

The Wesleyan

Rev. A. W. NICOLSON,
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METHODISM IN MEXICO

DR. BUTLER, who visited the provinces eight years ago as a Lecturer on India, has been founding a Mission for the M. E. Church, in Mexico. A most remarkable circumstance is described by him, as linking his work in India with that in his present sphere of labor. When the Dr. first opened Evangelistic labors in the latter country, it was announced that he had actually secured, as a centre of operations, a building once owned by the Montezumas—the former rulers of the land. We wondered at the time that such historic place could have fallen to his possession. The manner of it was this:—

Walking down the street with Bishop Haven, the two brave dignitaries spied a large building which they thought would suit their purpose. They must buy, settle down, and so convince the population that Methodism meant to stay and take part in public affairs. On enquiry it was ascertained that this building had been occupied as a theatre; but owing to its reputation having been denounced by the Romish Priests, all good Catholics ceased visiting the place. Accordingly it went to the hammer, and was bought in by a devoted lady of the ruling Church. How to reach this dame was the question.

Plainly, Dr. Butler—a Protestant, and a Minister—need not attempt to purchase for the purposes he had in view. Cogitating this problem, the Doctor met one day an Irish gentleman to whom he was drawn by national affection. A strange fact was revealed. The gentleman had been in India—had marched into Lucknow with Havelock. The Dr. appeared incredulous, and the Irish gentleman asseverated. "Why, my dear man," exclaimed Dr. B. "I have immortalized you. Come home with me." Laying on the table Dr. Butler's own glorious narrative of the campaign in India—"The Land of the Veda"—he turned to a steel engraving on one of its pages. "Do you know that man?" "That," said the gentleman "is my illustrious commander, Gen. Havelock." Turning to another place he told him to read the story of the entry to Lucknow. "I must have that book" was the reply "if it can be bought for gold." "Take it—for nothing" said the Doctor.

"And now," said his greatly obliged friend "what can I do for you?" The doctor related his difficulty as to the property. "Leave it to me" said his friend—"I am a Catholic—that is one advantage; and I am a Broker—this is just in my line." In a few days the property passed quietly from the successors of the Montezumas into possession of the Methodist Episcopal Church!

The reports from Mexico have been promising in regard to Dr. Butler's mission. That country, which has been afflicted with a revolution in almost every eight or ten years, has been quiet recently; but if his usual fortune is to follow Dr. Butler, there ought to be an insurrection there very shortly.

Speaking of Dr. Butler, we are reminded of an incident most graphically portrayed in his book on India. An English Judge was separated from his countrymen during the fearful rebellion. Indebted to the faithfulness of a

native servant for his preservation, he sent a messenger on whom he could depend in search of his wife. On his journey he heard of the company with Dr. Butler and others who had escaped to the mountains. Making his way thither, with messages so concealed in quills that, in the event of a search, they could be hidden in his mouth, he at length found the English lady in that safe retreat. She was dressed in deep black, a token of her sorrow for her husband's supposed death. The messenger produced the quills. She was requested to give the faithful messenger some token of her preservation and her gladness for her husband's safety also. Telling the servant to wait, she went into an adjoining room, and came out to present herself before him dressed in white. To the oriental mind this was a most expressive action. Returning to his master he related the cheering truth, dwelling upon the joyous evidences of the lady's state of mind. What scenes those must have been!

THE Toronto Globe publishes occasional portraits of great men. In an issue of last week it gives its readers a fair likeness of Goldwin Smith. The history—if it may be called such—accompanying the portrait, scarcely does justice to this great scholar and essayist. The fact is, a man may retain a good report while writing of politics, in any other country but Canada. Here, the hounds are at once upon his track. Whether politics do not also suffer from such a condition of things, is a question not to be pursued too closely. Gladstone and John Bright would soon fall to a very common level among our factionists. As a consequence, we have few Gladstones or Brights remaining in public life.

DR. PARKER, England's great Congregational Preacher, has been lecturing upon Home Missions. He paid this compliment to the work and Spirit of our English Methodist Brethren:—

I do not want to set up Congregationalism pure and simple in all the villages in England, or in the suburbs of London. I am willing to plant Congregational nursery-grounds everywhere, but not Congregational Churches all at once. Congregationalism ought to be able to move its village ministers from one station to another at stated intervals; for what man amongst us has genius enough to live a lifetime in a village and keep up a living interest in his own ministry? I think some of our city ministers all over England might, perhaps, have done more good if they had changed parishes, say once in ten or fifteen years. But to shut a man up in a village for an indefinite time, and expect him to keep a lively interest in his work, is, in my opinion, something more and something worse than unreasonable. Methodism is much better adapted to village life, speaking generally than Congregationalism. It has more variety, more relations with the world at large. Methodism preaches the same Christ that we preach, glorifies the same dear Cross, calls upon the same mighty Lord. This is all that we require to be done. We should help Methodism, subscribe to Methodism, pray for Methodism; it has made the evangelisation of English village life a study, and it has found and applied the true answer. If we belong to different armies, then let us fight accordingly; but if we are different regiments of the same army, do not let us crowd and trample upon one another in doing the same holy work. It is a mistake to set up Congregational machinery everywhere. It is a mistake too, for the Methodists to say, "We do not want your help; we can work without you." I do not know that they ever said so, but if they did, it would be a serious mistake on their part. Take our share in the evangelisation of England? Certainly. Not in any unalterable way, but in many ways; not by force of money alone, but by counsel, prayer, sympathy, service and donation. (Loud applause.)

FRATERNAL DELEGATE TO BRYAN—Rev. Erasmus O. HAYES, D. D., LL. D., Chancellor of the Syracuse University, has been appointed Fraternal Delegate from the General Conference of the Methodist Episcopal Church to the British Wesleyan Conference. The appointment was made by the Bishops at the meeting in this city last week. The church has treated Dr. Hayes too often and too long and too well to have any anxiety about the honor he will confer upon American Methodism. The appointment will be hailed with satisfaction.—N. Y. Advocate.

MILITARY AND NAVAL WORK.—Elsewhere we publish a report of the Farewell Meeting at Brunswick St., Halifax, to the Methodist soldiers of the 60th Rifles, about to leave for England. It is noticeable that no Methodist Chaplain, as such distinctively, has ever been appointed to any Military or Naval Station in North America. This year our Central Missionary Board took up the necessities of Bermuda, and resolved to send a Minister thither to act in the capacity alluded to. Halifax, being the principal, if not the only Military and Naval Station in the provinces, now calls for a similar appointment. We were surprised to see the force of brave fellows who presented themselves at the farewell Meeting in response to invitation of the Methodist officials. A fine appearance they made, truly. It is rather saddening to reflect, that, except in the hours which could ill be spared from regular pastoral work, these men, with their families in some instances, had no direct attention from the Methodist Ministry. There ought to be a Chaplain here, authorised to attend to the interests of the Army and Navy exclusively.

When Methodism first challenged the serious attention of public men in England, as a controlling agency in the Nation's history and destiny, Sydney Smith frequently rebuked the authorities for permitting this leaven to penetrate every social class and condition in the land. The Navy and Army he particularly referred to as likely to reap dread consequences from the introduction of this restless sect. Since that day England has had cause to rejoice rather than mourn over what Methodism has done for her soldiers and sailors. Great Britain's renown is somewhat identified with religious agencies, among which our own has shared no contemptible part. Consequently our Military Chaplaincies are greatly respected throughout the world. The English Missionary Committee very faithfully nurtures this arm of her strength. That we ought to follow in their footsteps every wise observer will be quite willing to admit. Let us have a Military and Naval Chaplain at Halifax.

TWEED, THE MONSTER THIEF, is back once more in a New York jail. "The way of transgressors is hard," surely. He is said to have looked aged, broken, despairing, as he was moved from the wharf in a cab. What are a million dollars, without a home, without the free air, hunted like a wild beast and brought down by the unerring aim of the modern detective? In small matters as well as great—"Honesty is the best policy." Iniquity does not pay.

NEW DANCES.—The Advocates—organs of the M. E. Church in the United States—there are, at least, a dozen of them—are coming out, several of them at any rate, in new type. Their appearance is very fine, both in the artistic and literary sense. There must be immense influence wielded by those great journals, and all in the direction of good. May they live and flourish.

THE preparations for Mr. Moody's meetings in Boston promise to be as thorough as those made in Chicago and other large cities. An Executive Committee of five supervise all the arrangements. An "Inquiry Room Committee" of seven has also been appointed, with power to select all the assistants required. A chief notice will organize the ladies, and a similar society will organize the choir. The building will be of brick, with walls thirty feet high, and will seat from 3000 to 6000 persons.

There appears to be every indication that notwithstanding the prevalent political excitement, the same attention will be given in cities to the preaching of evangelists as was accorded to them last winter. Messrs. Graves and Leland are in

Pittsburg, and the "Past" of that city says, "It is simply wonderful how the work has grown in progress." Mr. P. P. Hammond reached a wide circle of hearers in Philadelphia. In the Northwest other evangelists are interesting large numbers of the population at various points.

The elegant building erected by the Young Men's Christian Association of Philadelphia is finished, but will not be formally dedicated till paid for. This is very sensible in the young men.

Cardinal Antonelli, though perfectly unostentatious in his way of life, did quite a capitalist. His estate is said to be valued at \$3,000,000, one-third of which is invested in England. When the Cardinal's death was announced to the Pope, he burst into tears, and sinking to his knees, began to pray for the soul of his departed minister. He wished to look upon him again in death, but was dissuaded. The cardinal possessed one of the finest assortments of precious stones to be found in Europe. He could boast of diamonds of all shapes, incomparable emeralds, pearls and turquoises, and the richest laces. One of his most admirable traits was that, even when most overwhelmed with business and cares of state, he never omitted for one single day to visit his mother, for whom he entertained the most filial affection.

