

The Wesleyan.

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NOTES AND COMMENTS.

Ex-President Hayes never spoke more truly than when he said: "He serves his party best who serves his country best."

"Political regeneration," says the N. Y. Times, "like social or religious regeneration, must work from within, aided by such influences and agencies as can be brought to bear; it cannot be improved by any external force."

The *Biblical Recorder* says: "Rev. E. Dobson was in Raleigh last week. When he visits a church that fails or refuses to contribute to missions, he spends the rest of the day fasting and praying for it and its pastor."

The editor of the Philadelphia *Presbyterian* says: "When a Presbyterian gets into ecclesiastical litigation nothing but the gates of hell will scare him from his direction, or the gates of heaven woo him from his fixed intention."

The London *Academy* hears that the revisers of the Old Testament have made so much progress that their work will certainly be finished in a few months. There is even some probability that the revised Old Testament may be ready for publication by the close of next year.

It is asserted that carefully prepared statistics show that the world spends \$888 for tobacco for every dollar given for missions. And much of this tobacco money comes from church members who are "too poor" to give anything for the spread of the Gospel. Which do they love most, God or their tobacco?—*Religious Intelligence.*

Our people pay more for amusements than for the education of their children—and mostly a very low style of amusement is that. A single circus will carry away from a town money enough to build the academy it has long needed, and leave nothing behind but a little fresh slang and a few stale jokes.—*Nashville Ad.*

In unconsicuous satire a photographic artist on Main-street has mixed in his show-case a number of female actors, in costume posing, with the pictures of certain divines in lawns and frills, all arranged for effect, around the posturing apostles. Think of Peter, in his fishing coat, getting himself up for the occasion.—*Richmond Ad.*

At the Exeter Diocesan Conference held last week the Wesleyan Conference was pointed to as illustrating what was felt to be needed in the Church of England as a representative assembly. To denounce, to admire, to adopt, this is the course pursued in its three stages. When disestablishment has taken place, the history of Methodism will greatly help the legislators of the Episcopal Church.—*Methodist.*

Dr. Potter, in the last *Wesleyan Advocate*, says these words of Miss Muse, the missionary to China, ought to be wrought in gold, and hung up in every female college in the Church: "No words could utter would express my solemn conviction of the importance of missionary work as does the fact that I am giving my life to it. The tears will come at times, but I am glad to go."

A writer in the *North American Review* states that "one and one-fourth more money is expended annually in funerals in the United States than the Government expends for public school purposes. Funerals cost annually more money than the combined gold and silver yield of the country in the year 1880." These figures do not include the investments in cemeteries.

The *Indiana State Journal* says: There is nothing more important than the emancipation of political parties from the domination of the saloon interest. Let it be understood that the saloons hold the balance of power, and can give victory to this party or defeat to that, and there will be small hope for any sort of regulation of the liquor traffic. This is a question involved in the election in Indiana.

The *New York Tribune* says the movement for the higher education of women in England, which led to the establishment of various excellent colleges for them, seems to be justified itself by practical results. Miss Edith Edwards is an acknowledged authority on Egyptology; and Miss Margaret Harkness is now delivering a course of lectures on the Ancient Assyrians at the British Museum.

An illustration of the shameful methods employed by many American school boards is given by *The Louisville Post*. It says that a member of the board in that city has confessed

that he voted between two candidates for school principal with the single idea of getting the backers of one of the candidates to help him (the member) in a political race for a county office. This outrageous use of school office is the root of a thousand troubles and errors in popular education.

The women students of Bedford College had an unprecedented success at the recent examinations at the London University. All the thirteen students that went up for the intermediate examinations in arts and science passed in either the first or second class; seven of these went up for honors, and all of them passed, two taking prizes in German and French, the only prizes awarded to women; and the only woman who took honors in organic chemistry was student of the college.

A trembling brother, in the columns of a contemporary, wants to know what those sisters who "speak out in meetings" think of Paul's prohibition to the Corinthian women. They probably think that Coriath was not in the United States, and that Paul in that passage was not speaking to the Nineteenth Century. You cannot halt the immense amount of cultivated Christian talent of our countrywomen, in their great mission, brother. You might as well perch on Pike's Peak and shout *Woe!* to the earth in her orbit.—*Advance.*

Mr. S. D. Waddy, Queen's Counsel, of London, England, has made a priceless gift to our General Conference. It is John Wesley's Study Bible. It was once the property of Joseph Benson, and passed to his son, Samuel Benson, whose certificate in his own handwriting is in the book. Bishop Simpson has been instructed to acknowledge its receipt. We looked upon the book this week with superstitious regard, but, with rational veneration. The British Conference now possesses Wesley's Pocket Bible, and we his Study Bible.—*N. Y. Ad.*

A fresh department of work which is now engaging the special attention of the Ladies' Committee, as of all similar organizations, is the urgent need for lady medical missionaries. Women and children are suffering and dying in India by hundreds. Let any one describe their sufferings. Let any one imagine all that is implied in the fact that the customs of the country do not permit a medical man ever to enter the *Zenana*—the woman's world be the condition of the mothers and children of England if they never received medical aid or relief.—*London Watchman.*

What has caused the annual missionary meeting to degenerate during the last decade? We think two chief reasons—want of organization and inexcusable violations of appointment by deputations. One breach of promise deputation on the part of the advertised speakers will be remembered keenly by a congregation, and it will take some time to renew their faith. When, year after year, the Chairman has been here, but has written at the last moment to say he cannot be present," it takes years to restore the confidence of the people.—*Cor. of Ch. Guardian.*

If it has been a tolerably good year in business, and money is not too tight, if the merchants and shoe-makers and grocers have been paid; if the cost of parties, hops, and social entertainments given has been defrayed; if the expense incurred in the purchase of jewelry, ball dresses, and new furniture has been met, and anything is left over, for which neither necessity nor luxury sets up a new claim, then it goes to the pensioner upon their bounty whom they have called to be their pastor—and he comes in for his share with other mendicants who sit at the beautiful gate of the temple to receive the alms of the merciful.—*Central Presbyterian.*

An exchange observes:—"Some people, ignorant of good editing is, imagine the getting of selected matter to be the easiest work in the world to do, whereas it is the nicest work done on a newspaper. If they see the editor with scissors in his hand, they are sure to say: 'Eh, that's the way you are getting up original matter, eh?' accompanying their new and witty questions with a wink or smile. The facts are that the interest, the variety, and the usefulness of a paper depend in no small degree upon the selected matter, and few men are capable for the position who would not themselves be able to write many of the articles they select. A sensible editor desires considerable select matter, because he knows that one mind cannot make so good a paper as five or six."

JUDAS ISCARIOT.

If I have read aright the enigmatical character and career of Judas Iscariot, the story needs no lengthened application. Never was an age in which the temptations were so great to mix with piety the alloy of policy, and never one in which the fatal adulteration was more common. . . Policy, enforced in many cases by wise elders and deacons, and sometimes by grave fathers in the pulpit, cautions him to beware not to offend the wealthy parishioner by too plain preaching about such sins as fare luxuriously in his own parish every day, nor his conservative parishioner by proclaiming too frankly his inner convictions of the truth of disputed points, nor his young parishioner by too uncompromising hostilities against the world, the flesh, and the nineteenth century devil. In all these cautions there is a grain of truth, sometimes several grains; and it is not strange if the young minister sometimes substitutes the caution that does not attack a popular sin or a popular falsehood for the discretion that lays siege to it when necessary by regular approaches. The greatest temptation that ever assails a young minister is the temptation to betray Christ with a kiss; to pay him a seeming reverence and deliver him over bound to his enemies to be spit upon, scourged and crucified. Still Christ asks, "What are these wounds in my hands? And still he answers, Wounds received in the house of my friends."

Nor is it by any means the minister alone that is subjected to this temptation and falls into this sin. To be a Christian is in these days to bear honors, not obloquy. The church is a social club; and the shortest and surest entrance into the best society is through its doors. One need not be righteous over much to be a member in good standing in an Evangelical Church. His piety need not be very profound, nor his Christian service very active, nor his self-denials very burdensome. He need not break with either Herod, Pilate, or Caiaphas in order to be enrolled among the professed disciples of the Nazarene. As a result our churches abound in members who have joined them for much the same reasons as those which induced Judas Iscariot to join the Apostolate, partly attracted by the sweet dignity and benignity of the Christian life, partly by the social and semi-commercial advantages which the reputation of that life guarantees. "Judge not that ye be not judged," is it a violation of this injunction to say that Christ and his cause are every day betrayed with a kiss by men whose wrath would flame out against the epithet of "Judas," but who nevertheless, having to choose between God and mammon, render their honors to God and their services to mammon?

Nor is it by any means in the churches alone that every modern Judas Iscariot is to be found. Every man who attaches himself to a good cause not because it is good, but because it is popular, every man who, instead of pulling at the traces, jumps in behind and attempts to ride, has taken the first step in the career of Judas Iscariot; and every man who, when the trial hour comes, still seems to honor the cause, but helps to deliver it over to its enemies, has followed out that career to its consummation. Judas Iscariot has been the bane of reform in America, and is to-day the bane of American politics.

