without a blush, drop a single copper, a small silver coin—the smallest one found in circulation, into the collecting box; and the whole collection amounted to less than five dollars. If this is to be taken as a proof of their love to Christ, of their devotion to His cause, or of their anxiety for the salvation of their fellow-men. Alas! alas! humanly speaking, what hope is there for the conversion of the world? The great fault, however, lies, I believe, in this; that these men have been taught to give from impulse, and unless there is a certain amount of excitement they cannot give at all. Our only hope, under God, is in the education of our youth—our young men. Our pastors and our Sunday-school teachers should impress the great truths contained in this catechism upon the minds of our young people, to prepare them for their duties in this money-worshipping age.

It is hoped that the usefulness of this catechism, however, will not be confined to the young; the Scriptural precepts contained in it should be carefully and prayerfully pondered by the middle-aged and the old, those who are getting property and those who have already acquired it. On them, I conceive, at present lies the responsibility of the conversion of our country—the world—so far as it is to be accomplished by ministers and missionaries, who must be supported by the pecuniary assistance of Christians generally. But I have transgressed too much on your space. More anon.

UNCLE BEN.

* See this fully explained in "Uncle Ben's Bag," *Advocate*, May 22nd and 29th.

trade, command. Our talents are as numerous, therefore, and various as the effects we may operate. The religious talents compose the whole Godward side of faculty in man. They include first of all, the want of God, which is in fact a receptivity of God. All wants are capacities according to their measure—Low grades of being want low objects, but the want of man is God. And as all great wants, in things interior, such as knowledge, honor, power, belong only to great men, what shall we consider this want of God to be? Nearly related to this want is the talent of inspiration.—By this we mean a capacity to be permeated, illuminated, guided, exalted by God or the spirit of God within, and yet so as not to be the less completely ourselves. This high distinction, a glorious talent. It requires a nature gloriously akin to God in its mould, thus, to let in its action, falling freely into chime with his freedom, and, in consciously out-acting power receiving the inspiration of his eternal thought and character.—*H. Bushnell.*

Why is it that our preachers will get in debt?" asks Bro. K., a wealthy member of the Church in B., of his pastor; "there is Brother S.—, our preacher went off in debt, and his creditors complain bitterly of him; and I learn that he has been in the habit of doing so year after year."

His good minister ponders the question awhile without a deigning reply. If he had answered the question, he possibly would have opened to the mind of this layman some things he had never considered, as he should have done.

Bro. S. is one of that class of preachers that are unfortunate in some respects. First, he has a family, a wife and children; and he is so unfortunate as to desire to see them well clothed; and he wishes to educate his children, and he finds this costs money. He is also an ambitious man; he has a wish to succeed; and to do this he has to keep pace with the times, and he knows in order to do this he must read, but books cost money, and beside the books, he must have periodicals. It is no use to tell the foolish man that the Bible and Hymn book are all sufficient for him, he will not believe it. So he takes two or three papers, and he adds to these the Quarterly.

Then he feels that he would associate at times with his brethren, to compare notes, and to lend his mite towards developing thoughts in others. So he attends the ministers' meetings; he feels it to be very profitable to him, but then it costs. Then he feels the need of spiritual quickening, and a camp meeting is to be held, and the foolish man must needs go away to the woods to worship God, as though he could not worship him at home; and that costs!

Then the good man has a father and mother; their heads are white for the grave, and he feels that at least once in a year he must see them, for he knows that in a few years they will be gone; and he, poor man, is unfortunately enough to have feelings! And he visits his dear old father and mother, to gladden their hearts, and cheer them in their old age, and to get their blessing; and that takes money!

And poor man he has had affliction. A sad break has been made in his family circle; a darling son who was struggling for an education, and had nearly or quite completed his course at the University, was stricken down by disease, and passed away from earth. How sad he feels when he thinks of it! How he promised himself happiness in watching the growth of the dear boy, and as he contemplated the time when he should pass out from college halls, prepared to battle with the stern things of life, his hopes all blasted.

There are other expenses which are unavoidable. He has had on an average for a number of years about five hundred and fifty dollars, out of which he is expected to meet his bills, and lay up something for time to come. O, this is a mistake; that is not expected of ministers, they must trust Providence in their old age.

His salaries have not been paid in a decent way, namely, quarterly in advance, but in small sums; five and ten dollars at a time. As a result, he cannot take advantage of the markets; when he could buy at an advantage, his pocket-book is empty. The good wife rubs the bottom of the flour barrel, and because they will eat, a barrel of flour must be bought. He has been obliged to keep at the head of the stewards so much that he shrinks from approaching them, and he gets in debt for bread! His coat gets seedy, and his people complain because he looks so rusty, and they wonder why he does not get a new coat. He hears these sharp remarks; he dreads to make another bill; but those who wish to see him dress well offer no assistance and he makes another debt. So it is year after year. He is troubled; he thinks it over and over again; in his study, in the pulpit, on the street, every where his debts haunt him; and still he cannot see his way clear before him.