NOTICE has already been made in this intelligence of the "English Flower Mission" for the sick poor, and its rapid spread in the chief cities of the United Kingdom. The idea originated in this country, but its development in England has either been more rapid or has attracted more public attention than with us. Among the English cities Hull has become pre-eminent for a thorough distribution of flowers among the sick. In 1875 20,534 bunches of flowers, grasses and fruit were disbursed in this one city. There is a central station where contributions are received; "village baskets" are deposited at well-known points in suburban villages for the convenience of contributors, are dispatched to the central station, and duly returned. Supply and distribution are thus arranged in a systematic way. Flower missions have also been established in Liverpool, Glasgow, Edinburgh, Leeds and London.

THE CLASS-LEADER.

In the orchard of the world oversight gathers the fruit, while muscle shakes the tree. A business that cannot pay for superintending will soon pay for the undertaker. One principal difference between the merchant prince and the man with a peanut stand is management—oversight, matured into foresight. The overseer becomes the responsible party. If he saves muscle he expends nerve. The teacher takes the responsibility. This is God's order. The revelator wrote to the "angels of the Churches." This responsibility made the chiefest apostles cry out, "Who is sufficient for these things?" This comes from an appreciation of the care of souls. The leader is the file man of the platoon. By him the rest come to position. His step measures their stride. He forms the line of battle. The general puts an idea into an order; he puts it into fact.

We would not understand the work of the pastor, but emphasize a conviction concerning the value of assistant pastors in our economy. The success of a church depends as much upon the leaders as upon the pastor. "You cannot afford to be careless concerning your pupil, but careless leadership is inevitable death. The indifferent preacher is a temporary evil; the careless leader is a running sore. One is a manifest evil against which the Church can take precautions; the other is a secret foe, that disarms the garrison before the alarm can be sounded. Indifferent leadership imperils the souls of our children."

With some faint conception of the importance and responsibility of the work of a class leader in our Church, we can feel the weight of this interest when we remember that there are fifty-six thousand of these leaders in our branch of Methodism. This is a great army. The battles for freedom before this century seldom passed so many men on a single field. It out-numbered twice over the citizens of Athens when Athens gave ideas and laws to the race. Inspired with a just estimate of their

work and a holy ambition to make the most of it, this mighty host can give moral ideas and laws to this land. The qualifications necessary for the achievement of the best success are very simple and substantial.

Good sense must head the list. This is the most difficult to find, and the most important to have. It cannot be purchased. It is not in the market. It cannot be taught by instructors. It is a gift of God, not in perfection, but in possibility. It is not a distinct faculty located in a distinct lump, but it is rather the equipage of all the faculties, the rounding up of the entire head. It is a massing of all the faculties on a given work or purpose.

It can be cultivated by curling in the excessive faculties, and spurring up the feeble ones. A leader can cultivate his sense. If he finds his zeal flagging he can find some book or special prayer to inflame it. If one treatment fails in his class he can change it; and this done, with a constant study of the needs of his class, will cultivate his sense, or practical judgment. This will make a general of him, and thus he will become a commander, and a leader. The secret of eminent success in arms or in counsel is sense. The class-leader must have this gift. We remember our helplessness without God's help. But there is more hope for a leader with sense and without distinguishing piety than for a leader with piety and without sense; because grace is free and brains are limited and somewhat monopolized. With sense and free grace the leader will soon add piety and experience to an honest purpose. Every meeting is sure to involve decisions on which hang the good of souls. He must read the faces and hearts and temperament of his members. Physicians are dismissed, if not punished for giving the wrong medicine. It is hard enough to combat disease without having it reinforced by poison. The leader must know his cases. Conceit must be punctured; self-righteousness must be humiliated. But the timid must not be trampled.

The leader who assailed a timid sister, who had not courage to speak, with "No place here for you—can have no dumbdogs in this room!" demonstrated the presence of one illy-tred dog, who would have been improved by dumbness. Sense is indispensable.

The leader who when asked to pray with an aged servant woman seeking pardon, prayed that God would "differentiate the moral obligations of her primordial condition, and teach her the origin of the co-ordinates" that leader needed one thing—needed in the language of the Discipline to be "changed." Good conscience accompanies, in the list-good sense, peace with God demonstrates God's willingness to beat peace with mortals. Walking in the way of life is the way to illumine the way. A good conscience means an instructed and peaceful conscience. A dead man is as painless as a dead man.

Leading is like preaching; in that it is a heavenly calling, but an infernal trade. Make it purely official, and you will soon make it greasy. Take the leader's heart out of leading, and he cannot long keep his body in it. The constraint of cold obligation in bondage; only the constraint of the love of Christ's liberty. The work to have power, must come from the center, from the heart. A lion does not roar with his spine or his tail. He makes a display of majesty with one end of wrath with the others. He comes from within him. A leader cannot lead spiritually with forms or with sentiments. His profoundest manifestations must be changed. Thus handling the book, it will have its divine origin patent in its divine results.

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knew not the value of money. Small temptation there was in the way of Methodist preachers in those days, however, so far as cash was concerned, their "allowances" seldom exceeded £50 a year for the support of self, wife, children and servant.

Bradburn's love-story has a sparkle of romance about it which reminds us of a similar episode in the life of Father Taylor of Boston. In Ireland he met, at Rosey Bower, (1) a sprightly, intelligent, wealthy young lady, "the amiable Miss Nangle." His affection became at once of the deepest sort. The mother opposed the match. Mr. Wesley managed the affair for his friend with an exercise of that promptitude and mastery which were always peculiar to him. During the interval of uncertainty Bradburn slept one night with a brother minister. Being so harassed with the perplexities of courtship that he could not sleep, he arose to pray. He asked for divine direction in the choice of a wife, and added, with touching fervency, "But, Lord, let it be Betsy!" "Amen!" said his bedfellow, as he broke out into a hearty laugh at poor Sammy's expense. Miss Nangle became a most faithful, devoted minister's wife, and died at the early age of twenty-nine.

Wesley's prodigality of benevolence comes out occasionally in this narrative. Bradburn was chosen as his assistant and private secretary, and declares that in one year—1780—Wesley gave away in charities above seven thousand dollars. He never gave away less than a thousand pounds a year.

Bradburn suffered severely from domestic affliction. His two children died before their mother, thus leaving the husband and father in loneliness and sorrow. But another wife came to comfort him in due time. Miss Cooke, the companion in good works of Raikes, the originator of the Sabbath School system, was united to him in marriage, and lived happily and usefully in the itinerancy. Wesley was again his friend in the matter of courtship, as he seems to have been in several instances where the happiness and usefulness of his preachers were concerned.

A man so gifted would naturally be sought after by many circuits. Nor was his popularity confined to Methodism. The Independents laid golden baits in his way; but, loyal to his old friends and the church which had honored him, he rejected all such offers. This entry occurs in his journal as we proceed: "Dec. 7, 1789. This day sold above one hundred volumes of excellent books towards paying my debts." Who can measure the force of that single sentence? "Excellent books!" The preacher's first earthly treasure thus sacrificed! It is surely ebb tide when this desperate alternative is offered to the stranded mariner.

As an orator, Bradburn was probably the most masterly who ever adorned a church which has never looked for men of pulpit brilliancy and power. He seems to have possessed a wonderful combination of gifts, all set off to great advantage by his fine bearing and a voice which is thus described:—"Its clear and mellow tones fell in rich cadences upon the ear like the sweet and soothing music of the Zolian Harp; and at other times it was deep, powerful, arousing—startling as the lightning's flash and terrible as the thunder's peal." Others had more than his strength of intellect and brilliancy of imagination, without his gifts of utterance. "If you had a voice like mine," said he to Benson, "God himself, with your capabilities as a preacher, could scarcely have you!" In his darker, closing days, Bradburn destroyed his sermons. Only five of his discourses were published, and these, like the sermons of Whitefield, gave such scant evidence of the wonders related of the preacher, that they have died out of print.

Bradburn's wit was among his wonderful gifts, and one that was constantly bringing him into trouble as well as notoriety. His biographer gives instances. A friend met and accosted him with, "Here is a fine day Mr. Bradburn!" "Yes," he returned referring to the influence of the weather upon the spirits, "may an evidence will be cleared up to-day." A quarrel some woman brought him complaints of trouble with a neighbor of similar disposition. Dr. Bunting was invited

to Bradburn's house, and found there on his arrival that the irate women had been brought together to detail their grievances. Bradburn merely kept them from speaking both at once. "Pray proceed," said their pastor. I knew you had a great deal to say about each other and invited Mr. Bunting from a few miles away to hear the edifying disclosures." They soon saw how ridiculous was the situation and retired, Bradburn thanking them for the profit afforded himself and his friend. But these specimens give no adequate idea of the man's originality and humor. There is a whole chapter devoted to them.

Bradburn fell. After participating to the full in the honors of the Conference, having been elected repeatedly its Secretary and then its President, he stood before that august assembly to be rebuked. He bowed humbly, went out penitent, and redeemed his reputation by the grace of God. Men soon began to feel that they too were sinners in judging Bradburn too harshly. There were physical causes underlying the infirmity which time only brought to light. But to the end of his days his brethren loved him. He went to the grave followed by the tears of multitudes whom he had cheered, saved and comforted through the Gospel of Jesus Christ.