But I forbear. There is not one of us that may not well pray, Lead us not into the temptation of Judas Iscariot, but deliver us from his sin.—*Lyman Abbott in Christian Union.*

The best of men is unworthy to loose the latchet of Christ's shoes, yet the sinful woman might do as she would with His sacred feet. Desert may not touch His shoe-tie; love may kiss His feet.—*George Mac Donald.*

DR. PUSEY.

One of the strongest friends of Methodism has just passed away in the person of Dr. Pusey. What was known forty years ago as Puseyism in England, was really embodied in that man's life. He was born of parents in the high walks of life, in the year 1800. Educated at Eton and Oxford, quite early in his college career he developed powers of linguistic knowledge so far in advance of his years that, in 1828, he resigned his fellowship of Oriel and married, and was elected Regius professor of Hebrew in the University at Oxford, to which was attached a canonry in Christ Church. For the long period of fifty-four years he held that responsible office, and he was privileged to have health to continue to attend to his classes to the last. In 1833 he had for contemporaries in Oxford, Newman, Manning, Keble, Froude, Williams and others, who formed a literary society to try and restore the church to the unity which existed before popery divided it. Newman commenced the Tractarian movement early in 1833; he still lives. Pusey joined him before the end of that year, and together they commenced the publication of the "Tracts for the Times" and the "Library of the Anglican Fathers." The movement spread so rapidly that it passed beyond the control of its founders, and ripened into a hot-bed for growing priests for the Church of Rome. Pusey's name will ever stand foremost as the promoter of the movement; but efforts were soon made to change the name of Puseyism to Ritualism.

A student named Pusey took hold of Pusey's mind about 1840, which prompted him to appeal to the Wesleyans to join the church. Already discontent and discord were the result of the movement in the church itself. Carefully considered in all its aspects, Pusey had a strong hope of ultimately coaxing the Methodists into his net, till Thomas Jackson replied to his appeals in a letter addressed personally to Dr. Pusey. That settled the matter so far as Methodism was concerned, and "Punch," in one of his clever cartoons, portrayed the Hebrew professor making his appeal to a beautiful young damsel as "Miss Methodist." The reply of the latter was so clever and pungent that the Doctor, though silenced, was not convinced. Thirty years afterwards, when a Methodist preacher asked permission to attend his Hebrew lectures, he gave it, but with a strong expression of his opinion that they as a body ought to unite with the Established Church. He lived to be eighty-two, and was honorably interred in the centre aisle of Christ Church, Oxford; Cardinal Newman attending the funeral, and six of the most learned men in England acting as pall-bearers, Mr. Gladstone among them.—*English Correspondence of Zion's Herald.*

A LEGAL DECISION.

An interesting case has recently been decided in Kansas; interesting to parents, and to all lovers of children. A widow, who had married into a Protestant English family, but who herself we judge to have been a Roman Catholic, dying at Leavenworth, left her little girl in a Catholic institution in the charge of the Mother Superior of the nunnery. At almost the same time the paternal grandfather died in England, leaving ample provision for the child provided she was brought up in the Protestant faith. The Mother Superior declined to surrender her charge on two grounds: first, that it would be a violation of the trust reposed in her, and endanger the child's soul, and, secondly, that a child born on American soil should not be surrendered to a stranger to be permanently expatriated. In such cases the general rule of law is that the welfare of the child is the determining consideration with the Court. Acting upon this principle, the Court ordered

the child to be surrendered to the English guardians, mainly because a family circle is preferable, as a training school for the young, to any institution, be it ever so good. "No institution," said the Judge, "however cultured and refined its instructors, however pure its life, however faithful and devoted all its officers and teachers to the care, nurture, and education of the many children within its walls, will give that sweet, gentle and attractive development to a young girl that comes from the personal and affectionate training of a home." The principle embodied in this decision is to be commended to the consideration of Protestant parents who malign their own homes by voluntarily surrendering their children to the custody of converts.

EMPTIED, THEN FILLED.

The Rev. George Hughes said not long since in the weekly prayer-meeting at Dr. Palmer's, New York:

There is one word in that prayer which the apostle offered under divine inspiration which is perfectly glorious, and that word is "filled." This is our New Testament privilege, and the privilege of all believers, even young converts. It is our privilege not only to be filled with God, but with all the fullness of God—so that every faculty of our nature, physical, intellectual, and spiritual, shall be filled with God. There is a double privilege promised: one is to be emptied, the other is to be filled. It is glorious to be emptied, but it is more glorious to be filled; emptied of sin and self and every thing that "opposes and exalts itself against God"—and then "the coming of the glorious revelations of God in all the faculties, so as to lose ourselves in the Infinite—God in us and we in God. God had been teaching him wonderful things of late, and the Bible never shone with such splendor as now. He was getting beyond the idea of merely having a blessing. He did not want to be living around the outskirts at all, but to know more of the mystery of being possessed of God himself. He never had such a consciousness as of late that his being was for God's glory, and he was seeking each succeeding day that with enlarged capacities he might be filled with the immeasurable, indescribable, eternal fullness of God. Let us personally say we will have our New Testament privilege, bought for us by the precious blood of the Son of God. If we were filled with God we might fling impossibilities to the winds, for all things are possible to him that believeth" and is "strengthened with might by the Spirit."

WHAT THE PULPIT NEEDS.

We have excellent systems, but it is that innate passion of the soul, that inward fire, that God within us, that we are in danger of missing in our pulpits. I might shrink from saying this after hearing the sermon yesterday, but I fear that was above the average Western standard. There is one president of a Western college here who will tell you they have cyclones in the West, but such is not the ordinary condition of the atmosphere; and I fear they have dull sermons in the West as well as in the East: if they have not, then God be thanked. We have frosty sermons, as frosty as the glass on a winter night: we have logical sermons, like the eyes made by the oculist which were so perfect that even the wearer couldn't see through. We have moral sermons, like the one described by the English sexton, when asked how the minister preached to children: "Oh, he gives some moral reflections, and concludes with an antidote or two." We have enough of such preaching, but we want sermons with the gospel fire and force in them. Men are wont to feel that the material advantages of the missionary work are to be considered; and while the connection of this great work with civilization is not to be overlooked, it is but a transitory fea-

ture, but it is still worth considering. When a boy he tired of giving his sabbath to the missionaries, until one of them sent a barrel of oranges to his father's home, and they illuminated the whole missionary cause; but seriously there is need of the Christian fire and life. A Dutch fleet was once taken by a regiment of French cavalry but it was when the fleet was frozen in. Keep the church alive and the attack of the infidel host will fall harmless. Fire flaming arrows into yonder bay, they will be put out, not the bay set on fire.—*R. S. Storrs.*

THE PURPOSE OF THE CHURCH.

A Church is a home for believing, loving hearts. The purest and strongest should there find constant quickening and culture. Weak natures should find the power that strengthens. Sorrow should be soothed and made sanctifying through wise and practical sympathy. Unity and mutual helpfulness should be things real and common; for the Church is meant as a sacred circle, where ignorance may learn, and timidity gain real courage, and loneliness find precious companionship, and self-distrust be taught Christian confidence, and worldly passion be made to give place to a royal benevolence which interprets the Divine compassion and sacrifice that made Christ the Redeemer, and which still makes his true disciples ever repeat his life of blessing. A Church that fails to develop and cement and glorify soul-life, has missed its work and caricatured its professions; for its true atmosphere is full of helpful sympathy and love, as the summer is full of mellowing sunbeams and fruitful showers. But, after all, it exists there largely for the sake of those outside its own pale. It needs to go abroad for work as well as to come home for solace and song. It is a poor testimony which it bears when it can speak of nothing save enjoyable sermons and fervid prayer-meetings and glad assemblies. These it needs and should have; but its real work is in life around it. It should look after the poor, the hopeless, the ignorant, the vicious, the profligate. It should aim to rectify trade, elevate social intercourse, and shame political demagogism. This work proves its value to those who can be convinced only thus. There is very little danger that it will imitate the Good Samaritan too closely. Such good works as these, done in behalf of the needy, the dangerous, and the perishing classes, are not very liable to work against faith. These prove its faith to be genuine, saving, masterful. Thus it preaches to men who are forced by the sermon to stop their cavils.

Never before was the demand for a vital, practical, working Christianity so strong as now. Never before was the world so ready to accept such service as a proof of a Divine origin. This going about doing good among the wretched and needy is an argument which convinces and wins, and at the same time it gives vitality and vigor to the faith, clears away doubt, broadens the wing of prayer, makes God seem close at hand, fills the heart with peace and the lips with singing. Let our Churches take a more direct and resolute hold of this sort of service in the surrounding world, and their members will know more of the Christian triumph in their sanctuaries and their secret experience.—*Fireside.*

It was Jesus of Nazareth—not Zoroaster, nor Confucius, nor Plato, nor Voltaire—who brought "life and immortality to light; who gave to men a rational hope of life hereafter."