Now these things could and should be remedied. In the first place, Bro. K., go and inquire into your preacher's affairs enough to know whether he has salary sufficient to give him a decent support, not just enough to keep him and his from starvation, but enough to give him a decent, intelligent man should live. Then find out how he is receiving his claim, whether it is coming as it ought, in sums sufficient to make him feel decent, or whether it is coming about as you would wish for afflictions to come if you are to have them—a little here and a little there. Interest yourself for him; stir up the brethren, and make them feel that it is for their good that he should be promptly and amply paid. Don't put him to the trouble of following the collector day after day, but put him in shape to meet his bills promptly; he will more than repay you for your labor, in the way he will. You will hit a load from his mind; he will preach better, pray better and work better. He will lift a load from his mind that will cause his heart to leap for joy; you will make his wife happy, and relieve her mind of a world of care. His children will bless you for your kindness; and above all God will bless you abundantly.—*Zion's Herald.*

SOME THINGS.

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SOUL LIGHT.

When Stephen stood before the Sanhedrim, accused, insulted, and exposed to imminent danger, it is said that those looking on him "saw his face as it had been the face of an angel." The inner light of his rapt loving and holy soul beamed through the fleshly linings of his countenance, and proclaimed in our ears by the thousand trumpet-calls of God's providence and the world's need. Everything depends on what we do. If we work for self, we are but bearing a Babel-pile which the thunder-bolts of some near day of judgment shall shiver. If we work for God and humanity we are laying some stones on the walls of that magnificent temple, to the building of which two hundred generations of the righteous have made their contribution, and which shall stand forever.

God has a vineyard, a garden, a field, in which he is carrying on the processes of spiritual horticulture and agriculture. He calls us to come into it, and spend our lives, and bestow all our labor there. His work is the very best work we can do, whether you consider the Master, the motive, the power, or the wages.

It makes a great difference whom you work for. Some masters are severe, unreasonable, cruel, impossible to please. Mammon is a hard master—exacting, relentless, never satisfied. He drives his menial, summer and winter, far into the night sometimes, and away on to extreme old age—even invading his dreams and Sunday. Dacchus, Fashion, Sell, Satan, are all hard masters. Our loving Master never over-estimates our strength. He never over-loads us. "He knoweth our frame, and remembereth that we are dust."

Very much of the comfort and ease of work depends on its motive. If the end be worthy, and the inspiration strong and abiding, the life is happy. The Christian worker's motive is single, though it has two aspects. Its main action is, however, put forth for Jesus' sake. It is not mere philanthropy, but it includes the highest philanthropy. Its motto is, "the love of Christ constraineth me."

In all work, men desire success, and success is a question of power. The sense of inadequacy is a precursor of failure. That feeling the believer need never have in his work for God; the power promise is, "I will strengthen thee, I will help thee." All that need here be said is this: God's human workers can wield supernatural forces; nay, can be supernatural forces. Some scientific men try to explain away miracles in the realm of nature. If they could do that there would still remain mightier miracles in the moral realm. Daniel, Paul, Ambrose, Luther, all God's heroes, wrought moral miracles—were moral miracles. Their memory and their work will survive and brighten when the potentates they raised are forgotten, because they were "endowed with power from on high."

No faithful toiler in God's vineyard ever complained of the wages. We have God's smile now, and the sure promise of His "well done" by-and-by. We may have the same consoling and inspiring testimony Enoch had, that our ways please God. How exalted our honour, how glorious our reward! "We need not envy Moses his rod, nor Elijah his mantle, nor David his harp, nor Solomon his glory. God is a higher dignity, Christ is the Saviour, and the instrument of saving."

Let us all be workers in God's vineyard. He does not say, "Go into my vineyard and cut the grapes; go and rest under the arbor." The grapes are for our refreshment while we work, and the arbors for our repose in the alternate intervals of toil; they are not for idlers.

Let us be careful also that we work in the vineyard. Many a man's activity is only a bustling idleness, so far as his own and other people's real interests are concerned. It is vineyard work that is required of us—that is, work in and for God's Church, and secular work done in the spirit of a full consecration to His glory.—*Christianity Work.*

THE BIBLICAL CATECHISM.

Question. What rule is given in the Old Testament about devoting property to God?