THE Halifax Citizen alludes to our remarks upon Diphtheria and the Medical Art in last week's issue. Its notions are the most extraordinary we have met for a long time. Experiment in the professions it says, is not only admissible but absolutely necessary. Lawyers experiment—a fact of which we have no doubt, though we have more respect for veterans in that honorable calling than to class them under the experimenting category. Theologians experiment. Our neighbor wisely approaches this latter conclusion with solemnity, for of all libels this would be the most severe. If the preachers of eternal truth are not "settled and grounded" in their opinions, their profession is surely a mask. But the climax is reached in the inference that the Medical Faculty must necessarily experiment with diseases of long standing and upon human subjects. Diphtheria has now been in this country about twenty years, and some able practitioners do understand it, their success with patients attaining here to as good an average as in most diseases. What we chiefly regret is, that in a few outlying districts the disease does not seem to be so well understood if we may judge from numerous letters which have reached us. And a Medical Convention would do much toward disseminating correct knowledge of its laws and remedies.

The Citizen is honest, however, in its judgment, as the following sentence from its article will show:—"We take it for granted that the medical profession is experimenting with diphtheria, and so long as we are preserved from too near an approach of the experimenter, we can contemplate the fact with a certain degree of calmness." Doubtless! This is not the first philanthropist who has been willing to sacrifice his distant relations in the interests of science.

INSTRUMENTAL MUSIC.—It seems to be the method among our Presbyterian brethren, to submit the question of instrumental music to congregational vote. Chalmers' Church, Halifax, recently rejected the organ by a small majority. It is well to have these questions settled some way. It is not so much a question of whether instruments in public worship are sinful, as how most readily to stop religious agitation on the subject. Bickering over any subject is to be deplored, and always ends in more or less sneer and discontent.

In the old land the war has ended well in a truce. Anent this fact we have been following from an exchange:—"A Scottish clergyman noting the amendments introduced in the last General Assembly, mentions one in particular—a very gratifying one—a great amendment to the temper visible in debates." Should a member choose to stand in singing, or insist on playing, or favour the use of the organ, the majority now will not try to snip his head off for it.

Any information of Circuit work, Quarterly Meetings, &c., will be gratefully received by us. Writers need not waste to polish their manuscript. Send the items; we will try to supply the rest.

Our subscribers will help us by renewing promptly. They need not wait for the minister's call to pay up unless they choose. A Post Office, or a Registration stamp will cost but two cents.

Send the WESLEYAN, as a Christmas gift to some absent friend, or to some poor person unable to pay. It will speak for you every week of the coming year.

Our promise of publishing Mr. Coffin's sermon, delivered before the Halifax District Convention, will be redeemed next week. The Convention is to be repeated, at Wolfville, at an early date. If only the same results shall follow, we shall be very thankful.

The induction of Rev. Mr. Duncan, recently of Charlottetown, took place in St. Andrew's Church, of this city, last Tuesday night. We congratulate St. Andrew's on securing the services of a very efficient and gifted Pastor.

THE Christian Messenger, in referring to a remark we made last week upon the subject and spirit of Rev. R. A. Temple's sermon at Amherst, when receiving candidates for baptism, concludes that we made "a curious assumption," only to be made by those "who keep their New Testament closed," and that it will be regarded by Baptists "as bordering on the profane to call pouring water on the person a representation of the mode of Christ's baptism." We hope our ministers do not indulge in metaphors of this kind when discussing the question of baptism. Indeed, we know that whatever may be our differences of opinion, our side accord all sincerity to our Baptist friends, and believe that they would be very far from employing, to the most intolerant advocates, any such language as this we have quoted. Let us, at least, preserve Christian charity.

THE undersigned, the Missionary of the North End City Mission, Halifax, has turned his attention of late to providing homes in the country for poor children. He has just returned from visiting a number of them, and finds them kindly cared for and happy. Ten children have thus been provided for. He still has a number of boys for whom he is anxious to obtain homes. Any person wanting a boy will please apply to him. The season has again arrived when the wants of the poor become numerous and urgent. A large amount of clothing will be required during the cold winter. Cast-off garments of any description will be thankfully received by the Missionary.

A. LOGAN,
 250 Gottingen St., City.

METHODIST MATTERS,

NOVA SCOTIA
 Rev. J. Shenton was to have been with the Yarmouth ministers last Sabbath on the occasion of holding their anniversary Missionary services. He would be welcomed heartily by his old parishioners. His own charge (Liverpool) held a most successful Sabbath school concert recently. There was much talent exhibited, and great praise is due the managers.

To the widow of the late Rev. A. S. Desbrisay, a letter of condolence has been forwarded by the members of Westville Orange Lodge. A sum of money accompanied the address.

Rev. Dr. Richey has been visiting his friends in Halifax. Though not as strong as we could wish to see him, this venerable minister is still able to move about and enjoy companionship. His tremulous voice, heard for a few moments at the sacramental service last Sabbath in Brunswick St., awakened many tender emotions. May the richest blessings of the Head of the church rest upon His resting servant.

Windsor has now a strong officary. The new economy of our church has enabled them to call into the Quarterly meeting much of new and sanctified talent brought forward in the recent great revival. The converts hold on well. This seems to be the encouraging report, indeed, from every quarter where the good work progressed last year.

The soldiers now arrived in Halifax from Bermuda bring a large proportion of Wesleyans. Scores if not hundreds, it is supposed, are contained in the 20th and 97th—the two sent here in relief of those just sailed. The 97th was organized in Yorkshire and contains considerable of its original elements. With a Yorkshire preacher at Kay St., the nearest church to their northern barracks—we ought to have some Methodist fire from this new force. Here is another proof of our urgent call for a military and naval chaplain.

Granville Ferry is to have a Christmas tree on Saturday evening, 23rd inst., in behalf of the Parsonage Funds. We are sure an earnest and liberal effort will be made in favour of so worthy an object.

The Anniversary Missionary Meeting was held at Pictou on the 27th ult. The chair was occupied by our esteemed brother, H. R. Nunnaway, Esq. The President of the Conference gave an admirable address, forcibly presenting the wants and duties of the hour. Excellent addresses were also given by Rev. Messrs. Hordman and Ross, whose presence and aid were highly appreciated. The meeting was not largely attended, but the friends present generously responded to the call for enlarged subscriptions, and with the help of others, it is hoped the sum realized will be at least equal to that of last year.

NEW BRUNSWICK.

A "surprise party" well laden, visited the Richibucto Methodist parsonage on Wednesday, the 22nd inst. After enjoying a bountiful tea, provided by the ladies, Mr. Bailley called Mr. James Gervan to the chair, who after remarks expressive of kind regards and well wishes to the Rev. Mr. Duke and lady presented the Rev. gentleman with a purse containing \$20. The friends young and old enjoyed the evening with music, recitations, &c., and left useful articles to the amount of fifty five dollars, making as total the handsome sum of seventy five dollars.

A postponement of St. John Missionary Anniversaries is announced. Owing to the death of Dr. Reid's mother, he will be unable to attend until January. There will thus be full time to obtain his services at other central points in the Provinces. "A word by the wise," &c.

Rev. Mr. Ackman is to lecture at both Chatham and Newcastle during this month. He lectured in the Fairville course last week.

Carmarthen St. Congregation St. John still worship in the Mission House which is intended for a parsonage. Some six years ago a very eligible site for a church was purchased, and since then, through bazaars, etc., some \$2000 have been raised, but no more has yet been made toward building. It is however hoped and expected that something will shortly be done, as since the building of the ballast wharf the value of property has much increased in that part of the city, and as there can be no real permanent growth until a church is built.

Excellent meetings are being held at Williamstown, Carleton Co., under direction of Rev. J. Colton. Conversions are reported, and backsliders are being recovered from sin. The good work is in progress still.

Rev. W. J. Kirby of Stanley, has been visiting and preaching to his former parishioners at Canterbury. Accompanied by Rev. J. Ellis, he assisted at the Missionary Meeting of the above circuit, Mr. Wass also aiding. John Blain, Esq., occupied the chair. The meeting was very animated and delightful.

At Woodstock a Bible class, to meet on Monday evenings, has been organized, with a good membership to begin with. Mr. Paisley, the pastor, will find this a great help in promoting the work of godliness, while it will give himself good employment as a Biblical student.

Rev. R. Duncan, President of the Conference, has been lecturing in the course at St. Stephens. "The Celestials" was his theme. Very much information was conveyed in a brief, comprehensive address. Rev. R. Wilson was announced to deliver the next lecture. Mr. Wilson, we see, has been "surprised" by the Douglas section of his circuit. Tea, singing, speeches, &c., tended, during the evening, to strengthen the social and pastoral sympathies.

The Fairville lecture course was served last week by Rev. S. Ackman, of Carleton, on "The Secrets of England's greatness." Our New Brunswick neighbors hold the Lecture under excellent subject, presenting it from extravagancies which have nearly ruined this means of instruction in many places.

Rev. R. Duncan, President, has just returned from a very successful Missionary Campaign, in company with Rev. H. McCowen, on the St. Stephen and Milltown Circuits. The congregations were large and the subscriptions in almost every

SAMUEL BRADBURN, THE METHODIST DEMOSTHENES.

It is remarkable that, until a recent date, the world has been without any appreciative biographical record of this extraordinary man. A volume did appear shortly after his death, penned by his daughter, which, from whatever cause, gave no adequate idea of Bradburn's genius and amazing pulpit power. We are indebted to Thos. W. Blanchard for a neat, comprehensive book, embalming what was most beautiful and peculiar in the character of the great orator.

Bradburn was born at Gibraltar in 1761. His education of the schools occupied but two weeks, and cost but two pence. Yet, like many of the early Methodist preachers, as well as numbers of late times, he became, by diligent study, a man of culture and knowledge. His spiritual agitation, when brought under the power of the Gospel, exceeds description. Bunyan and Col. Gardiner could alone equal him as regards the sorrows of penitence. Great minds rarely pass through important changes without severe exercises. Wesley at length found him, a convert and an exhorter, beginning to give promise of the usefulness which was to crown his life. With the founder of Methodism he became quite a favourite from the commencement. In great extremity Bradburn addressed Wesley on one occasion, and received the following reply, with an enclosure of five pound notes:—

"DEAR SAMMY:—Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed.
 Yours affectionately,
 JOHN WESLEY."