Sometimes a fog will settle over a vessel's deck, and yet leave the top-mast clear. Then the sailor goes up aloft, and gets a lookout which the helmsman on deck cannot get. So prayer sends the soul aloft; lifts it above the clouds in which our selfishness and egotism befog us, and gives us a chance to see which way to steer.—*Spurgeon.*

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OUR HOME CIRCLE.

AN INCIDENT IN PARIS.

Connected with a Mission Home. It haunted me for a week and more. In the Paris streets with their rair and whirr...

MARY CALVERT.

The following are extracts from a memoir in the Wesleyan Methodist Magazine for September and October which every lady should read :

To this period belongs the story which has been told again and again, and will continue to be told as long as men have in remembrance the way in which the Lord helped his servants to establish in Fiji the Christianity which has utterly overturned its ancient heathenism with its attendant horrors...

ness which belongs to all true courage. She could never see that she had done anything very extraordinary; and if it caused her anything like fear it was afterwards, when she was able to look at the peril to which she had been exposed. An English naval officer visiting Fiji, writes about this act: "If anything could have increased our admiration of their heroism, it was the unaffected manner in which, when pressed by us to relate the circumstances of their awful visit, they spoke of it as the simple performance of an ordinary duty."

large, generous love, and they learned to call her mother. She never wearied in her thoughtful kindness towards them; and when they were scattered in distant stations throughout the group, cut off from intercourse with the outer world, she was ever on the watch for opportunities of sending to them. Many a time the information, generally kept secret until the last moment, would somehow reach her that a canoe belonging to some far-off island was going to start on her return voyage at daybreak; and she would sit up hour after hour writing up the news which had reached the principal port, and adding words of good cheer, for the help of the lone workers away yonder, to whom these letters were "as cold waters to a thirsty soul." Then, bad sailor as she was, nothing was allowed to keep her away from the missionaries wives when they specially needed her presence and help. Sometimes in a native canoe, sometimes in an open boat, and at best on some schooner, on the deck of which, if the weather were decent, she would sleep with entire comfort, she journeyed on her errands of love.

CHILDREN'S JOYS. The children's world is full of sweet surprises. Our common things are precious in their sight: For them the stars shine, and the morning rises. To show new treasures of untold delight: A dance of bluebells in the shady place; A crimson flash of sunset in the West; The cowbells, delicate as fairy laces; The sudden finding of a wood-bird's nest; Their hearts and lips are full of simple praises. To him who made the earth divinely sweet, They dwell among the buttercups and daisies. And find his blessings strewn about their feet. But we, worn out by days of toil and sorrow, And sick of pleasures that are false and vain, Would freely give our golden hoards to borrow. One little hour of childhood's bliss again, Yet he who sees their joy, beholds our sadness; And in the wisdom of a Father's love He keeps the secret of the heavenly gladness: Our sweet surprises wait for us above.

THE HOLY CARPET. The telegrams from Cairo have just given a description of the ceremony of the Mahmel, or Holy Carpet, starting from Cairo. It may be stated that it is most difficult to get correct information on the spot in regard to this so-called carpet. Even well informed natives in Cairo will lead an inquirer astray. The notion that the carpet comes down from heaven the night before is only one of the many myths which seem to surround it. Even the most ordinary facts of the case are misunderstood. In the first place, there are two pieces of drapery which are sent, and neither of them are carpets. Canopies would more truthfully describe their character. The principal one is the Kisweh-el-Nebee, or the covering of the Kaabah. It is formed of jet black cloth, with a zone of gold, with Arabic characters on it. This piece of cloth is placed on the Kaabah, hanging down from its summit and all around exactly like a funeral pall. It so covers the walls of the Hail Allah that nothing is seen but the celebrated black stone. In The Graphic for the 25th of March last a very accurate picture of the Kaabah is given, taken from a photograph, and the pall-like character of the so-called carpet can be judged of by this representation. The other piece of drapery is the Kisweh-el-Door-beh—the covering for the Prophet's tomb at Medina. This is of green cloth, which is the color of all coverings of Mahometan tombs, ornamented with quotations from the Koran in gold. Two similar coverings are sent from Constantinople by the Shami, or Syrian caravan; and the Sheriff of Mecca gives another set. When the new coverings for the Kaabah, which are renewed yearly, are put on, the old ones are cut up into fragments and sold to the pilgrims as holy relics. The covering of the Prophet's tomb is moved the second year to the tomb of Abubeker. The next year again it is placed over Omar's tomb, and it continues to do duty over the resting places of other holy personages at Medina till its ragged condition causes it to be cut up and sold like the other. Pieces of these draperies are highly valued by the faithful as amulets, to be carried on the person of those who are fortunate enough to receive them. This information was procured a few years ago through some of the officials of the Hassanin Mosque, and on this account it may perhaps be a little more reliable than the usual descriptions. The personage described as the "Guardian of the Carpet" has no such title; he is called "Sheik-el-Gimmel," and he is supposed to ride all the way with the Mahmel, rolling his turbanless head, of long unkempt hair, as he moves along. How this functionary will manage to perform his part in a special train, and in a fast steamboat, which is quite a new innovation, it is hard to say. "Sheik-el-Special-Train," instead of Sheik of the Camel, which is the meaning of Gimmel, ought to be his new name. Those who have the past volumes of The Illustrated London News, by looking back to March 6, 1869, will find a picture of the departure of the Mahmel from Cairo, in which Sheik-el-Gimmel figures. As the camel bearing the coverings moves through the streets the crowd press forward to touch either its or its trappings, and on this account the procession has some difficulty in making progress. The women sit on the sides of the road, and as the Mahmel passes give the "Zarloota," a shrill kind of shriek, which has some musical cadence in it. Prosperity shines on different persons much in the same way that the sun shines on different objects. Some it hardens like wax, while others it softens like wax.—Etc.

OUR YOUNG FOLKS. ONCE UPON A TIME. Now once upon a time, there were three children. And each of them had little daisy crowns. Their mother freshly wove for them each morning. And all of them wore dotted muslin gowns. And, once upon a time, the three went away from home, amid the wild green-wood: And, once upon a time, they met a lamkin, and not a wolf, like poor Red Riding Hood; And, once upon a time, the three fell weeping: "Oh, we are lost! where can our mother be?" Then meekly spake the little snow-white lamkin: "If you will come, I'll take you home with me." And, once upon a time, the lamkin trotted briskly away the West was turning gold; And once upon a time the children followed, And entered shyly in the lamkin's fold; And, once upon a time, among the lambling The children slumbered, in their muslin gowns. Till morning came; and then they found their mother: Who wove for them anew their daisy crowns. —Wide Awake.

THE SU... DE... MAF... AFTER... The veil of... The great wo... at last compl... led; and the... the new man... forever obsole... hodies had cea... presence chan... men. Nor wa... it was so, for... and gold—six... broad—before... the temple, s... two from the... the moment of... he who had hi... gone forth to... to his own rig... The centuri... Roman army... tain in our o... commanded a... our "company... handed. The... God—Oswald... but was a Sou... his thought t... the end. It... the cross had... centurion, wh... norant of a... than on the P... advantage of a... ledge and cu... themselves a... Women look... had come to... him, but we... she was not o... Galilean wou... loved him, th... at this momen... words she det... go at once t... round her re... Her own siste... Salome, the... the wife of O... dala, on the... would attend... as a woman... Mary Magda... Magdala. T... ever for iden... woman that... in Luke 7: 36... for the pup... life was prof... all but univer... plied to wome... chastity; ins... mation of suc... Magdalene a... nus in the I... called Magda... to Mary Mag... tration of the... truly grom... popular and... Because it... "The prepara... sabbath," on... Sabbath-eve... the close of... ninth hour, called the... later the ter... of Friday, a... name of Sat... "Sunday—H... Joseph—F... lifeless form... gret and ab... by sadness... West in bo... body—Of c... all position... court and... Moreover, ... man crucifi... against the... Farrar no... which suc... tioner his l... ter Joseph... take part... would defile... make every... touched; s... his exclaim... over week... vances and... Marcell... —Because... death, and... short a sp... on the cry... probably h... was not th... of his life... tion—B... of his deat... testimony... "Christ wa... or faintin... oism has a... He bro... demes we... and boug... of spices... grave as... Joseph be... last office... cross, and... the wound... hands we... "sprung... that they... now, the... down—W... and it m... cross was... from its... ground, u... untied, a... hands an... the lace... whole bo... blood, w... wrapped... en, in the... been pro... imperfect

THE SUNDAY SCHOOL. DECEMBER 3. MARK XV. 38-47. AFTER HIS DEATH. The veil of the temple was rent—The great work of salvation was now at last completed; prophecy fulfilled; the ancient covenant at an end, the new inaugurated. Judaism was forever obsolete, and the holy of holies had ceased to be the peculiar presence chamber of Jehovah among men. Nor was a sign wanting that it was so, for the great veil of purple and gold—sixty feet long and thirty broad—before the inner sanctuary of the temple, suddenly rent itself in two from the top to the bottom at the moment of Christ's death, as if he who had hitherto dwelt there had gone forth to lead up his eternal Son to his own right hand.

the Jews. The ends of the bandages were apparently secured on the inner side with gum, as in the case of the Egyptian dead. Laid him in a sepulcher—We must figure to ourselves a large room cut horizontally into the solid rock for a vault. In this room we enter, from the open air, by a large door. On entering you would see small, long cells, or niches, cut into the solid adamantine sides, as depositories of the corpses; or, from this first main room you may enter one or several smaller apartments, in whose walls the niches for corpses are cut. A person could enter into the first main vault and then into either of the small apartments. The Saviour is placed in the sepulchre of another because he died for the salvation of others. For what could he have to do with a sepulcher to whom death did not properly belong.