Answer. "Honor the Lord with thy substance, and with the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. iii. 9-10.

Question. Three times in a year shall all thy males appear before the Lord thy God, and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.—Deut. xvi. 16-17.

Question. What did Abraham give, and what did Jacob vow to give when starting in life?

A. Abraham gave him—Melchizedek, king of Salem and priest of the Most High God—tithes of all the goods recovered from the king of Sodom and his allies.—Gen. xiv. 20. Jacob said, "Of all that thou shalt give me, I will surely give the tenth unto Thee."—Gen. xxviii. 22.

Question. By what means did Israel, an agricultural and pastoral people, with a limited culture, bring large offerings to God?

A. Firstfruits.—Exodus xxiii. 18. The two tribes of increase.—Numbers xviii. 21-24, and Deut. xv. 22-29. The male firstlings of cattle.—Deut. xv. 19.

Question. Does the New Testament contain any rule upon this subject?

A. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi. 2.

Question. Who are the persons to give?

A. "Every one of you."

Question. What mode is to be adopted?

A. "Lay by in store." Provide a treasury for the Lord.

HINDRANCES TO PERSONAL RELIGION.

Gains must have been in a most desirable religious condition when the Apostle could throw his good wishes into this form: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Such a measure of outward and general progress as their souls are making in inward and spiritual things, would be no great advancement to many. It would be more natural and more unbroken, there the inner spirit so often, irradiates, spiritualizes the outer man. That placid sweetness of the saint, that chastened radiance of the countenance, remains amid the changes of age and sorrow. You find it with those who were not born fair, and with those who have trod rough ways and tasted bitter trials. There are those to day who go bowed with their infirmities, who are browed and scarred by unremitting toil, who carry the burden of unspoken grief; maidens who never expect to see another May on garden path, but whose almost done; pallid sufferers propped up on pillows to look once on the green fields of spring, and inhale its fragrant air; and old men, who having patiently done the Master's will, are ready to depart in peace, who faces is already the dawning radiance of the heavenly day.

I enter the humble abode of one whose life has been a long struggle with poverty, and who yet amid many opportunities to secure unrighteous gain, has never swerved from the integrity; and as, looking away with the eye of faith to the better inheritance, he speaks of his heavenly treasure with the blessed assurance of a possession which he already enjoys to enjoy, I see in his smile a celestial beam.

On my way amid the sick and wretched I met a true angel of mercy, who daily brings to sad homes, and obscure sufferers a help and hope; and in the sweet sympathy that overflows his face and the patient kindness that smooths her tranquil brow I am reminded of those who minister on high. I listen to the trembling tones of this aged mother in Israel, as she recounts the story of her pilgrimage—the precious refreshments of a way that was so often overshadowed—the endearing fellowship of Jesus whom, in pain and bereavement, the world was bleak and dark, and as, gathering the divine promises still nearer her heart, she seems to antedate the joy which in a little time she shall enter in, I see on her face, not the deep furrows of venerable years and the lost freshness of girlhood, but an immortal beauty which cannot die.

I mingle with the multitude. And there is pointed out to me the Christian philanthropist, who has resolutely braved the rude shocks of the world's conflict, who in the midst of hypocrisy and covetousness and wrong has kept the pure purpose of his youth to benefit his race, and who, fired with the spirit of his Master, esteems it his highest honor to serve his fellow-men without hope of a material reward, and there is visible on his countenance features of truth's final victory—an illumination caught from the Light of Life. And as I kneel by this dying saint, who, having in meekness and simplicity followed her Lord, and gathered into her consecrated affections the graces of his own character, now exclaims, "I am ready to depart," while the smile of her lips, that just now in inaudible praise, tells of fruition begun, and the eyes that look upward are full of rapturous light, and the blessed awe of the

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CAPACITY FOR RELIGION.

This is a talent—the highest talent we have—We mean by talent the capacity for doing or becoming something; as for learning, speaking for the Lord.

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On the discovery of his escape being made, which was only a short time after it was effected, but up to last evening he had not been seen. A reward of \$100 is offered for his recapture.—(St. John Telegraph.)

HOSE THREE—A man by the name of Edward Ross, of Brooklyn, Newport, recently stole a valuable horse from W. S. Hill, St. John, and a saddle from Mr. Robert Bacon, and vanished to parts unknown. The last that has been seen of the thief was on the steamer "Aurora" last. Mr. Hill lost a good deal of money in recovering his horse and arrest of the scoundrel who stole her, but without a "Windsor Mail."