Bradburn replied:—

"REV. AND DEAR SIR:—I have often been struck with the beauty of the passage quoted in your letter, but I must confess that I never saw such useful expository notes upon it before.
 I am, &c., &c.,
 S. BRADBURN."

This was after Bradburn had gone on a Circuit, and convinced others, as well as himself, of the fact that he

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The Missionary Sermons preached by Revs. J. Hart and W. W. Percival at Margrave were highly appreciated.

P. E. ISLAND NOTES.

METHODISTIC.

Preparations for the erection of the new Mission Church in Charlottetown are being made.

Repairs, not very extensive, but much needed, have been put upon the Pownal Mission premises.

Through the enterprise of the minister on the Cornwall circuit a course of Lectures is being arranged for Cornwall.

The last Local Preachers' meeting held in Charlottetown was a season of unusual interest.

A financial meeting, in which there was some lively discussion, terminating in a very satisfactory conclusion.

The Donation meeting held at Margate last Wednesday evening was an excellent entertainment and quite a success.

The Missionary meeting held at Summerside last Tuesday evening was presided over by Hon. W. G. Strong.

To a large audience on Wednesday evening in the Presbyterian Church at Summerside, under the auspices of the Y. M. C. A.

The envelope system for raising the minister's salary has been adopted by the Quarterly Board of the Bedeque circuit.

The Egmont circuit interests, under the direction and by the labors of Rev. Henry Penna, are improving.

Uncertainty continues as to which of the happy Candidates is elected to the Presidency.

A notice in "Zion's Herald" of last week, speaks of a call on the Editor by Rev. T. W. Smith of Windsor.

There is a growing interest being manifested at Margate, which is being sustained and promoted by cottage prayer-meetings.

The vote, which decided the late political contest in Queen's county, was by Ballot.

Various improvements in the Railway works in Charlottetown have been made during the past summer.

A commodious, well laid-off, and handsome R. R. Station house has been built at Summerside.

The body of Mr. John McKay, who was drowned while goose-shooting last spring, was found this week near where his boat is supposed to have sunk.

Rev. D. McDonald, (Baptist) of Charlottetown, daring to jump from Tuesday morning's express train as it was passing Freetown at full speed, received severe injuries from which he is suffering.

P. E. I. oats, it is stated on good authority, received the first prize at the Centennial.

It is said that the steamer Albert has ceased her trips for the season to the Magdalen Islands.

The weather is getting cold, ice is forming in the harbors; but no room is found for complaining.

A late telegram announces that the Mails accumulated at Georgetown for the Magdalen Islands have been transmitted.

The congregation of St. James Church, Charlottetown, presented their late pastor, Rev. Thos. Dunan, with a purse of \$300.

Any contributions sent will be gratefully received by F. C. Cook, Esq.

SYMPATHY.

MR. EDITOR.—On the 22nd inst a deputation from Wallace visited this circuit and were present at our prayer meeting.

Resolved, That the Methodist Church at Pugwash, having heard the statement of the deputation from Wallace in regard to the destruction of their Wesleyan Church.

How much help we can give them I do not know. Our ability is limited by the great want of money, which the country everywhere is feeling.

I learn Bro. Morton is now out asking aid from other circuits. I hope he will receive largely from the Churches.

The sad news comes from Greenwick, K. C., that on Saturday morning last, two young men—William McCutcheon, captain of the woodboat Jenny Lind, and William Thompson, a hand on the same boat.

On Saturday night, while the pilot boat H. D. Troop was leaving the St. John harbor, two of the men, George Doody and Martin Spears, got into a dispute.

The Prince Edward Island Government invites tenders for the erection of a new lunatic asylum.

A Chinese laundry is to be established in St. John's. Two Chinamen have arrived in the city and are stopping at the Royal hotel.

A St. John policeman picked up a man, drunk, who had about him a lot of supplies for the lumber camp.

White Messrs. J. Cliff and J. Hagerman, of Queensbury, were chopping down a large birch a few days ago.

Of the 700 cars required for the Intercolonial, 500 are to be built at Moncton; 110 snow ploughs and six flaggers are also in course of construction there.

On Tuesday of last week Charles Treland, Jr., of Presque Isle, aged 19 years, was cooking for a crew who were preparing for a lumbering operation.

The Aroostook Starch Factory Co., just below Presque Isle village in Mayville, has used up this season 60,000 bushels of potatoes.

There was sawed in the steam mill of Mr. Hiram Stevens, of Fort Fairfield, November 14, 30 3/4 M of shingles, with one machine, in ten hours and fifteen minutes working time.

The small-pox at Lake Winnipeg is causing about 180 deaths daily.

The twentieth anniversary of the Montreal Y. M. C. A. was celebrated on Saturday evening.

The Liverpool "Times" says there is a curious incident connected with the late fire at Milton. The Bible belonging to the Masons, and a "Masonic Flag" presented to them by Robt. S. Stevens, Esq., were found among the debris after the fire.

A young man named Norman Quinley, son of Mathew Quinley of Barrington, went out in a boat fowl shooting last week.

The Congregation of Clyde River, P. E. I., have called Rev. William Grant, of Earlton, to be their pastor.

Joseph Kinney, a young man residing at Little Tracadie, hanged himself from a beam in his uncle's barn on Wednesday of last week.

On Thursday night the mill belonging to Mr. Joshua Peck, situated on Mink Brook, Bear River, was destroyed by fire.

The ship Proteus, 1195 tons register, Todd, master, from St. John, N. B., with a cargo of coal for Hull G. B., struck on Bloude Rock, off Seal Island, at five a.m. on the 1st inst.

W. H. Blanchard, Esq., of Windsor, has received the following from Mr. Ellershansen: The cargoes of winter supplies for the mines at Bett's Cove, have arrived—the L. D. V. Chipman, from Halifax, the 10th ult.

NEW BRUNSWICK & P. E. ISLAND

A man named Henry Braithwaite, of Fredericton, N. B., formerly left the settlements on the S. W. Miramichi, proceeding up the River in a hired bark canoe, some six weeks ago, and has not been heard of since.

The Prince Edward has just landed 550 tons of steel rails for the P. E. Island Railway. They are intended for that part of the track between Charlottetown and Royalty Junction.

It is said that Ellis, the absconding New York Bank teller, now under arrest in St. John, will be brought before the Supreme Court of Canada.

Already in the season the report comes of a fatal skating accident in St. John, through which two boys lost their lives.

The sad news comes from Greenwick, K. C., that on Saturday morning last, two young men—William McCutcheon, captain of the woodboat Jenny Lind, and William Thompson, a hand on the same boat, while in the act of taking an anchor off, in the small boat below Long Island, were drowned.

Capt. Chas. Powell, of the Sch. Allice yrick, has been arrested at Charlottetown, P. E. I., on a charge of casting away that vessel. It will be remembered that the "A. M." went ashore at Tignish on the 30th of September last.

On Saturday night, while the pilot boat H. D. Troop was leaving the St. John harbor, two of the men, George Doody and Martin Spears, got into a dispute, and Spears stabbed the other in the thigh.

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The twentieth anniversary of the Montreal Y. M. C. A. was celebrated on Saturday evening.

Tessier, the ex-accountant of the Police department, Montreal, dismissed for embezzlement, is dead.

In the case of the man Belcher, convicted at the last Sandwich Assizes of the murder of a neighboring farmer named Konyon, by shooting him in the presence of his wife and daughter, while at work in a field, a petition for the commutation of the death sentence has engaged the attention of the Privy Council.

The Customs duties collected at Ottawa, for November, amounted to \$14,274.49, and for the five months ending 30th November, 1876-1877, an increase of \$3,215.88 over last year.

In Montreal Money is plentiful, but bankers are cautious in investments.

A marriage is said to be arranged between the daughter of Sir Hugh Allan and Captain Boswall, of the Grenadier guards.

The result of the Jacques Cartier election is accepted as a complete overthrow of the Ultramontane influence in Quebec.

The Post Office Department have a substitute for the postal card in the shape of an envelope and sheet of paper, in one piece, to go for two cents.

The Coroner of Quebec reports that the number of deaths by drowning on the river front this season reached 27, and of these at least six were caused by insufficient light and protection.

There are said to be about 6,000 laborers now out of employment in Quebec.

Marcel, the Montreal diamond robber, has made a confession, in which he claims that he was merely a tool in the hands of others.

A boy named Thomas Eallen has mysteriously disappeared from London East, and it is feared that he has been kidnapped in order to prevent his accession to an estate to which he has become heir.

On Nov. 22nd, Rev. Henry Hughes, formerly of the Methodist Church of Canada, was installed as the pastor of the Congregational Church in Stratford.

MISCELLANEOUS.

At Liverpool, G. B., Nov. 29th, an explosion of coal gas on board the Allan steamship Prussian terribly mutilated ten laborers, blew up the lower deck and otherwise damaged the vessel. She was to sail soon for Portland.

The Russian Mediterranean squadron is to winter in American waters.

Two men and two women were burned to death in a restaurant which took fire in Chicago lately.

The Mexican revolutionists recently won a victory over the Government troops, routing 2,000 regulars, and capturing their cannon and supplies.

A Calcutta despatch to the "Times" states that the Russians are collecting troops on the Oxus for an advance on Meru in Afghanistan.