Remember This. If you are sick, GOLDEN EXLIXIR will cure you. If you are comparatively well, but feel the need of a grand tonic and stimulant, never the need of GOLDEN EXLIXIR. If you are suffering from any of the numerous diseases of the stomach, or bowels, it is your own fault if you remain so, for GOLDEN EXLIXIR is a sovereign remedy in all such complaints. If you are wasting away with any form of KIDNEY or urinary disease, STOP TEMPTING DEATH this moment, and turn for a cure to GOLDEN EXLIXIR. If you are sick with that terrible sickness, Nervousness, you will find a "Balm in Gilead" in the use of GOLDEN EXLIXIR. If you are a frequenter of a resident of a malarial or miasmatic district, barricade your system against the scourge of all countries—ague, bilious, malarial, yellow, typhoid, and intermittent fevers—by the use of GOLDEN EXLIXIR.

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OUR TEACHER. Our teacher done any longer, her prayers; I tears.

USEFUL HINTS. Do not kick every one in your path. Do not stop to tell stories during business hours. Give hens a variety of food—meal, cracked corn, barley, oats, scraps, cabbage, chopped onions, boiled potatoes, and plenty of good fresh water.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Ointment has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Attended by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. N. Y., 149 Power's Block, E. Chester, N. Y. 13 in E.O.W.

PLEASE MENTION

That all persons forwarding Two Dollars for the WESLEYAN will receive it from the date of order to Dec. 31, 1883. That is—they may have it for fourteen months for the price of a year's subscription. You may do your neighbor and his family good by making this fact known to him.

THE WESLEYAN

FRIDAY, NOVEMBER 24, 1882.

AN UNLEARNED LESSON.

During the somewhat recent pressure of "hard times" men cheered each other with the remark that the lesson then learned would yield future profit. Business would be more carefully done, speculation would be less rashly indulged in, and the general expense of living would be kept at a lower figure than had once been supposed possible.

In this respect the children of this world have not been found "wiser in their generation than the children of light." Forgetfulness of just conclusions has been very evident, and excellent financial purposes have been like the "morning cloud and the early dew." A spirit of speculation has been but too evident, and its usual accompaniment, a disposition to extravagance, has found a development quite unwarranted, though not, it is true, in equal measure with its prevalence among our American neighbors.

Not long since the manager of one of our leading banking institutions uttered warning words on this subject. In many quarters these words have had weight, and business facts and rumors around us have now proved that they were not uttered at all too soon. Already business men are looking closely at their ledgers, are asking carefully the standing of those with whom they deal, and are lessening sales in quarters not quite beyond doubt. The wisdom of this course is beyond question. Admitting a mistake on the part of those who think that business has reached the top of the tide, a reasonable amount of care and prudence may ensure us yet years of moderate prosperity.

Across the ocean similar doubts are felt and warnings are whispered aloud. Our excellent denominational contemporary, the Recorder, has a few words on this topic which are suggestive on this side of the ocean as well as on the other.

"Trade is reviving," the statesmen say. In the iron trade this is more than partly true, and as a consequence there are threatnings of collier strikes and of dearer coal. We question whether many other industries are full of gladness. An order for twenty-five locomotives for the Australian grain traffic went begging for acceptance the other day in two hemispheres. Neither Europe nor America could take more than a fifth of it. It is true that it was an order for delivery at rather short notice. But here at home the revival is more real in quantity than valuable in quality. The revenue returns look better, of course—for the Treasury will have its dues. The railway traffic returns also look better, for goods must be carried and freight must be paid. But when the balances are struck, and the profits are ascertained, what then? Many heads are shaken when the evangel of trade revival is proclaimed. Men are more busy; but the balances at the bank do not proportionately increase.

METHODIST UNION.

The Committee appointed by the several Methodist Churches in the Dominion to prepare a Basis of Union are summoned to meet in the Primitive Methodist Church, Carlton Street, Toronto, on Tuesday next, (28th inst.) at two o'clock, p. m. A postal card with intimation respecting list of "bills" at the Book Room, Toronto, came too late for insertion last week.

An esteemed Southern contemporary remarks that "if the effort now being made to effect organic union of all the Methodist Churches in Canada succeeds, it will be a triumph equally of good feeling and skillful management." How many difficulties are to be surmounted in reaching the proposed issue few can tell. The union sentiment is popular. The men who watch our church work and to whom we look for aid in the support of that work are questioning the necessity of the continuance of the separate organizations and the presence in many neighborhoods of rival churches. On the other

hand are rights to the preservation of which some cling, and there are fears of increased financial pressure upon the ministers on certain missions, which none who know the circumstances of those ministers can treat lightly. Men and women who recognize the power of prayer, and correctly estimate the importance of the union of the several branches of Methodism, should take the case to the Great Head of the Church and pray that he may guide the assembled delegates to those conclusions which shall be for His glory.

On this proposed union the *New England Methodist* has these remarks:

The hitch seems to be on the Episcopacy. The main body has no fancy for bishops; the Episcopalians think they cannot keep house without them. We sincerely hope this little article of ornamental furniture, however desirable to set off the house, will not be allowed to defeat the plan of union. The Episcopacy, especially in a reduced form, will not harm the main body; the want of it will not prove fatal to the other side. The thunder is not in the bishops, but in those who make the bishops. The particular form of the organization, or the titles of the office bearers is of far less importance than the combination of these several fragments into one large and influential church. Divided they weaken each other, and preclude the possibility of that large influence the disciples of John Wesley ought to exert in that grand and rising country. The union will open to them a magnificent future. Already outnumbering every other Protestant sect, they would be able, united, to stand as an important defence against the rampant Romanism of the Dominion, and to lead successfully in every good movement.

But while a little relish of Episcopacy would not hurt our brethren over the line, our Episcopal friends should, at the same time, not forget that their gift would be unwelcome, and very much against the stomach of the other side. Episcopacy is a thing you cannot graft into old stalks. To work successfully it must be a growth; so that while it may do well in the organization of which it has formed a part from the beginning, it might create friction in one which had never been adjusted to it. So that on the whole we are of the opinion that our brethren of the Canada Methodist Episcopal Church would do well to accept the union without this piece of ecclesiastical ornamentation. The world would move even though their bishops should disappear; they would find themselves a part of a larger organization, which would make them more influential than they can possibly be in their separate mode of life. As in the beginning, so now, it is not good to be alone. To unite is to multiply their influence and power for good indefinitely.

MISSIONARY SERVICES.

Sermons on Missions were preached in our churches in this city on Sunday last. Dr. Young, who was to have taken the pulpit in the larger churches, found himself unable to preach in consequence of a severe cold, but in his regretted absence the appointments were satisfactorily filled by the ministers of the circuits.

Notwithstanding the unpleasant weather a good audience was present at Brunswick Street Church on Monday evening, when W. B. McNutt, Esq., presided. After prayer by Rev. J. J. Teasdale, the pastor, Rev. R. Brecken, read a brief report in which ample reference was made to our foreign and home missions. The report was very encouraging, the income for the last year reaching about \$16,000, towards which the Conference of Nova Scotia contributed nearly \$10,000.

In the unavoidable absence of the Rev. S. F. Huestis, the Rev. F. H. W. Pickles was the first speaker. The audience listened with steady interest as he spoke of the "object" of mission work, its "grand purpose"—reaching the ends of the earth, and its aim the welfare of every human being, though the means may seem inadequate and human agency incompetent. The only way is by preaching Christ—the one means to save men from the guilt and pollution of sin.

The next speaker, Rev. Dr. Young, though still suffering from indisposition, gave evidence that the Northwest is conducive to a robust constitution and a good physique. His address was replete with weighty facts touching Christian duty as taught in the golden rule, "As ye would that others should do unto you, do ye even so unto them," and enforcing the command, "Go ye into all the world and preach the Gospel to every creature." Personal experiences were given of travel over long routes where there is now more rapid travel at cheaper rates, much to the advantage of those engaged in mission work, and cheering statements of success in Indian evangelization were made. The

story of past hindrances through unprincipled settlers was a sad but interesting one. The danger at length became so great that the Governor sent for Rev. George McDougall to go to pacify the Indians, already on the war-path. That missionary succeeded in averting a disastrous war. Dr. Young well described the parting between Mr. McDougall and himself, as the former went forth on his dangerous mission. An interesting address was concluded by a description of some of the new missions in the north-west and an appeal for a still more liberal support of mission work.

A resolution of thanks to the local committee for last year and a proposition for a similar committee for the ensuing year was moved in a few fitting words by Rev. J. J. Teasdale.