FIRE AT WALLACE RIVER—On Friday, 19th inst., at about 10 o'clock, a house containing a mill and shop, occupied by Mr. John McLaughlin, was burned, together with nearly all its contents, including about \$100 in money. Mr. M. was awakened by being nearly suffocated with smoke, and aroused the other inmates, consisting of his daughter, a little grandson, and a young man named James Ross, who barely had time to escape.—(Amherst Gazette.)

SERIOUS ACCIDENT AT TRURO—A serious accident occurred at Truro railway station on Wednesday last. Two men named Mackenzie and McDonald, employed on the railway, quarrelled. McDonald followed Mackenzie to the roof of the station, and tried to renew the quarrel. McDonald advised his assistant to go away, but Mackenzie refused. McDonald then pushed him aside. Mackenzie lost his balance and fell to the ground a distance of 25 feet, breaking one of his legs and receiving other injuries.

REV. C. F. IRELAND, LACHUTE, P. L., SAYS, in using your Pain Expeller in my family it does what it professes the rare quality in a patent medicine—of being a good and even better than it is represented to be, it also possesses the very remarkable property for which we prefer it to all others, that is, while relieving pain it causes no smart or unpleasant sensation and is so gentle that it can be safely given to young children.

FEDERATION WESLEYAN BAZAAR AND FESTIVAL—An excellent opportunity to visit the Bazaar and Festival which is to be held in the Exhibition Building on Wednesday, the 14th inst. There will be a great collection of useful and fancy goods, and refreshments will be supplied in abundance. Arrangements have been effected with the steamers and railway lines, by which tickets will be sold to excursionists at reduced rates. An excellent chance to enjoy the scenery by river and rail, as well as the pleasure of a day or two at Fredericton at a time when it will be in its best dress, may be secured on the occasion.

The New Brunswick Reporter says:—"The forthcoming Wesleyan Bazaar promises to surpass all its predecessors."

To the Editor of the Christian Guardian.

DOUBTFUL REMEDIES—Besides the Rev. J. Borland has derived no benefit from the use of Dr. Ball's Eye Caps, nor there have been several cases of failure in this vicinity in affections of the eye they were advertised to cure; nor do I know of one performed by them. It is to be feared that those who buy his Caps, and at a high price, have but the Caps to show for their money. As for the certificates of cures appended to the advertisement of them, they are too obvious to the eye, on the look that is too touch the fish. An agent who can make 50 per cent on what he sells, will get some something.

ELECTIONS FOR THE DOMINION PARLIAMENT—The results of yesterday's vote—Up to Saturday last information had been received from nineteen constituencies, in which the elections had been decided in the Provinces of Ontario, Quebec and New Brunswick, with the following results:—

Member Elected and Constituency	Opposition	Independent	Government
ONTARIO.			
J. B. Currier, Ottawa City.	1		
J. B. Lewis, Kirkpatrick, Frontenac.	1		
Wm. J. Mackenzie, Northumberland, W. R.	1		
Sir J. A. Macdonald, Kingston, Merritt, Lincoln.	1		
Gilbrath, North Lanark.	1		
QUEBEC.			
Hon. J. H. Pope, Compton.	1		
Hon. H. Langevin, Dorchester.	1		
A. Wright, Ottawa, Quebec.	1		
McDonald, Three Rivers.	1		
E. T. Brooks, Sherbrooke.	1		
J. J. Joliette, Beloeil, Laval.	1		
Tourangeau, Quebec, East Colby, Starested.	1		
D. E. Price, Chateaufort, Lacerte, St. Maurice.	1		
NEW BRUNSWICK.			
Hon. P. Mitchell, Northumberland.	1		
J. Ferris, Queens.	1		
Pickard, York.	1		
Hon. A. J. Smith, Westmorland.	1		

DISTRICT MEETINGS.

HALIFAX DISTRICT.
The Financial District Meeting will be held in Windsor on Tuesday, 20th inst., commencing at 11 o'clock, A.M.

A. W. NICOLSON,
Fin. Secy.

ANAPOLIS DISTRICT.
Ministers and Circuit Stewards will please notice, that the Financial Meeting of the Annapolis District will be held in the Wesleyan church at Berwick, on Wednesday, August 21, at 9 o'clock, A.M.

JAMES ENGLAND,
Chairman.

P. E. ISLAND DISTRICT.
The Financial Meeting of this District will be held (D.V.) at Charlottetown, on Wednesday, 21st August, at ten (10) o'clock, A.M.

JAMES TAYLOR,

RECEIPTS FOR PROVINCIAL WESLEYAN.
To August 6th, 1872.