By a serious fire in New Orleans, Dec. 1st, 112 dwellings were consumed, and hundreds of people rendered homeless; the loss is estimated at \$100,000. Twenty firemen were injured.

A despatch from Constantinople says that by an inundation of Adrianople thousands of houses have been swept away.

It is announced that Tweed has dismissed all his counsel and will let the law take its course.

The Main building of the International Exhibition, at Philadelphia, has been purchased by the International Exhibition Company for \$250,000.

The Moscow "Gazette" says a fund is being subscribed there for the purchase in America of letters of marque, to be employed against English merchant shipping in the event of war between England and Russia.

In Paris a decree has been published commencing the redrawing of the schedule of one hundred and seven Communists. Seven are granted full pardons.

The extensive pork packing establishment of Sperry & Barnes, New Haven, Conn., was burned on Sunday morning. Loss, \$200,000.

J. P. Foster, metal merchant, Birmingham, has failed; liabilities \$475,000.

The official count in Florida gives forty-five majority for the Hayes electors. The Democrats will probably contest the return as one county was thrown out.

The London "Standard's" money article, Dec. 1, says: "We understand the banks have raised the selling price of American eagles a half-penny per ounce. It is not expected this will check the exportation of this description of gold to any appreciable extent."

Subscriptions at St. Petersburg and Moscow to the new loan exceed the amount asked for by one hundred millions of roubles. [A rouble is equivalent to three shillings sterling.]

The "Times" Berlin correspondent says the Porte intends moving at the Conference for an international arbitration upon Russia's right to dispatch volunteers to Serbia; and if she has not the right the Porte will demand a large indemnity for the prolongation of the war, occasioned by the Russian volunteers.

Turkey protests against the line of demarcation between Turkish and Montenegrin forces.

No new developments in South Carolina. Both Chamberlain and Hampton claim the Governorship, and the opposing legislative bodies claim legality.

The European iron trade is dull; nearly all the furnaces are out of blast; thousands of men are consequently idle.

CORRESPONDENCE.

LETTER FROM MASSACHUSETTS.

CAMBRIDGEPORT.

Nov. 28th 1876.

REV. A. W. NICOLSON:

Dear Sir:—Through the kindness of a friend, I have this morning been permitted to look over several copies of the Wesleyan.

Although now a citizen of the United States I shall never forget the Province that gave me birth. One item in reference to the heroic conduct of Willie Francis, in saving the life of the boy Bosanson, fills my heart with admiration.

I am also pleased to know that he belonged to the Methodist Sabbath School, over which I was once superintendent. I trust there are many others, who, under like circumstances would do as well.

Business here is much depressed, thousands are out of employment. Extensive preparations are being made for the reception of Moody and Sankey in January.

A large brick building, well lighted and ventilated is in rapid process of erection. These men require all evangelical churches to make earnest prayer for the descent of the Holy Ghost on their efforts.

We wish them abundant success, although many predict failure. God is graciously visiting the M. E. Church on Cottage St., Cambridgeport, in the conviction and conversion of many young men and women.

Last night seven were we trust hopefully saved. Great interest is felt at the present time in the Monday noon popular lectures (free) in Tremont Temple by Rev. Joseph Cook who is exposing the fallacies of modern Materialists—on Protoplasm, Evolution, and kindred matters.

The lecture room is crowded with the best minds of Boston. Uncertainty continues as to which of the happy Candidates is elected to the Presidency.

We trust the vexed question will be decided this week. A notice in "Zion's Herald" of last week, speaks of a call on the Editor by Rev. T. W. Smith of Windsor, being an old acquaintance I desired much to see him, but failed to find his whereabouts.

Yours in Christian love, J. A. Smith.

PORT MULGRAVE.

Seldom have we read a more touching tribute to departed worth, than was contained in the letter a part of which we here give. From the affectionate hand of one who evidently participated largely in the advantages of her Christian influence, came an obituary of Mrs. F. C. Cook, whose life and death seem to have left a very powerful impression upon the community.

We withhold the portion of the letter bearing upon this subject, because already our columns have embalmed the memory of the beloved departed. Our fair youthful correspondent must however be heard on a subject of great importance.

And now Mr. Editor, we would ask the prayers and aid of the lovers of Zion for this dark corner of God's heritage. We feel that Zion languisheth. Mrs. Cook the leader and prop of Methodism and loving Christian work in Mulgrave is not—for God has taken her to himself, and we do feel cast down and discouraged.

Yet we know that "if God takes away the workmen, He is able to carry on the work, and in the "Bye and by," we will know why this blow has fallen upon us. We have indeed no place in which to worship God. Since our church was destroyed, by the great gale that swept over our coast on the 23rd and 24th inst, we have held our services in the school house, which is far from suitable. Last year the trustees procured a piece of land, and an old building, for the purpose of getting fitted up as a place of worship—but the

NEWS IN BRIEF.

NOVA SCOTIA.

Mr. J. J. Mackenzie, M.A., of Dalhousie College, has lately graduated as doctor of philosophy, at the University of Leipzig. Dr. Mackenzie has been studying mathematics and physics at Leipzig during the last three years.

The receipts at the Halifax Custom House for the month ending Nov. 30, 1876, were \$81,557.21, and for the same month last year, \$69,900.55. Increase, \$11,656.66.

Six or seven prisoners escaped from Yarmouth jail within a few days past, and are still at large.

The Rectory, Kentville, was burglariously entered on Saturday night last and several articles stolen. The house is uninhabited, but contains furniture, &c., owned by Rev. T. S. Ritchie.—Kentville Chron.

At Shelburne, on Thursday the 23rd ult., from the shipyard of Samuel Muir, senr., contractor and master-builder, the brig Maggie Glen, 149 tons register, 342 tons carpenter's measurement, owned by the builder (Mr. Muir) and Capt. Joshua Nickerson, of Lockeport, was launched. Her model is handsome, and materials and workmanship of the best description.

The barque Valkyria, of Pictou, Capt. McQuarrie, from Pugwash for Liverpool, G. B., made the passage to the latter port in 16 days from the Strait of Canso.

The Presbyterian congregation of Georgetown, P. E. I., have signed a unanimous call to Rev. John McKinnon, of Hopewell, to be their pastor.

Robert McCleave, of Halifax, who, unsuccessfully attempted suicide on Thursday night by shooting himself, gives every promise of recovery. He has renounced his former company with his friends.

UPPER PROVINCES.

The small-pox at Lake Winnipeg is causing about 180 deaths daily.

The twentieth anniversary of the Montreal Y. M. C. A. was celebrated on Saturday evening.

MEETING OF THE CENTRAL BOARD.

(We publish the most important parts of the report, now furnished by the secretaries. Some of it we anticipated some weeks ago and need not now repeat.—ED. WESLEYAN.)

The Vice-President gave out the 857th Hymn; the Rev. A. Sutherland read the 72nd Psalm, and the Rev. R. A. Temple led in prayer. The Rev. Wm. Scott and A. J. Donly, Esq., were elected Secretaries. First in order of business was the reading of the "Minutes of the Committee of Consultation and Finance," who, by the authority of the General Conference, shall provide, during the intervals of its annual meetings, "for any exigencies that may arise." There were six meetings of this Committee during the year, all connected with subjects which had been referred for adjudication to this court by the Central Board, or matters of business requiring immediate attention, and which could not, without injury to many interests, await the annual meeting. The "minutes" ran over eighteen folio pages; and diversified and sometimes onerous as were the duties of the Committee, after a very free and full discussion of the same, they were unanimously confirmed by the Central Board.

The financial condition of the Society was presented by the Rev. A. Sutherland, Secretary-Treasurer, which elicited a great many questions, occupying a good deal of time in giving explanations of the expenditure and debt of the Society, all necessary for a full understanding of the responsible position in which the Board was placed, and which led to the adoption of the following resolution regarding the necessity of retrenchment in the appropriation to some Missions, and the entire withdrawal of others from any dependence upon Missionary money. The lucid and painstaking manner in which the whole was presented gave universal satisfaction.

"That the Central Board, experiencing great embarrassment in providing for the really destitute portions of the Domestic Work, and finding great difficulty in responding to the calls made upon it from the Heathen World, and this difficulty and embarrassment arising, to a large extent, from the demands made by Domestic Missions of long standing and of large membership, and in old and well-settled districts, this Board is strongly of opinion that grants to such Missions should either be greatly modified or absolutely cease; and appeals to the devotedness and loyalty of the members of the Church on such Missions generously to relinquish Missionary aid, and thus enable the Board to meet its responsibilities in making more equitable appropriations for the more destitute portions of its extending work."

A very interesting memorial was read to the Board from the Methodist Church in the Island of Bermuda, where there is a mixed Society of 480 members and 4 Missionaries, two of whom act as Chaplains to the Army and Navy. With the expression of the views of the Board, and a grant of \$950, the subjects embodied in the document were referred to the Committee of Consultation and Finance, and the decision that, in future, the Island should be considered under the head of Missionary Districts.

Confiding in the good Providence of God, to whom belongeth the "gold and silver, and the cattle upon a thousand hills," and in the pious liberality of a generous people attached to Methodism throughout the Dominion, the Central Board have shown both their sympathy and faith by their appropriations reaching the sum of \$167,956 48, for 1876-7; being an increase of \$18,239 88, beyond the expenditure of 1875-6. Very systematic and zealous efforts will have to be made to enlarge the present year's income, if the Society is to be saved from an embarrassment which will cripple future operations.

For the purpose of making a final adjudication of the balance in favour of the Home Mission Fund at the time of the Union of the two bodies, and in accordance with the principles agreed upon by both contracting parties when they met under Dr. Punshon's Presi-

dency in Montreal a committee was appointed by the Board, who, after thoughtful and deliberate exchange of views, agreed upon a report, which was heartily and unanimously accepted by the Central Board without any debate. From peculiar circumstances affecting the interests of Missions in Eastern British America, special grants were made to the extent of \$6,000, not included in the sum already reported as appropriated.