Dr. Allison, Superintendent of Education, presided over the meeting at Grafton Street Church on Tuesday evening. In his opening address he called attention to the fact that in the amount actually raised and expended for missions to the heathen the Methodists of the Lower Provinces are much behind some other branches of the Church.

Dr. Young's speech was heard with much interest. Facts, incidents and experiences were all used with an effect which they could not have had from lips using them at second hand. Such addresses will make the presence of a returned missionary indispensable in future. The speaker referred to the claims which the new settlers have upon the residents of the older provinces for present pastoral care—an obligation which they will soon well repay—and to our duty to care for the Indians whose lands we have taken as our own. Dr. Young spoke with approval of the efforts of the Episcopal Church, and remarked that at an early date an arrangement had been made with the Methodist missionaries to prevent any interference with each others' work—an arrangement which has generally been adhered to. While not disposed to find fault with the more distant spheres of mission work which some churches have chosen he considered that no place on earth could have more pressing claims upon us than the distant tribes and springing settlements of our Dominion.

We have reason to believe that the city churches will not take a step backward in their contributions to mission work. The collections have been very good.

CENTENNIAL.

The closing Centennial meeting at St. John was held on Wednesday evening of last week in the lecture room of the Centenary Church, where a large audience was gathered:—

Rev. D. D. Currie occupied the chair, and in his opening remarks referred to Wm. Black, the first Methodist minister in these Provinces. He spoke also of the growth of Methodism during the last hundred years. In 1855, when the Conference of Eastern British America was organized there were 64 Methodist ministers laboring in the Maritime Provinces. Now there are about 264. From the passage, "No man liveth unto himself," he defined the duties the Christian owed to himself, to his family, to the community, to the church and to God, and dwelt upon the responsibility resting upon Methodists, in connection with the institutions at Sackville. He spoke of the founder of those institutions, and of the institutions themselves, and urged the necessity of some such building as is now contemplated from the proceeds of these centenary services. The work done at Sackville was touched upon, and it was shown that Sackville beyond all question would compare favourably, considering its age, with any similar institutions in this country.

Rev. H. Daniel, the next speaker, gave reminiscences of his own personal experience in the ministry of the Methodist Church in these Provinces, traversing a period of fifty-two years, and warmly advocated the cause of the centennial monument.

The Rev. Dr. Rice, to whom the Methodists of the Eastern Conference are under great obligations for the untiring energy with which he has advocated this important project, then addressed the meeting at some length and with his usual ability. After referring to William Black, and to the past history of Methodism in St. John, he spoke of the position of Centenary Church, and said that in view of its important position, its responsibility was correspondingly great. He felt confident that there was a grand history to be written in regard to the future of this Centenary congregation, and urged upon those present the necessity of a practical recognition of that responsibility in respect to the movement now in progress.

The collection netted \$28 in cash, and about \$200 in subscriptions.

A communication from "Inquirer," in another column, startles us. We have not seen the copy of the *Transcript* from which the extract is clipped, but there is enough in the statements forwarded to make us exceedingly uncomfortable. If "Inquirer" has read the editorial remarks in the *Wesleyan* upon lotteries he can not entertain any doubts respecting our views. The allotment of lands by drawing lots might be defended with some success in the view of many, but the moment a more valuable piece is made use of as an attraction to draw purchasers, any one of whom may chance to win it, it becomes in our view to all intents and purposes a lottery. We sincerely hope that the transaction referred to is not of this character. If it be a lottery pure and simple, our correspondent uses language none too strong in describing it as "worse than doubtful," and the connection with it of any Methodist minister or ministers should be deemed deserving of investigation. Again we would warn our readers against anything of the "lottery" character, by whomsoever presented, or recommended.

The last vestige of the Pope's temporal power departs with the late decision of the Italian courts that they have jurisdiction within the Vatican. Henceforth the dwellers within that fountain-head of Papal power will be, like other citizens of Rome, answerable to the laws of the kingdom. When Victor Emmanuel entered Rome in 1870, Pius IX. was left in control of the Vatican and its dependencies, the Church of St. Maria Maggiore, and Castle Grandolfo. The State voted him a large income. Still he was unhappy and insisted that he was a political prisoner. From this point of view there seems to be little reason to complain about the Government's interference with the supernumeraries of the prison, yet the clerical, taken at their word, will find cause for a fresh outcry in this blow at the little temporal sovereignty left to the Pope, and a foundation for a loud appeal for increase of Peter's Pence. We shall probably be treated to a repetition of the threatened departure of Leo for Malta or America.

Through the thoughtfulness of Bishop H. N. McTyeire we have received from the Southern Publishing House, Nashville, a copy of the minutes of the Annual Conference of the Methodist Episcopal Church, South, for 1881; also of the Journal of the General Conference, 1882, and of the latest edition of the Discipline. The latter have passed through the careful hands of the Rev. W. P. Harrison, the newly appointed Book Editor. In former years little was known in Canada of Southern Methodism, but since the organization of our General Conference delegates have moved to and fro to our great satisfaction. In its publications, its church papers, its educational institutions, and in thorough earnest work at home and abroad, Methodism in the South is second to none, and its growth in members, we are glad to know, has been in a good degree commensurate with its efforts.

Rev. J. M. Pike, whose brief presence and assistance in our office have been very welcome, expects to leave at the end of this week, per *Polynesian*, for Baltimore, on his way to South Carolina. His visit there last winter makes him feel that he is not going among strangers. His regard for Methodism in the South is very high, and his remarks have imbued others with a similar feeling. Kindly letters from leading ministers there assure him of a cordial reception. On the other hand, his brethren whom he leaves sincerely regret his departure and, feeling his removal to be a matter of necessity, bid him and his family "God-speed," and an early return. Mr. and Mrs. Pike will be accompanied by Rev. M. H. Smith, of this city, but recently of the Maine Conference, whose health bids him hasten to a milder climate.

Rev. Dr. Young expects to spend next Sunday and Monday at Yarmouth. On Tuesday evening he will address a missionary meeting at Digby, and similar meetings on the Horton circuit on the evenings of the 28th and 29th inst. He is, we believe, to be in St. John on the following Lord's-day. A list of engagements in New Brunswick will be published, we presume.

A Methodist minister of a former generation gave the world a Commentary on the Sacred Scriptures which yet retains a convenient place on the shelves of Biblical students of various names. Adam Clarke finds a worthy successor in the present generation in another Methodist preacher, the Rev. Joseph Agar Beet, whose "Commentary on the Romans" has reached a third edition. Dean Vaughan of the Temple calls it "a remarkable contribution to the sound theology of England and of the Church," and Dr. James Morrison of Scotland, himself a power among commentators, pronounces it a "masterpiece of Biblical exposition." The third edition has been revised and enlarged. Mr. Beet's "Commentary on the Corinthians," has just been published.

Mr. James F. Elliott, a teacher of this city, advertises a Genealogical and Chronological Chart of British History designed by himself and intended to aid in the teaching of that branch of study in school and at home. The list of subscribers in advance, embracing the names of leading Provincial educationists, is in itself a recommendation of no mean order. The leading facts, characters and dates of the different periods are grouped in a most effective style. Mr. Elliott might justly be proud of this chart. We shall be glad to hear that his financial success is fully equal to the merits of a work which must have cost much thought and labor.

These remarks from the *London Methodist* can scarcely fail to strike somewhere:

"We observe with growing regret the gradual obliteration of everything special from our so-called Special Sermons. In many instances it is deemed quite sufficient in foreign or home missionary or Sunday-school anniversaries to refer to the particular institution in the opening prayer, and to urge its claims a few seconds before the collection is made. The mission or other special sermon is now only too frequently merely the sermon preached on the occasion, and sustains only the remotest relation to the matter in whose aid the sympathies of the people, it is hoped, will be enlisted. We think this a great pity. Often it is the loss of a great opportunity to the preacher, and a cause of disappointment on the part of the hearers."

There is wise counsel in these words from *Zion's Herald*:

Why should not all our churches be visited with a powerful revival of religion? Why? It is certainly God's will that such a revival should be experienced. Then let every church rally for it. Don't wait for foreign help; begin at once. Don't depend on any "revivalist" or "praying bands!" Use the ordinary means and depend on the divine blessing. Expect it. If you do not see all you desire at once, don't be discouraged. Hold on, pressing your suit at the throne of grace with more earnestness. Resolve you will not yield till the object is gained. You will succeed; the revival will be experienced.

Is this indicative of a change of opinion on the part of the *Christian Guardian*? Our contemporary tells us that "the Rev. J. B. Buttrick, one of the five young men who arrived here about two months ago from England to supply vacancies in this Province, has been appointed by Rev. Dr. Rice, President of the General Conference, to the Nappan circuit, Cumberland Co." This statement, we presume, appeared first in the *Evening Mail* of this city. The italics are ours.

If Irishmen may have cause at times to blush at the dialoysal deeds of their countrymen they have also no small reason to be proud of the services which Irishmen render the Empire. It is a noteworthy circumstance that the British Government, which is indebted to one Irishman, Sir Garnet Wolseley for the conquest of Egypt, has called upon his fellow-countryman, Lord Dufferin, to go thither and take a leading part in its reconstruction.