From Rev. J. T. Baxen, Fm Rev. A. H. Webb, do.	\$1.00
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Mr. R. D. Judson, merchant, Farmerville, Ontario, says:—"I got 12 dozen of Graham's Pain Expeller from Montreal about two weeks ago, and it is nearly half sold. I could send you some of the most satisfactory certificates from parties here that have been cured by it. While I was out of it another sold it readily for 25 cents a bottle, for the people must have it."

A want has been felt and expressed by Physicians, for a safe and reliable purgative such as is now supplied in "Parsons' Purgative Pills."

Henry K. Bond, of Jefferson, Maine, was cured of splitting of blood, soreness and weakness of the stomach, by the use of "Johnson's Anodyne Lincture."

In this changeable climate nothing is more important than dry feet; health and life depend on it; therefore buy CABLE SCREW WIRE Boots and Shoes—never lack or rip.

For cramps and pains try Nelson's Rising Sun Lincture. It never fails.

EDITORIAL NOTES &c.

1. Magazines received for August—(1) HARPER'S. (2) OLD AND NEW. (3) NEW DOMINION. (4) LADIES' REPOSITORY.

We have to acknowledge that we have not yet found time to read these with the care which would warrant us in speaking particularly of the excellence which we do not doubt exist in each. A glance at their tables of contents has satisfied us that we may pronounce them all interesting.

2. THE PRESIDENT OF THE CONFERENCE, in compliance with the request of the Conference, is now away from his own Circuit, on a visit to Newfoundland. The object of the visit is to ordain a young Brother who is appointed to labor in a distant and isolated Mission in the Island; and to secure subscriptions for the Endowment Fund for our Educational Institutions at Sackville.

Prayer should be made without ceasing on his behalf that he may be preserved from all the dangers incident to his journeyings, and that his visit to Newfoundland may be in every respect a very satisfactory one.

3. THE OPENING OF THE TERM AT THE EDUCATIONAL INSTITUTION AT SACKVILLE, N. B.—This is to be effected, in all Departments of the Institution, next week, Thursday morning; and every Department should be crowded with students from the first morning of the first Term to the close of the Academic Year.

If all the Ministers throughout the Conference would but exert themselves a little in making known to the families in their several congregations the superior educational advantages which are to be enjoyed at Sackville, every room there would soon be filled.

4. REPORT OF SABBATH SCHOOL CONVENTION.—In consequence of our absence last week the first part of a very excellent report which had been prepared for the Provincial Wesleyan failed to find its way to the printer's hand; but as the principal facts were given in a notice copied from an exchange paper we do not think it worth while to now publish the report, the omission of which last week we much regretted.

5. THE REV. C. B. PITBLADO, who retired from the Conference of E. B. America last month, is now engaged as the Pastor of a Methodist church in Portland, Maine.

THE REV. JOHN ALLISON, A. M., formerly of our Conference, is said to be now supplying the pulpit of the Lee Avenue Congregational Church in Brooklyn, N. Y.

6. Note from the Rev. T. H. Davies.—"BRIDGETOWN, July 31, 1872.

DEAR DOCTOR.—I perceive that by your absence and Bro. Nicholson's from Halifax, errors of the press have occurred in the last Wesleyan. Two of my "New Jerusalem" have been cut off, leaving one stanza to go hobbling. As my name is placed under the lines, you will much oblige me by inserting in your next the following errata:—

Instead of in the 4th stanza, 4th line, as printed, read "From the good earth the man and angel's foe."

In 2nd stanza, 7th line, read *Rooted* instead of *Parted*.

There are some other misprints, but if you will notice the foregoing I shall be content.

Yours truly,
T. H. DAVIES."

Marriages.

At Grand Lake, Queen's Co., N. B., July 25th by the Rev. Robert O. Johnson, Samuel Irons, to Eva Lipsitt, both of the Parish of Waterbury.

At the residence of the bride's father, July 25, by the Rev. J. S. A. Elbridge, Gustav, to Mary Ann Ross, all of Nashwaq, N. B.

At the residence of the bride's father, July 30, by the Rev. J. S. Phinney, assisted by the Rev. L. S. Johnson, and J. C. Berrie, Wm. Taylor, North Berwick, to Matilda Ann, daughter of George Loull, Wilmet, Valley.

By the Rev. W. W. Colpitts, at the residence of the bride's father, Mount Herbert, July 15th, Mr. Wm. Alexander Vickerson, of Mt. Stewart, to Miss Sarah Jane Match, eldest daughter of Mr. James Match.

By the Rev. Evans, at Cornwall, July 18th, Mr. Henry Weeks, of Fredericton, to Sarah Emmeline, second daughter of Samuel Howard.

Deaths.

At Truro, July 18th, Matilda, beloved wife of Wm. Cunningham, in the 37th year of her age.