Several resolutions were adopted in addition to those already quoted, affecting the financial working of the Missions, such as the erection of buildings, repairs, afflictions, &c., which are also printed and placed in the first page of the present year's Report. Brethren appointed to Missions will do well to read them carefully, not omitting the "miscellaneous" ones, and especially the last, that our people may be kept acquainted with the labours and successes which attend the footsteps of the "messengers of the churches." The resolutions are as follows:

APPROPRIATIONS FROM CENTRAL BOARD.
"That moneys granted by this Board for any particular department of our Missionary work, shall not be diverted by any local Missionary Committee to any other object, nor shall the relative amounts of the grants be changed; and in case the entire sum granted for any particular purpose is not required, the balance shall be retained by, or returned to, the General Treasurers."

SPECIAL CLAIMS.
"Whereas it is sometimes necessary, in consequence of severe illness or death, to supply the place of a Missionary during part of a year, and as varying claims for the support of such supplies are made upon the Missionary Board, the following regulations are now adopted for future guidance:—

"SUPPLY IN CASE OF SICKNESS.—In case a Missionary is laid aside during the year by illness which incapacitates him for work, the President of Conference and Chairman of the District may, if they judge it necessary, procure a suitable supply; and the Treasurers, on being duly certified of the facts, accompanied by a Physician's certificate as to the health of the Missionary, are authorised to pay towards the cost of such supply, an amount not exceeding the proportion of a single un-drawn man's salary, for the period during which his services are necessary, with the current Conference year.

"SUPPLY IN CASE OF DEATH.—In case of the death of a Missionary his family shall be privileged to remain on the Mission and receive the allowance for the rest of the year; and an amount for a supply, similar to that mentioned in the preceding regulation, may be allowed.

"SUPPLY PENDING THE REMOVAL OF A MISSIONARY.—In case a Missionary is removed from a distant station, and it is found necessary to supply his new field of labour until such time as he can reach it, a grant for such supply may be made, similar in amount to that mentioned in the preceding cases.

"AFFLICTION.—Whereas special claims for affliction are sometimes presented, which cannot be regarded as legitimate, it is necessary there should be a distinct understanding in regard to this matter. In admitting claims of this kind, it was not originally intended that Missionaries should receive back every dollar expended or medicines or for medical attendance. These grants were intended to HELP in cases where expenses incurred by sickness were unusually small. It is to be understood, therefore, that only cases of the exceptional character will hereafter be entertained, and the Board reserves the right of granting either the whole or part of such claims, as it may judge expedient."

"In order to prevent unnecessary delay in the settlement of Special Claims, it is recommended that they be presented at the next District Meeting—financial or Annual—and, if recommended by such meetings, forwarded at once, with the physician's (or other) bill duly receipted, to the General Secretaries."

ERECTION AND REPAIRS OF MISSION PREMISES, &c.
"In order to economize as far as possible the funds of the Missionary Society, and at the same time afford necessary aid in securing and maintaining suitable buildings of our Indian and Foreign Missions, the following regulations will hereafter be observed:—

"1. No application for a grant for new Mission premises or buildings will be entertained unless a description of the proposed buildings, with their estimated cost, has first been submitted to, and the expenditure distinctly authorized by, the Central Board of the Committee of Consultation and Finance.

"The same rule will be observed in regard to the repairing of Missions Buildings and the purchase of Furniture."

NEW MISSIONS.
"That whereas the multiplication of new Missions is causing great embarrassment to this Board in the distribution of the Funds of the Society, we respectfully urge upon the various District Meetings and Stationing Committees the utmost caution in recommending and establishing new Missions."

PUBLICATION OF REPORTS.
"The following method will hereafter be observed in the publication of Missionary Reports:—
"1. A separate Report will be published for each Conference, giving details of income as heretofore published in the General Report."

"2. The General Report will contain only the names of Subscribers of Five Dollars and upwards, and the aggregate amount from each Circuit or Mission."

OVER-DRAFTS.
"The Secretary-Treasurer brought forward the case of Conferences whose Treasurers had overdrawn, or against whom there stood small balances.

Resolved.—"That the sums referred to be allowed to the several Conferences this year, but that hereafter no such balance or overdrafts be allowed."

Nothing could exceed the courtesy and hospitality of our St. John friends, a record of which, in harmony with the feelings of every member of the Central Board, is placed upon the "Minutes" of the meeting.

By the united requests of the Board and the Brethren interested on the several circuits, the Rev. J. A. Williams and J. Macdonald, Esq., M. P., attended the Missionary Anniversary, beginning the following Sabbath, October 16th, at Sackville and Amherst; Dr. Jeffers and Rev. A. Sutherland, at Halifax; and the Rev. G. R. Sanderson, at Windsor.

It was decided that the next Annual meeting of the Central Board should be at Brockville, Ont., on the 1st Tuesday in October, 1877, at 9 o'clock a.m.

"PADDLE YOUR OWN CANOE."

The announcement from the pulpit and press that the Rev'd J. Shenton, of this town, would deliver a public lecture, on Wednesday evening, drew a large and appreciative audience. The following is a synopsis of this very interesting and instructive lecture.

The Lecture begun by saying that though he had delivered a lecture before under the same title yet he had, while retaining the shape of the canoe, strengthened its ribs, and almost rebuilt it.

The Lecturer in his introductory remarks, quoted some lines from Longfellow's "Hiawatha" of the building of the canoe, where the hero says:

"I a light canoe will build me,
That shall float upon the river.
Like a yellow leaf of Autumn,
Like a yellow water-lily."

He then referred to proverbs as containing the pith of wisdom, and quoted and commented upon several from Franklin. He then proceeded to unfold the central thought of the lecture, the course that men pursue in life, and the manner of their advance. A glance was taken of the state of society at present as offering wide scope for individual effort. Blood does not enoble; no royal road is there to honor or success. Still there is the tyranny of American social society, and an heroic spirit is needed to face and break through prejudice. Toil, thought, effort, are needed for success. Men if they aspire to be politicians, or to any honor, must work. He instanced Bismark; our Premiers; the Presidents of the United States; Turner who said, "I have no secret but hard work"; Livingstone, whose monument is not to be in Westminster Abbey but in Africa's regeneration, and its commerce and civilization. Then followed a description of young men, who never learn to help themselves, born to wealth, but when fortune turns they are simply jelly-fish. Then a description of young women who have been reared as hot-house plants. He referred to it as the old lesson from every life that has a moral in it, work, work of hand or brain, and instanced Palissy and his white enamel; Warren Hastings and his resolve to regain his estate; George Stevenson and railways; Elihu Burritt the learned blacksmith, and Hugh Miller the learned stone mason. The lecturer proceeded to unfold some elements of character, and named first independence. Liberty, not license, freedom as the wind or light, but both obedient and subordinate to law. Not to get into the old coach, when the palace car rolls so smoothly along. He referred to modern inventions to telegraphs, to steam, as forces used by men, and said that like Phaeton, who drove the fiery chariot, and Jupiter who was afraid of a general configuration, so better risk a little fire, then freeze into cold stagnation. The flow of the river, the roll of Niagara, the law of gravity, the law of growth, were instances of power. So be our influence flowing forth to better the world.

Self-reliance was another element of character. Self-governed the best government. Men that run to others perpetually for advice have no self-hood in them. They are only like barnacles that stick to, but don't help the ship to sail. Keen competition makes keen men, sharp angles cut if you tilt against them. The lobster gets high and dry

by the tide, but has not instinct enough to get back to the sea. So with human lobsters; men stranded by business, and waiting for the turn of the tide, young men waiting for the rich bachelor uncle to die, young women for the legacy. A short synopsis of the lives of Lincoln, Grant, Colfax, Wilson, followed, showing their self reliance.

Have a well defined aim. The lecturer touched several characteristics, such as firmness, honesty, truth, honor, purity, tact. To illustrate these he gave a sketch of Disraeli, Gladstone, Governors Wilmot and Tilley of New Brunswick, and Joseph Howe of Nova Scotia.

Then we must row against the tide. Sir John Newton was none the less a philosopher, nor Hugh Miller a geologist because they believed in God, in nature and revelation. It will not retard, but help to rise to have a firm belief in Christianity. Whoever would know his life has been successful ought not to ask for lands, or gold, or fame; ask rather: "Has he mastered himself, has he lived a true life?"

The close came by repeating some verses that embodied the sentiments of the hour.—Liverpool Adv.

STATISTICS OF HALIFAX SABBATH SCHOOLS.—The total population of the city between the ages of 4 and 18, is estimated by Rev. H. McMillan, of the Statistical Office, to be 12,908, the Roman Catholic proportion of which is estimated at three sevenths, making 5,529, and leaving for the Protestant proportion 7,379, or, say, in round numbers, 7,300. The gross number attending the various Sabbath Schools of the city, deducting those who attend two schools, is given as 4,657, which would leave, as not attending any Sabbath School, 2,643. The total average attendance is stated to be 3,225, or nearly 70 per cent of those enrolled.

The following table gives the numbers, etc., denominationally:

	Male	Female	Total	Average Attendance
Presbyterian	821	666	1287	980
Episcopalian	493	609	1102	847
Methodist	679	755	1334	827
Baptist	297	339	636	407
Albion St. Mission School	40	35	75	7
Industrial School	35	—	35	35
City Mission	24	28	52	48
Salem	18	22	40	30
	2111	2546	4657	3255

The number of Schools in connection with the Association is..... 27
Containing officers and teachers, about..... 500
" " Scholars "..... 4000
Average attendance of scholars "..... 2700

OUT-DOOR EXERCISE FOR MOTHERS.