Thomas Guard's last words were, "I have nothing to do." This was in response to the announcement made to him that his end was at hand. His life was "hid with Christ in God"—no doings of his were needed to make certain the blessedness of his future. "Nothing to do" but to rest safe in the arms of Jesus! The preparation for this was won not in the weakness or the pains of death but at the time he learned it, in the vigor of boyhood.

A correspondent of this Paper would like to purchase a copy of a somewhat rare book—*The Nova Scotia Minstrel*—by Thomas Crow-dell. Any one having a copy to dispose of should leave word at this office.

An advertisement in our present issue for Colporteurs indicates a fine field for the services of some intelligent, consecrated men. Gospel seed, scattered by such agents, has often yielded an hundred-fold.

CUMBERLAND DISTRICT.

BY A. D. M.

DEAR BROTHER.—Having been appointed by the District to visit several of the circuits in connection with Centennial and Missionary services, it may not be amiss to give you a few notes of travel. In all the services referred to I had the honor of being associated with Bro. Cassidy, the Chairman of the District.

WENTWORTH.

On the 26th ult. we greeted such an audience in the Wentworth church as would cheer and inspire any minister. The settlement as you know is scattered, but as we drew near the place of gathering, we saw the roadside, in both directions and for a considerable distance, lined with horses and carriages. Some had come four or five miles and even more to be present, and the church was filled. The gathering was representative in a high degree, embracing old and young, men and women and children, down to the infant of days. We were glad to notice some who have long been pillars in and supporters of the church, Lemuel Bigney, Rufus Purdy, William Swallow and others who might be mentioned. It was a pleasure also to observe that some of the younger men who were "outer-court" worshippers in former days, have accepted the duties and responsibilities of membership in the Church of Christ, and are both active and efficient. Those to whom we refer were, we think, influenced in this step by the able and earnest ministry of Bro. Wright, now of the Southampton circuit. Nowhere have we met a congregation lately, where a buoyant and sympathetic feeling was more manifest. The collection was very good, but the whole amount realized was not in proportion to the number or ability of those present, and the blame of this we think rests largely with the speakers of the evening.

We were exceedingly glad to find that the health of our Bro. Bird has so far recruited as to admit of his being present at the service. Our young Brother Glendenning, the resident minister, is grappling with his work in man-fashion. Large and, I am told, growing congregations wait upon his ministry at the central church. May the Lord bless him and give him 47 years of great prosperity on this old and interesting field of toil.

PUGWASH.

On Tuesday evening, 7th inst., we found ourselves at the Middleboro' appointment of the Pugwash circuit. The present incumbent of this circuit is Bro. E. E. England, in every respect a worthy son of a worthy sire. We were glad to meet the brethren George and Robert O'Brien, and other friends of former days. The gathering at the Missionary meeting was good, better than we ever remember to have seen at this church, and the contribution was in advance of last year. The Middleboro' church is very neat and commodious and needs but a spire, a fence around it and a few trees to make it very attractive.

The following evening found us at the Head of Wallace Bay. Here we had the pleasure of seeing Father Tuttle, as he must now submit to be called, and taking a social cup of tea with him and his family. We were pleased to find him so comfortably settled and enjoying such good health.

Here also the attendance was good, but the stranger had to set the tune. We have been hurrying a good deal lately, Mr. Editor, over our Methodism, but sometimes it would appear that in some respects the "old days were better than these." On for a revival of congregational singing in all the churches! Financially the people responded well, showing an advance upon last year.

Pugwash, you must know, was last year, by a few cents, the banner circuit of this District in its missionary contributions, and from present indications it means to retain this position. We enjoyed the hospitality of our young brother, Hibbert Oxley, recently settled in life, whom we exhorted to deal generously by the Lord, that he might prove his father's son, and have the blessing of the Lord resting upon him.

On the following morning, while Bro. Cassidy went to preach a Thanksgiving sermon at Pugwash, we stole a visit to Wallace. Entering the Harbor, "other days come back to me" with recollected music, though the tone was changed and solemn, like the cloudy green of dying thunder on the distant wind. Where are the Fultons, the Huestises of former days? All gone. Our venerable and afflicted brother, Jos. B. Canfield, seems to linger as a solitary link between the past and the present. It will pain you, Brother Smith, to learn that the rum traffic is transforming the peaceful and prosperous village of Wallace into a scene of riot and disturbance. We dined with our genial Brother Mosher and hastened back to Pugwash. Here we found a home very much to our liking with our old friends

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DISTRICT.

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re greeted such an worth church as aspire any minist- as you know is re drew near the re saw the road- and for a con- lined with horses he had come four more to be pre- was filled. The entative in a high d and young, men down to the in- ere glad to notice been pillars in and church, Lemuel y, William Swal- y might be men- asure also to ob- the younger men sent" who re- s- accepted the du- ties of member- of Christ, and arg- cient. Those to- we think, influ- the able and ear- Wright, now of circuit. Nowhere agregation lately, and sympathetic manifest. The col- d, but the whole not in proportion lity of those pres- of this we think e speakers of the

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at know, was last- the banner cir- in its missionary- from present indi- retain this posi- the hospitality of- Hibbert Oxley, re- e, whom we re- exously by the Lord, his father's son- ing of the Lord

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Mr. and Mrs. Hibbert Black. Mrs. Black, you are aware, is a daughter of your illustrious predecessor, Dr. McLeod, now of Baltimore, and you feel at once as you cross the threshold of their home, that you enter an intellectual atmosphere truly refreshing. Books, papers, reviews scattered around indicate the literary taste of the inmates. Bro. Black is one who can read appreciatively the writings of such advanced scientists as Darwin, Huxley and Spencer, and yet retain his sympathy with the Scriptural views and practices of Methodism.

The meeting in the evening was fairly successful. A contribution of \$45 to the Centennial Fund was the monetary response to the appeal of Bro. Cassidy and myself. We found Bro. England in the comfortable possession of the new parsonage, pleasantly located and admirably adapted to the purpose, henceforth an element of attraction so far as the Pugwash circuit is concerned. The present pastor stands very high in the regards of his people and his earnest faithful ministry is universally appreciated. Pugwash circuit will in a year or two be asking for a second preacher, and should have one as there is plenty of work for two and sufficient ability for their support.

THE SUPERNUMERARY FUND. CIRCULAR.

ST. STEPHEN, N. B. Nov 17, '82. Dear Brother,—By Resolution of a meeting of Committee of the Supernumerary Ministers and Ministers' Widows' Fund, held in the City of Hamilton, Ont., Sept. 7, 1882, I was instructed to furnish for your consideration and that of friends of the Fund in general, a few facts in relation to the condition and claims of this important interest of our Church. The following points may be regarded as deserving of special notice, viz:— 1st. The income of this Fund since the division of our work into three Conferences has not been equal per member to what it was before that date,—as may readily be seen by the following comparisons, viz:—In 1873: 4 thousand contributions amounted to \$1,621.25—an average per member, including persons on trial, of 8 92-100 cents. In 1881-2 they were \$1,556.51—an average per member, including persons on trial, of 5 80-100 cents. 2nd. The annual claims which in 1874 were \$4,634, in 1882 were \$9,473 or more than double the amount they were eight years previously. 3rd. The income of the Fund last year was not sufficient to meet the claims upon it, in consequence of which each of the claimants was subjected to a deduction of 2 per cent.

4th. The above deduction affected 33 supernumeraries and 17 widows, most of whom had they been paid the full amount would have received a sum utterly inadequate to meet their necessities. 5th. The claims of supernumeraries, had they been paid in full, would have averaged less than \$245, and those of the widows less than \$81 each. 6th. As you are doubtless aware, each circuit is considered responsible for a yearly sum equal at the least, on a general average of all the Societies within the circuit, to ten cents per member, and certainly there are very few if any of our circuits or missions from which the minimum average will not be forthcoming if the means prescribed by the constitution of the Fund for securing it are faithfully employed. 7th. As it may be presumed that the annual contributions for this year have been taken up in all the classes the hope is entertained that in any circuit where the average has not yet been realized it will be fully secured by the Annual Collection in aid of this Fund to be made next month (December) in all our churches and other preaching places.

8th. Assured that the aged, afflicted and bereaved grantees of the Lord, whom this Fund is designed to assist, have a strong hold upon the sympathies of the membership of our Church, and believing that in regard to this as in regard to other church claims our people need only to see the reasonableness of the demand in order to a prompt and generous endorsement of the same, these statements, in obedience to the Committee, are confidently and respectfully submitted.

ROBERT DUNCAN, Secretary.

*I may add that you will be acting in harmony with the Rules of this Fund if you should make application to its many friends, who, although not members of the Church, nevertheless feel a deep interest in the comfort of those who are claimants upon it for subscriptions and donations to supplement the subscribers in the classes and collections in the congregations.

"WOSE THAN DOUBTFUL" For the Wesleyan.