At Manchester, June 26, James R., youngest son of James W. and Mary A. Whitman, aged 7 years and 6 months.

At Pictou, July 23rd, Robert, son of Wm. Harris, aged 6 months.

At the Wesleyan Parsonage, Sheffield, July 26, Percival, aged 1 year and 2 months, son of Rev. F. W. and Mary Louise Harrison.

On Thursday evening, July 25th, suddenly of cholera infantum, Robert Hamilton, infant son of Dr. A. H. and Sarah E. Woodill, aged 13 months.

Shipping News.

PORT OF HALIFAX.
ARRIVED.

July 30—Schns. Nereus, Oporto; Victor, Benoit, Boston; Exploit, Gordon, do.; Lusteria, Porrior, Rockland; Providence, Albert, Chatham; Sarah, Davidson, Port Hawkesbury; Glad Tidings, Jack, North Sydney; Welcome Return, Campbell, do.; George, Parney, Shelburne; Union Star, W. Head; Booming Day, Cherebrooke; Anabelle, Chapman, Colby, Portlet; Belsia, Shaw, North Sydney; brights Bonita, Robinson, Hillsborough; Royal, Windsor, Greenock; Ruth, Carlin, Boston; Ann yacht Palmer, heeler; see Sweepstakes, Bonker, Labrador; British Pearl, Hadley, Guysboro; Glad, Shelburne; Lord Barry, Giffin, Cow Bay; Emma, Lorrain, Sheet Harbor; Six Brothers, do.; Henrietta, Messervey, Newid; Sabrina, Dauphin; Cape North; Rival, Young, Petepesick Harbor; Two Sisters, Moser, do.; Enoch, Benzer, Jeddore; Trial, Bond, Chester; Mary All, from Cherebrooke.

Aug. 1—Schns. Alpha, Hunter, St. Thomas and Bermuda; brigts. Lola (of Shelburne), Williams, Canada.

Leonia, Gorriv, Minas; schns. Hawk, Terrio, Pictou; Maggie B. McEabre, Chatham, N. B. Morning Light, Mathe, from North Sydney; See Sweepstakes, Portlet.

Aug. 5—Brights. Maggie S. Smith, F. W. India; Minnehaha, Mitchell, Lingan; schns. Prov. dence, Albert Murrain; Marie Joseph, Redoubt Bay; Chateau; Regent, Richard de; George, Fansey, Sheburne; Eastwood, Tramer, Cape Breton.

Popular Music Books.

Now select the Music Books needed during the next Autumn and agreeably occupy your summer leisure in examining, playing and singing from the Best.

THE STANDARD! Price \$1.50; \$1.50 per dozen. Designed to be the Banner Church Music Book of the season. Singers, leaders, teachers! really round the Banner.

SPARKLING RUBIES. Price 35 cents. For Sabbath schools. None better.

THE PLEASANT HARPS. Price 60 cents. For Vestries and Prayer meeting. Uncollected.

Take with you for summer resorts. THE MUSICAL TRAVELER. 283 pages of new and popular songs and Piano Forte pieces, or SHOWERS OF PEARLS. Full of the best Vocal Duets.

OPERATIC PARALS. Full of the best Opera songs or PIANISSIMO ALBUM. Full of the best Piano Pieces of the above five books cost \$2.50 in cloth, or \$3.00 in cloth. Has more than 200 large pages full of popular music and either book is a most interesting companion to a lover of music.

Specimens of the Standard sent for the present postpaid for \$1.25, and of the other books for 10 cents.

OLIVER DITSON & CO., Boston. CHAS. H. DITSON & CO., New York.

NOTICE.

TENDERS, marked "Tenders for Turntable and Engine House, Shelburne," will be received at this office until Saturday, 17th inst., noon, for the erection of a

Turntable and Engine House at Shelburne.

as per plan and specification to be seen at this office. The Department does not bind itself to accept the lowest or any tender, and no tender will be noticed unless on the proper form, to be obtained at this office.

Security will be required for the due fulfilment of the Contract.

GEO. TAYLOR, General Superintendent. Railway Office, Halifax, 5th August, 1872.

Purchase and Read.

MEMORIALS of Methodist Preachers, by Rev. M. G. O. Heston, for sale at the Wesleyan Book Room, Halifax. Price, 10 cents per copy. A liberal discount to those ordering six or more copies at once. Ministers will order supplies when desired, either from the author at Canning, N. S., or from the Book-room.

Very pleasing testimonials from persons capable of appreciating the literary and theological value of the book have been received.

Encourage home manufacture. Aug 7-8 ms

99 GRANVILLE STREET. 99

S. S. CASPIAN.

JOSEPHINE Kid Gloves, FIRST CHOICE BORELLO.