Consider it your religious duty to take out-door exercise, without fail, each day. Sweeping and trotting around the house will not take its place; the exhilaration of the open air and change of scene are absolutely necessary. O, I know all about Lucy's gown that "it is not finished," and "Tommy's jacket," and even "his" coat thrown in your lap, as if to add the last ounce to the camel's back; still I say, Up and out! Is it not more important that your children in their tender years should not be left motherless, and that they should not be born to that feeble constitution of body which will blight every blessing? Let buttons and strings go; you will take hold of them with more vigor and patience when you return bright and refreshed; and if every stitch be not finished at just such a moment, and it is discouraging not to be able to systematize in your labour, even with your best efforts, still remember that "she hath done what she could" is entitled to no mean praise. Your husband is undoubtedly "the best of men," though there are some malicious people who might say that that is not saying much for him. Still, he would never, to the end of time, dream what you were dying of; and so accept my advice, and take the matter in hand yourself.—Fanny Fern

SAYS THE IRISH CORRESPONDENT OF THE NASHVILLE ADVOCATE:—

I heard a sermon from a young gentleman of high scholarly attainments recently, and I was astonished to hear him adopting the tone and accentuation, or rather emphasis, of Punshon, and the style too. The Cameronian draw used to be a prominent, invariable characteristic of Presbyterian preaching. The same may be said of the preaching of the younger Wesleyan ministers. The young Doctor I refer to is an excellent, able and learned man, and, if spared, will be an honor to Wesleyanism. He is an admirer of T. D. C., and can well afford to dispense with all peculiarities which would lead his hearers to conclude that he admires Punshon, and imitates him in manner and voice. The discourse was able and eloquent.

When did this young "Doctor" go to Ireland? He used to live in counties this side of the water—three or four of them.

DAYS OF MY YOUTH.

(An old piece by St. George Tucker, step-father of John Randolph, of Roanoke.)
Days of my youth, ye have fled away;
Hairs of my youth, ye are grizzled and gray;
Eyes of my youth, ye are furrowed all o'er;
Strength of my youth, all your vigor is gone;
Thoughts of my youth, your gay visions are flown.
Days of my youth, I wish not your recall;
Hairs of my youth, I'm content ye should fall;
Eyes of my youth, ye have led me astray;
Strength of my youth, why lament ye decay?
Days of my age, ye will shortly be passed;
Pains of my age, yet awhile ye can last;
Joys of my age, in true wisdom delight;
Eyes of my age, be religion your light;
Thoughts of my age, dread ye not the cold sod;
Hopes of my age, be ye fixed on your God.

A missionary upon the Northwestern frontier tells this story of the still farther Northwest:

It is supposed that we in the valley of the Red River of the North have found the Northwest. But the Northwest is away on beyond us thousands of miles. Last spring I saw passing through our town an Episcopal Bishop. I asked after the religious interests of Manitoba. He said, "My diocese is a new one, away west and north, on the Saskatchewan river, from ten to twelve hundred miles square. I travelled over it last winter, and to my surprise I found the Wesleyan Methodists of Canada had been in the country for eighteen or twenty years, and were counting their converts by the thousand among the Indians and half-breeds."

The Rev. Mr. McDougal the first missionary was from Montreal, a man of culture and a rare preacher of the gospel. Last January he lost his life in one of those fearful storms that sweep over these prairies. The Bishop after said: "I am going to tell this all over Canada to the honor of the Wesleys. Such success I never knew before."

The next Thursday evening a stranger with three ladies came into our prayer-meeting. I invited him, as he was a clergyman to tell about his work. He said eight years ago he passed through this valley to his mission work in Manitoba. His field was on the east of Lake Winnipeg, and north up the Nelson river. Last winter he went over the ground to visit eight missions, and see how they were prospering. The work had been a decided success. At one point three hundred attended the love-feast and communion. He said it was one of the most interesting scenes of all his ministry. One Indian came about one hundred miles to enjoy this Feast of Tabernacles. In the light of such facts there can be but one answer to the question: Is the gospel of Jesus Christ sufficient to save the Indian?—Missionary Correspondent of the Advance.

THE SUNDAY GUEST RELATES THE FOLLOWING:—

"The rector of a London parish one day called on a sick boy. The boy was one of the neglected outcasts of the great city. Accustomed to eat his living by sweeping one of the muddy cross-walks his face had become familiar to many of the passers by. The clergyman asked him if any one had called on him during his sickness. 'O yes,' replied the boy, 'Mr. Gladstone came to see me.' 'Mr. Gladstone!' exclaimed the rector, 'what Mr. Gladstone?' 'Why,' said the boy, 'the only Mr. Gladstone.' So the great English Premier could find time amid all the onerous duties of public life, to seek the abode and minister to the wants of a "dirty street-sweep." All the attractions of aristocracy and grandeur of royalty did not dispel from his heart the sense of duty to the little outcasts. Nothing in the long, eventful life of the great man seems to us so noble and Christly as this simple incident.

M. E. CHURCH, UNITED STATES.

At a meeting of the Missionary Committee, just held, the following statement was made:—

The treasurer presented his report, which showed that at the beginning of the fiscal year just ended there was a debt of \$46,000.50, and the receipts during the year amounted to \$699,904.35. So that the treasury is at this moment in debt \$161,746.58. The increase of liabilities during the year is \$76,792.72, and the decrease of receipts in appropriations to the conferences \$68,297.51. Dr. Nelson, the treasurer, called attention to the great indebtedness of the missionary treasury, on which they have to pay over \$14,000 interest. But owing to a saving of appropriations in the mission treasury in India the real increase in the liabilities this year is \$75,500.

A debt of \$46,000 contracted in one year! A general debt of \$150,000, costing in interest \$14,000 per annum! What next? Retrenchment or increased liberality, doubtless. The financial pressure is something fearful just now everywhere; and in all purely benevolent enterprises it is felt more than elsewhere. We learn that the Publishing Houses of the M. E. Church are almost staggering under their burden of anxiety and depression. May the cloud soon lift from the horizon!

It was said in the music, the young girl's bells were tangled with carelessly, then a fore him for sober, said:

"Now, child, and quiet for This is my vexing a moment, door!"—that—
—he looks that says it is only one, and standing come I thought to heaven—this
A beautiful lot? "Belle heard and B. W. of my well as three you angelic."

HOW I BECAME

I was visiting other city, and church. Lilliput way of abbrev. Little Pet. E. and nobody, he dropped it, the four, and a very tination. Some brain lodged the education had consequently it duty to do all in lightenment.

"They'll have around," she said her four fingers, their best to meet hand; "but you"—warmingly; "y A penny's plenty."

As we drew near the weight of her evenness. I was felt that any mis would reflect upon dignity of the fame her parasol to full stop for the ping further advice.

"After we get must do this and the act of silent e

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"You can't say in heaven," cause to say 'Now I lay me of it you know; t ridge—she's next u through, I begin, market."

"Oh," I exclaim whether to laugh o down into the blu with seriousness. say, 'Now I lay me again?"

"Cause," she "that's a prayer. anywhere. I'd h Everybody might ge queer bobbing up. ing—I can leave ou

"Since you have saying 'Now I lay repeat 'I pray the keep."

"Till Miss McPet "Yes."

"Very well." S again, pink as a pe bigger, and we walk height being falli cal to be pulled sq with that midget w church door, and with which she, dou

"Now, is there a ta say to me before

"No," I answered "Be sure and re to speak after we ge to get on your knee the back pew."

After promising to faithfully she allowe sound could have be twitter of the voice "Now I lay me," an my soul to keep." dom of heaven. Th gone very deep in Lilliput was fast as and the Lord had soul safe in His ko

YOUTH.
 icker, step-father of
 (Roanoke.)
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BERTIE'S SERMON.

It was Sabbath afternoon. The mother sat in the nursery window, and little Bertie, the youngest, sat on the floor, with his dolls around him. Smoothing the tangled curls and the rumpled dresses carefully, he arranged them in a semi-circle. Then, rising, he placed a chair before him for a desk, and, looking quite sober, said:

"Now, children, you must be very good and quiet, for I am going to preach to you. This is my text: 'I am the door.'" Pausing a moment, he repeated, "'I am the door'—that means Jesus. 'Am—am'—here he looked a little puzzled—"am—that says it is *yeely* so. The—that is one, only one; and—door"—opening the door and standing in the door-way—"we all come in through the door, and we all go to heaven—through Jesus."

A beautiful little Gospel sermon, was it not? Bertie had listened, Bertie had heard, and Bertie had remembered.

Was of our young readers can do as well as three-year-old Bertie?—N. Y. Evangelist.

HOW I BEHAVED IN CHURCH.

I was visiting Lilipet's parents in another city, and she was to take me to church. Lilipet was Henrietta's baby way of abbreviating her home title, Little Pet. Everybody caught it up, and nobody, least of all herself, had dropped it, although she was now nearly four, and a very big girl in her own estimation. Somewhere in her childish brain lodged the fancy that my religious education had been sadly neglected, consequently it became her bounden duty to do all in her power for my enlightenment.

"They'll hand a basket of money around," she said, as we walked along, her four fingers and fat thumb trying their best to meet about my full-grown hand; "but you're not to take any"—warningly; "you're to put some in. A penny's plenty. I've got a penny."

As we drew near the sacred edifice the weight of her responsibilities increased. I was in her charge. She felt that any misbehaviour on my part would reflect upon her and lessen the dignity of the family pew, so she gave me her parasol to hold, and came to a full stop for the purpose of administering further advice and instruction.

"After we get in and sit down you must do this and pray"—illustrating the act of silent communion with God.