The following appears in the Montreal Transcript of the 16th inst.:

"THE LAND LOTTERY DRAWING. The drawing of the tickets for the \$25 town lots came off yesterday at the law office of D. I. Welch, Esq. The office was crowded during the drawing by the ticket holders, several of whom came from St. John, the others from the parishes about Moncton. The large majority of ticket holders were residents of Moncton. Good order was kept, and the drawing was satisfactorily done by Messrs. D. I. Welch and A. W. Dodd. Ticket holders who were unable to be present were represented by proxies holding powers of attorney. And appended to the article is what purports to be a "list of the ticket

holders and the lots drawn for each" and in this list appears the names of no less than seven Methodist ministers, who are reported to have drawn no less than forty two lots. It is also stated that "the most valuable lot worth \$400 or \$500 and which has a dwelling and barn on it, was won by Rev. _____ naming a Methodist minister."

Now, my dear Mr. Editor, I supposed that lotteries were forbidden by the law of the land; and certainly that it was altogether improper for any member or minister of the Methodist Church to have any part or lot in one. Will you please let me, and many others in this Conference who entertain such views know through the "WESLEYAN" whether we are wrong in our views. If we are not the Brethren whose names are given in the Transcript, as above referred to, surely owe it to themselves and the Church with which they are connected to show if they can, that they are not responsible for the *worse than doubtful position* in which they are presented to the public by the paper above mentioned.

New Brunswick, Nov. 17th. 1882.

INQUIRE.

HOLINESS CONVENTION.

In accordance with announcement a number of ministers and others met at Brooklyn, Hants Co., on Thursday, the 10th inst., and held a two-days meeting for the promotion of holiness. A very interesting season of consecration and prayer was enjoyed on the morning of the first day, after which a programme was arranged and Dr. McMurray appointed Chairman of the Convention. It was very evident from the beginning that the Master had set His seal upon the meeting. In the afternoon Dr. McMurray read a carefully prepared paper on, "the difference between regeneration and entire sanctification," and Rev. J. M. Pike followed, showing "how to obtain and retain the blessing of heart purity." In the evening a sermon was preached by Rev. J. Latham from the words, "Who then is willing to consecrate his service this day unto the Lord?" The preacher seemed specially appointed for the occasion, and all who heard him must have been greatly delighted and blessed. After the sermon many signified their purpose of consecrating their whole being to God's service. On Friday morning a most appropriate and excellent paper was read by Rev. H. P. Doane, pointing out that "holiness is necessary and obligatory," after which, Rev. R. McArthur spoke on "the nature of Christian Perfection." A deeply interesting conversation took place, just at this stage, on the subject of constitutional temperament in connection with the experience of heart purity. In the afternoon Rev. J. S. Coffin very fully answered "objections to the doctrine of Christian Perfection;" and Rev. R. Wasson dealt with "prevalent errors" regarding the subject. The papers were all carefully prepared, and clearly proved that the "grand depositum of Methodism" is safe in the hands of Wesley's sons in the gospel. The papers are worthy of publication and a committee was appointed to take the matter into consideration. In the evening a deeply interesting and richly poured of the Spirit was enjoyed. Testimonies to the power of Christ "to save to the uttermost" were cheerfully given, and towards the close of the meeting quite a number presented themselves as seekers of this great salvation. We are persuaded that the meetings, so rich in holy influences, cannot fail to be a blessing to our church at Brooklyn and to others who were present.

Conventions of this kind have now become so frequent in England, the United States and Canada, and have been so signally blessed of God, that their usefulness is put beyond a peradventure. Those held by the ministers in the Halifax District have been seasons of delight and profit, and we earnestly hope that the Holiness Convention may continue and become increasingly useful. COM.

FRENCH METHODIST INSTITUTE, MONTREAL.

The receipt of the following subscriptions, between June 1st and Nov. 1st, 1882, is acknowledged with thanks:—

- John Macdonald, Oaklands, Tor., \$50 00
Jairus Hart, Halifax, " 20 00
A. Friend, " 10 00
Rev. W. Orington, Almonte, " 10 00
Mrs. A. D. McLean, Hopedale Falls, " 5 00
Mrs. Brownell, Troy, N.Y., " 5 00
Gen. J. Hammond, Crown Pt., N.Y., " 50 00
C. L. Hammond, " 5 00
Mrs. S. A. Mansfield, Elliot, Me., " 5 00
Rev. G. Young, D.D., Bradford, " 20 00
Richard Elliott, " 5 00
T. C. Watkins, Hamilton, " 25 00
Mrs. E. C. Lister, " 10 00
Freddie Rosebrugh, " 5 00
G. M. Gibbons, London, " 5 00
John C. Green, " 10 00
John W. Eaton, " 5 00
S. F. Lazier, A.M., Hamilton, " 5 00
Hon. W. W. Sifton, Brandon, Man., " 5 00
H. H. Fenwick, Eden Grove, " 5 00
Rev. T. Watson Smith, Halifax, " 5 00
Rev. S. Jackson, Stanbridge East, " 10 00
Mr. Walker, Bradford, " 2 00

WILLIAM I. SHAW, Treasurer.

The Evangelical Synod in Basle has passed a resolution, important to the Swiss Churches, by thirty-nine votes to thirty-two,—viz. that baptism shall not be necessary for confirmation or the taking of the Lord's Supper. This will necessitate an alteration in the Catechism.

PERSONAL.

Rev. F. W. Harrison is on his way to Bermuda, seeking health. We sincerely hope that he may find it.

Rev. Dr. Rice, President of the General Conference, was in Montreal last Sunday. He preached on the morning and evening of that day.

The Rev. James Caughey, the well-known revivalist, whose health is almost re-established after a long illness, proposes to visit England again. He has been residing in New Jersey.

John Wesley, a great-grandson of Charles Wesley, the poet of Methodism, died on the 30th ult., in London, at the early age of 25 years. He died trusting in Jesus.

The Christian Visitor last week announced the death of Rev. William Harris, once a well-known Welsh Baptist preacher in New Brunswick. The writer has listened to him with much pleasure, though his finer efforts must have been in his rich native tongue.

The Rev. Wm. Smiley, of Ballymena, a faithful and devoted minister of the Irish Conference, has successfully passed the prescribed examination for the degree of LL.D. in the University of Ireland. Dr. Smiley had previously distinguished himself as a student and graduate of Queen's University.

Our death-list shows that sorrow has entered into two of our parsonages—that of Centenary Church, St. John, occupied by Rev. D. D. Currie, and that at New Germany, where Rev. J. Sharp resides. We are glad to learn that other sufferers from diphtheria in Mr. Currie's family, are recovering. The bereaved have our sincere sympathy.

Through a fall on the street on Monday, Mr. Dennis Sullivan, of St. John, sustained injuries which are likely to keep him for some time in his house. The Telegraph says: "The accident is peculiarly unfortunate for Mr. Sullivan, as he has on several occasions in the past, sustained injuries that confined him to the house for many weeks."

LITERARY, &c.

In the numbers of Little's Living Age for the past fortnight we find a large amount of good reading. We notice in particular the following articles:—The Expansion of England in the Eighteenth Century; Comets; Personal Reminiscences of General Scobell; A Glimpse of Mexico; the Puritan Element in Longfellow; English, its Ancestors, its Progeny.

A feature of the present day is the re-issue of so many works in a form so cheap as to enable all to buy them. A large number of these are to be found on our Book Room counters. The Messrs MacMillan & Co., London & New York, now publish Old Christmas and Bracebridge Hall, both from Washington Irving's Sketch-Book, and copiously illustrated by Caldecott. In paper covers, 20 cents.

The monthly periodicals specially devoted to the doctrine of Scriptural Holiness have reached us. Divine Life, edited by Drs. Asa Mahan and Asbury Lowrey, is a safe and good guide on this important subject. So is the Guide to Holiness, whose publisher, W. C. Palmer, has recently received a donation of \$2,000 for the gratuitous circulation of holiness literature. The Advocate of Christian Holiness and the New England Methodist are to be merged and published semi-monthly by Rev. W. McDonald as the Christian Witness. Bro. McDonald's ability and experience are a guarantee of the value of the new publication.

Harper's Magazine for December is exceeding rich in illustrations and literary attractions. Prose and poetry, from popular writers, receive additional interest from the use of the artist's pencil. Descriptive articles on Havre and Southern California are well worth reading. Colonial history receives especial attention in two interesting contributions—one, illustrated, by the Rev. P. D. Hay, entitled, Cameos of Colonial Carolina, the other, by Professor John Fiske, entitled, New England in the Colonial Period. Fiction, both sombre and humorous, is provided for those who prefer it. The Editorial departments are well sustained.

METHODIST NOTES.

The new church at Stanhope, P. E. I., is rapidly approaching completion. Already it has been plastered, and the outside has received a first coat of paint. Standing on an excellent site, the building presents a pleasing appearance. It is intended to open it for public worship sometime in December.—Examiner.

The St. John News says: "All the upper stained-glass windows in Centenary Church, fourteen in number, are in position. Thirteen memorial windows are expected from Montreal shortly and will be located this winter." An organ recital was given last week at which a large number of citizens listened to finished performances on the magnificent instrument.