Just received a beautiful variety of the above in all the newest tints.

BLACK GRAYS GRABIN AND DUCAPE SILKS, A large variety of the above by the very best makers, viz. BUNEE, JORRE, and others.

N. B.—A full assortment of the very BEST MAKERS in.

Mantle Velvets. SMITH BROS. NOTICE TO THE PUBLIC.

ON and after MONDAY next, the 29th inst., the Money Order Office will be open until 8 o'clock p. m., the day preceding the closing of the English mail, and will open the following morning at 8 a. m., for the issuing of Orders on the United Kingdom up to 10 o'clock, a. m.

Post Office, 7th St., B. W. COCHRAN, Postmaster, Aug 7-24

CUSTOMS DEPARTMENT. OTTAWA, July 27th, 1872.

Authorized discount AMERICAN INVOICES until further notice: 12 per cent. R. S. M. BONCHETTE, Commissioner of Customs.

R. T. MUIR & CO.

Have received per "Olympia," per "Alexandria," "Niger," "Edgar Coel," and "Caspian," the completion of their SPRING STOCK, and now offer for sale

220 BALES Room Paper,

87 Cases Stationery, Consisting of NOTE PAPERS, LETTER PAPERS, FOOLSCAP PAPERS, RULED AND PLAIN.

Fancy Note Paper & Envelopes, in Boxes.

INITIAL NOTE PAPER, in Boxes.

16 Cases BLACK INK, all sizes, very Cheap.

3 cases Stephen's superior writing fluids, in BLACK, BLUE, BLACK, VIOLET and RED, all sizes.

A small lot of (assorted colours) PUMPED INK.

The ink containing: Writing Fluids, Glass Inkstands, Feather Dusters, Etc. Etc.

One case Looking Glasses, all sizes, 4 cases Soap, Hair Oil, and Pomades, 10 cases Stationery, assorted sizes, 7 bales English Brown Wrapping Paper, assorted sizes.

1 case very superior Wrapping Paper, 4 cases Slate Pencils, assorted, 1 case Lead Pencils, assorted.

4 cases BIBLES, CHURCH SERVICES, PRAYER BOOKS, &c. PHOTOGRAPH ALBUMS, PURSES, POCKET KNIVES.

and a variety of Small Wares too numerous to mention.

R. T. MUIR & Co's, my 8 125 GRANVILLE STREET.

Teas and Coffees

E. W. Sutcliffe, HAVING now opened his establishment for the exclusive sale of

Teas and Coffees

confidently invites all lovers of the above to give him an early call, as his stock is now complete with a greater variety than has ever been offered in this city.

Black Tea, From 25 to 80 cts. per lb.

Green and Fancy Tea, From 40 cts. to \$1.50 per lb.

Green Coffee, From 16 cts. to 40 cts. per lb.

Roasted Coffee, From 20 to 45 cts. per lb.

Any particular kind of Roasted Coffee will be ground PURE to suit the wishes of Customers.

Observe the address: Corner of Barrington & Buckingham Sts.

N. B.—E. W. Sutcliffe invites the special attention of WHOLESALE PURCHASERS to the above address, as he feels assured of being able to give entire satisfaction, both in price and quality, to all who may favor him with their orders.

NEW BRUNSWICK COTTON MILLS, ST. JOHN, N. B.

We are now prepared to supply Importers of Dry Goods, with COTTON YARN of all Numbers and Colors, and of every quality.

THE COTTON YARN made by us is warranted to be of the Best Quality, Full Weight and Length.

Mr. C. R. Ray, of St. John, is authorized to take orders for us in Nova Scotia.

W. M. PARKS & CO., N. B. COTTON MILLS, St. John, N. B.

Mount Allison Wesleyan College & Academies. The First Term of the year 1872-3, will open on Thursday, August 15th.

ALL departments of instruction—both Collegiate and Academic—are under the charge of well-qualified Professors and teachers. Charge for board and tuition in Elementary branches in the Academies \$45 per term, \$125 per year.

It is desirable to receive early notice of students intending to join the classes. For full information send for a Catalogue. D. ALLISON, J. R. INCE, Sackville, July 15th, 1872.

FINANCIAL.

We offer: at par and interest in U. S. Currency, the

7-30 BONDS

OF THE Northern Pacific Railroad.

Principal and interest in Gold, and the holders exempt from United States tax.

They are issued in the following denominations: Coupons \$100, \$500, and \$1000.

Registered \$100, \$500, \$1000, \$5000 and \$10,000.