"What must I say?" I asked, just to see what she would answer.

"You can't say 'Our Father, who art in heaven,' 'cause there isn't time. I say 'Now I lay me down to sleep'—all of it you know; then if Miss McFetridge—she's the next us—if she hasn't got through, I begin, 'This pig went to market.'"

"Oh," I exclaimed, hardly knowing whether to laugh or chide, and looking down into the blue eyes so brimmed with seriousness. "Why don't you say, 'Now I lay me down to sleep' over again?"

"'Cause," she answered gravely, "that's a prayer. I couldn't break off anywhere. I'd have to say it all. Everybody might get done, then I'd look queer bobbing up. The pigs are nothing—I can leave out any of them."

"Since you have so much time after saying 'Now I lay me,' suppose you repeat 'I pray the Lord my soul to keep.'"

"Till Miss McFetridge gets through?"

"Yes."

"Very well." She took her parasol again, pink as a poppy, and not much bigger, and we walked quietly on. My height being fully five feet, it was comical to be pulled squarely face to face with that midget when we reached the church door, and answer a question with which she, doubtless, was familiar.

"Now, is there anything you want to say to me before we go in?"

"No," I answered dutifully.

"Be sure and remember you're not to speak after we get in, and you're not to get on your knees and look over into the back pew."

After promising to observe proprieties faithfully she allowed me to enter. No sound could have been sweeter than the twitter of the voice beside me with its "Now I lay me," and "I pray the Lord my soul to keep." Of such is the kingdom of heaven. The minister had not gone very deep in his sermon before Lilipet was fast asleep, sure enough, and the Lord had her little trustful soul safe in His keeping. With her

golden curls framing her cherub face, her blue eyes closed, her red lips parted, and violet rays from the stained window fluttering about her, she formed one of the prettiest pictures it has ever been my lot to see.

What happened next was this: In the midst of the Reverend Doctor's discourse Henrietta's Lilipet plunged both chubby hands into her cheeks and slipped from the cushion to her feet with a "Ho, hi, hum!" that must have electrified the congregation. Then, catching sight of the minister, her blue eyes drenched with sleep, as violets with dew, she ejaculated:

"Pretty well, I thank you. Amen."
 —Madge Carroll, in *Christian at Work*.

WATER AS A LUXURY.

Water has other qualities than the allaying of thirst. It has a permanent determination to evaporate which nature obeys; and as it cannot evaporate without heat, it positively diminishes in the process of the heating of our rooms. Fans of water, the cooler the better, stationed about a bedroom will positively reduce, not the sensation of heat, but the heat itself. Let any person that doubts that have his tub, with its shallow depth and wide surface, filled with spring water, or water with a good block of ice on it, and place it in his bedroom, and mark in half an hour how many degrees the thermometer has fallen. It ought to be six degrees at least, and will be eight if he is not stingy with his ice, and the improvement equivalent in comfort to a fire on a winter's night, will last for hours. If that is still insufficient, let him throw up his bed-room windows, fasten an old blanket or travelling rug across the space, and drench that with water, and in five minutes the air in the room will be reduced to that water's temperature. Never mind about breeze. The air will seek the cooler place of itself, without being driven in from the outside, and the temperature will decline almost instantaneously to a reasonable point. Not one of these expedients necessitates any architectural improvement, or any change of habits, or any expense whatever; though of course, a shilling or two laid out on ice will make the improvement more rapid, and in the case of a sick room, or of any one who really suffers from heat—suffers as if in sickness, we mean—will be money well laid out. And so in the case of little children, especially will a few shillings on the sheet of woven cane—we have unfortunately forgotten the trade name—which is used in the hottest corners of the East Indies and China for pillow-cases and sofa-covers. The silica with which this material is coated will not get warm, and every other covering for beds or pillows with which we are acquainted will. It keeps perfectly dry, cannot get dirty, and can be procured as soft as any covering that was ever placed upon a mattress. There is hardly any luxury like it in intense and stifling heat, and we have known sick people half maddened with heat acting on exhausting frames sleep on it when sleep seemed otherwise unobtainable. With plenty of wholesome water, wetted blankets for window curtains, and a sheet of cane, no one ought to be rendered sleepless by heat, or indeed, unless he persists in gorging himself with the food which he needs only in cold weather, to suffer any appreciable discomfort.—Exchange.

SEE WHAT THE CLERGY SAY.

Rev. R. H. CRAIG, Princeton, N. J., says:—"Last summer, when I was in Canada, I caught a bad cold in my throat. It became so bad that often in the middle of my sermon my throat and tongue would become so dry I could hardly speak. My tongue was covered with a white parched crust, and my throat was much inflamed. An old lady of my congregation advised me to use the 'SHOSKES REMEDY,' which was then using. The first dose relieved me, and in a few days my throat was nearly well. I discontinued the use of it, but my throat again being entirely well, became worse again. I procured another supply, and I am happy to say that my throat is entirely well, and the white crust has disappeared. I wish that every minister who suffers from sore throat would try the 'GREAT SHOSKES REMEDY.'"

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

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

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A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color.

Thin hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous, and injurious to the hair, the Vigor can only benefit, but not harm it. If wanted merely for a

HAIR DRESSING,
 nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich, glossy lustre and a grateful perfume.

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 25 M Walnut, 1 to 4 inch. 10 M Mahogany
 1 to 4 inches.
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 2 Cases Walnut do.
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BIBLICAL LITERATURE.

Smith's Bible Dictionary, Farrar's Dictionary, Theological and Ecclesiastical Literature, Stanley's Sinai and Palestine, Thompson's Land and Book, Conybeare & Howson's Life and Epistles of Paul, Weymouth's New Testament Grammar, Trench's Synonymus of New Testament, Lange on Genesis, Alexander on Isaiah, Stuart on Proverbs, Delitzsch on Job, Lange on New Testament, Tholuck on the Sermon on the Mount, Trench on the Parables, Trench on the Miracles.

THEOLOGY.

Joppe's Theology, Watson's Institutes, Fernley Lectures, Treffry's Sonship of Christ, Butler's Analogy, Chalmer's Natural Theology, Fairbairn's Typology of the Scriptures, McCosh on the Method of the Divine Government, Rawlinson's Historical Evidences, Liddon's Banpton Lectures on the Divinity of Christ, Farrar's History of Free Thought, Bushnell's Nature and Supernatural, Young's Christ of History, R. Payne Smith's Prophecy a Preparation for Christ, Euseb. Deu. 4000.

MENTAL DEMORIAL PHILOSOPHY.

Noah Porter's Human Intellect, Hamilton's Metaphysics, McCosh's Defense of Fundamental Truth, Wayland's Elements of Moral Philosophy.

CHURCH HISTORY

Neander's History of the Church, Schaff's History of the Apostolic Church, Schaff's History, Smith's Table of Church History, Milman's History of Latin Christianity, Stanley's Lectures on History of Jewish Church, Shedd's History of Christian Doctrine, Steven's History of Methodism, Missions and D'Aubigne's Reformation, Moister on Missions, Dr. Smith's Old and New Testament History, Stanley's History of Early Christianity.

HOMILETICS & PASTORAL THEOLOGY.

Farrar's Life of Christ, Robert Hall's Sermons, Thomas Arnold's Sermons, Wesley's Sermons, Robertson's Sermons, Bushnell's Sermons, Fish's Masterpieces of Pulpit Eloquence, Spencer's Pastors' Sketches.

SECULAR HISTORY.

Cox's History of Greece, Gibbon's Decline and fall of Roman Empire, Merivales General History of Rome, Hallam's Middle Ages, Howe's England, Macaulay's England, Robertson's Charles the Fifth, Motley's Dutch Republic, Motley's United Netherlands, Bancroft's United States, Prescott's Mexico.

BIOGRAPHY.

Augustin's Confessions, Tyerman's Life of Wesley, Stanley's Life and Letters of Thomas Arnold, Brooke's Life and Letters of F. W. Robertson, Memoir of Francis Wayland, Southey's Cowper, B. Swell's Life of Johnson, Arthur's Gideon Ouseley Thomas Jackson's Life and Times, Coley's Life of Collins.

NATURAL SCIENCE.

Hugh Miller's Footprints of the Creator, Guyot's Earth and Man, Marsh's Man and Nature, Cook's Religion of Chemistry, Sketches of Creation by Winchell, Argy's Reign of Law, Correlation and Conservation of Forces by Youman, Peck's Ganot

GOODRICH'S BRITISH ELOQUENCE.

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MISCELLANEOUS.

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MARRIED.

On the 29th ult., at the residence of the bride's father, by Rev. James Tweedy, Mr. Joseph W. Nickerson, of Port Clyde, to Miss Alice Swain, daughter of Mr. John Nickerson, of Cape Negro.

DIED.

At Pleasant River, Queen's County, N. S., on the 25th of November, Ruth Godfrey, widow of the late Augustus Godfrey, aged 78 years.

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- 11 a.m. Brunswick St. 7 p.m. Rev. Prof. McKnight. Rev. H. Brecken. 11 a.m. Gratton St. 7 p.m. Rev. G. Shore. Rev. W. H. Heartz. 11 a.m. Kaye St. 7 p.m. Rev. W. H. Heartz. Rev. E. R. Brunyate. 11 a.m. Charles St. 7 p.m. Rev. W. Purvis. Mr. Hosson. BEECH STREET, 3.30 p.m. Rev. E. R. Brunyate. 11 a.m. Cobourg St. 7 p.m. Rev. E. R. Brunyate. Rev. W. Purvis. 11 a.m. Dartmouth. 7 p.m. Rev. H. Brecken. Rev. G. Shore.

1876 AUTUMN AND WINTER 1876

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