The redemption of 5-20's by the Treasury indicate low rates of interest to the public creditors hereafter, and many holders are exchanging them for

7-30 Gold Bonds of the Northern Pacific Railroad.

All Marketable Securities received in Exchange.

Full particulars and Bonds furnished by JAY, COOKE & CO., Philadelphia, New York, and Washington.

By W. MYERS GRAY, 139 Hollis Street, Halifax.

And by C. W. WETMORE, 102, Prince Wm. Street, St. John, N. B.

Having most thoroughly re-examined the security upon which these bonds are issued, I do most confidently recommend them as a safe and profitable investment.

C. W. W.

The Provincial BUILDING SOCIETY

AND Savings Fund, In Shares of \$50 each.

MONTHLY investing shares receive interest at the rate of 6 per cent computed monthly, at maturity.

Paid up shares receive interest at 7 per cent, computed half yearly at maturity. All shares mature in four years. Shares may be taken up at any time.

Money in large or small sums is received on deposit, withdrawable at short notice. This society presents a thoroughly safe and profitable medium for the investment of capital, and is a thoroughly safe substitute for the Savings Bank.

All its Transactions are based on Real Estate.

Prospectuses may be had at the Society's office, 106 Prince Wm. Street, St. John, N. B.

THOMAS MAIN, Secretary.

Society's Office, March 15th, 1872.

ENGLISH AND FRENCH Cottage Pianos.

JUST received, an elegant assortment of Cottage PIANO FORTES, by Chappell of London, and Bord of Paris, strengthened expressly for this climate from Mr. Hagarty's own design and directions. These instruments, for quality of tone and long standing in use, are unsurpassed—the style and price are such as will meet the requirements of all purchasers.

A large assortment of English and Foreign MUSIC. J. P. HAGARTY, Musical Warehouse, 96 Granville Street.

General Agent for the Mason & Hamlin Organ. TORONTO FLOUR DEPOT.

119—LOWER WATER STREET—119. Recent arrivals: 200 Oak Valley Flour, 250 Chester " 200 Dominion " 200 Canada Outmeal, 90 Split Peas, 100 Clydesdale Strong Bakers, 100 Clarkburg " 90 Lock River extra superior, 200 Atlas Crig No. 1, 250 casks Keweenaw.

For sale at lowest market rates. J. C. HAMILTON & CO., June 19

Messrs. Peiler, Sichel & Co. AGENTS FOR PIANO FORTES. THE MASON & HAMLIN, and GEO. A. PRINCE & CO., CABINET ORGANS; offer the above with special facility and inducements to the Public—also Instruments from other good reliable makers, to suit purchasers, at very low rates.

From the solid construction of the Instruments we can fully guarantee them, not only to stand the climate, but they can be exported any where else without suffering the slightest defect.

ENGLISH, AMERICAN & FOREIGN Sheet Music & Books. A complete assortment on hand, and orders for wanted every week to the publishers by express. A liberal discount allowed to Teachers and Academies, and any order received by mail will be carefully executed.

Orders for Tuning or Repairing of Pianos, etc. will be promptly and satisfactorily attended to. Price Lists or Catalogues sent free on application. PEILER, SICHEL & CO., 137 GRANVILLE STREET, HALIFAX, N. B. may 3

Four, Oatmeal, Split Peas. Per steamer "Carolina." HALFAX, XXX. Markham, Rose, Clyde, and Esau, 100 lbs Oatmeal, Phonix, 11 " Split Peas, 50 casks Keweenaw Oil, at lowest market rates. B. C. HAMILTON & CO., 119 Lower Water Street.

BARGAINS!

THIS DAY FRIDAY.

S. HOWARD & SON,

HOLLIS STREET, Will exhibit on the back counters of their Retail shop, many valuable lots of

Summer Dress Goods,

Slightly soiled, which will be cleared out at greatly Reduced Prices.

Amongst the Stock will be found SILK DRESSES, PRINTED MUSLINS, SUMMER DRESSES, SILK, CLOTH AND CASHMERE MANTLES, PARASOLS, KID GLOVES, TRIMMINGS, FRINGES, And a great many serviceable Remnants, which will be sold

NEW GOODS!

PER "PERUVIAN" and "LADY JOYSAN"

E. HOWARD & Co.

No. 185 HOLLIS STREET, Have received per above steamers

A Splendid Assortment of Boys' Suits, In all styles—Cheltenham, Kensington, Garibaldi, Knickerbocker, and Oxford styles.

Boys' Highland Costumes, In various Clan Tartans.

Men's Rubber Coats, from \$2.00, And a complete assortment of

Gents' Blue "Galatea" Reefers, Which are offered for sale at