The Rev. J. F. Esty reports from Deer Island, N. B., Nov. 11th, 1882: "On the 15th ult., the Sabbath-school at Cumming's Cove gave a concert which was a decided success in every

respect. The proceeds go to replenish the library. Our missionary meetings, held on the 22nd and 25th ult., were excellent. The congregations were large and attentive, and collections in advance of last year. Bro. Lucas, the only member of the delegation who was present, gave an excellent address on each occasion.

From Canning N. S., "R. A. D." writes on the 16th inst.: "Our Missionary meeting last night was a great success. The best it is considered ever held here. Bro. Coffin led off with a fine address; packed with facts and delivered with characteristic eloquence. Rev. Dr. Young was suffering from a heavy cold, but he and his audience alike forgot this as he warmed to his work. His speech was a graphic presentation of mission work. His remarks, necessarily discursive, were withal succinct and picturesque, leaving upon the mind a vivid picture of the hardships, toils and triumphs of missionary work in the North West, and the glorious future before the country. His appeals to the sympathy, the patriotism and the piety of the audience were such as to evoke the enthusiasm of the large number present. The collection amounted to \$72.00. As this is but a portion of what will be contributed by the circuit, we expect a large advance beyond previous years. The fact that Father Hennig had rallied sufficiently from a recent illness to preside and to take part was to many a pleasing feature of the meeting."

ABROAD. The committee of the Lord's-day Observance Society recently offered \$200 in prizes for twenty competitive discourses on specified texts of Scripture. Three of the English Conference ministers were among the writers gaining prizes.

A tornado destroyed the Methodist church at Lee Center, Ill., Oct. 30. The building, erected twenty-five years ago, and which had been recently repaired and put in order, was reduced to shapeless debris in an instant, while the parsonage but three rods distant was scarcely shaken.

Rev. Thomas Harrison's meeting in Grand Rapids, Mich., surpasses all in the history of Methodism there, and is reaching out from that church as a center to all the region around. In a little over three weeks 300 penitents have been forward and most of them have been converted.

A report in the Watchman from the Bridgton circuit says: "At every place conversions are reported. The Methodist Salvation Union, organized by Rev. L. Raitton at Tynnewydd, is holding services on Salvation Army lines with remarkable success. In Bridgton special services are being conducted by the Rev. W. E. Sellers, district missionary, and already a large awakening has taken place.

The Baltimore correspondent of the N. Y. Advocate reports: "I gladly chronicle 'times of refreshing from the presence of the Lord' in very many churches. To mention all the revivals would simply make a long list of probably one-half the appointments in the Conference. And this is true of the Wilmington, the Washington, and the Church South Conferences in 'all the regions round about."

A new caste Girls' school has been opened in Chuddergaunt, India. Chuddergaunt is a part of Hyderabad, or a suburb of that city. The new school stands on one of the most prominent sites in the place. The ground was given by Col. A. H. E. Campbell, Commandant of the British Resident's escort. The Rev. W. Burgess writes: "We are indebted to this noble Christian officer for many things. He is truly one of us, and to me an elder brother."

The corner-stone of the new Park Avenue M. E. Church, N. Y., was laid last week. The new building is expected to cost about \$75,000. It will hold 2,200 persons and have a tower 145 feet high. It will be of brown stone, the architecture being of the old English style. The auditorium will be nearly square, with galleries on three sides. The organ will be placed at the back of the pulpit. Few columns will break the view of the interior. The ceiling will be somewhat dome-shaped and will be heavily decorated.

GENERAL RELIGIOUS NOTES.

During the past century the population of the United States has increased eleven-fold, and the churches have increased thirty-seven fold.

Leo XIII. received the French pilgrims on the 15th ult. They brought Peter's Pence amounting altogether to eighty-five thousand francs, besides several objects of value.

The will of the late E. Peshine Smith, of Rochester, N. Y., formerly Minister of Japan, provides, among other things, for the erection of a Christian chapel in Tokio, Japan, at a cost of \$5,000.

Since the beginning of the present year, Rev. J. S. Clough, the Baptist missionary in Ongli, among the Telugus, has baptized 1,500 converts. This mission is one of the most remarkable in the world.

A missionary of the American Sunday School Union in Northern New York writes: "Into the Dutchman Sunday school we have drawn a few Roman Catholic children. The Vasar Sunday school is entirely composed of converted Roman Catholics and their families. Last winter a mission school for French Catholics was start-

ed at M——. The earnest devotion of the lady superintendent is gaining for it a grand success."

GLEANINGS, Etc.

DOMINION.

A movement is on foot to start a Woolen Factory in Kentville.

The training ship Charybdis is being stripped at the dockyard. She is to be turned into a coal hulk.

The Canada Temperance Act has been declared in force in Colchester, N. S.

The Scott Act goes into force in Pictou County on the first of December.

In Winnipeg coal sells for \$14.50 per ton, and wood at \$8 and \$9 per cord.

A gold and silver mine has been opened at Beaver Brook, Colchester County.

British Columbia has packed 54,000 cases of salmon during the past season.

Messrs. Blenkhorn & Sons' edge-tool manufactory at Canning was destroyed by fire on the 14th inst.

An excellent quality of iron has been discovered in the Coxheath Mountains, C. B.

Copper mining is now being profitably pursued at Alma, Albert Co., Boston affording a ready market.

Hon. Dr. Campbell, M. P. P. for Inverness, died on the 15th inst., at Port Hood, C. B.

It is rumored that the Dominion Parliament will meet about the 20th January.

Scott Act advocates at Fredericton have received letters threatening assassination.

The Truro Hat Factory shipped over the Intercolonial on Saturday 22 cases of hats to Montreal.

It is now rumored that Prince Leopold is to be the successor of the Marquis of Lorne as Governor General of Canada.

Four hundred dollars worth of sheep have been killed by wolves in the Northern district of Queens this season.

At a public meeting in Fredericton recently a committee was appointed to apply for a Government grant to the Deaf and Dumb School.

It is not expected that the Governor General and the Princess Louise will return to Ottawa from British Columbia before New Year's day.

It is thought that the Salisbury Junction and North Shore Railway will be built next summer, and then become an extension of the Albert Railway.

Mr. Fred. S. Risteen, a Fredericton boy, and brother of Mr. J. C. Risteen, has been elected a Representative of the Massachusetts Legislature.

The Condensed Milk factory and Canning establishment is to be built in Truro. The contracts for supplying brick and other building material have been let.

An unprecedented run of salmon is reported in Frazer River, British Columbia. All along the edge of the river, the water is black with fish, while the creeks for a long distance up are jammed with them.

Returns from the various coal mines of Nova Scotia show the sales during the quarter ended 30th September to have aggregated 493,884 tons. The sales during the nine months ended on that date were 572,769 tons.

The Bank of Montreal's earnings for the past half-year were \$736,718, out of which a 5 per cent. dividend of \$600,000 was paid. The balance carried forward including the previous half-year's contingent fund is \$352,122.

The last out-going English mail steamer via the St. Lawrence will leave Rimouski on the 25th. After that date all English mail matter must be forwarded to the St. John office in time to be despatched to Halifax Friday evening.

At a meeting of the shareholders of the Bank of Nova Scotia on the 20th, the directors were authorized to amalgamate the bank with the Union Bank of P. E. Island, and increase the capital to an amount not to exceed \$250,000; also to reduce the par value of the shares from \$200 to \$100, making double the number.

Premier Norquay has issued an address to his constituents, which is regarded as an address also to the people of Manitoba on the eve of dissolution. He maintains that the Province has a right to authorize purely Provincial roads, and that he will assert that right. The Manitoba elections will probably take place between Christmas and New Year's.

The steamer Wearmouth, of London, from Quebec for London, with deals, went ashore on the North Sand Beach, Magdalen Islands, on the night of the 19th instant, in a gale and snow storm. The crew remained until eleven next day, when she broke in four pieces. There are only four saved out of a crew of twenty. The other sixteen were drowned trying to get ashore.

It has been decided that the contemplated memorial to Dr. Pusey shall take the form of the purchase of his library and the provision of a suitable building to contain it, with an endowment for two or more clerical men to act as librarians and promote the interests of theological study. The sum to be raised is \$250,000, which is expected will be contributed by church members in Great Britain, Colonies and the United States.

GENERAL.

Sidi Ali, the new Bey of Tunis, intends to visit France early in January.

Serious casualties are reported around the English coast as the result of recent heavy gales.

The German Government has ordered the indictment of 2000 persons for taking part in foreign lotteries.

The extra expenses of the government of Ireland are £450,000 for police, £150,000 for land courts, and a small amount for the military.

Telegraphic communication on the Continent of Europe was delayed on the 14th inst. by a snow storm which prevailed five hours.

The population of Australasia last year gained about 60,000 by excess of births and over 40,000 by emigration.

It is said that Australia has more meat-producing animals, in proportion to its population than any other country on the globe.

It is estimated the total wool clip of the United States this year will aggregate 300,000,000 pounds, worth \$100,000,000.

Patrick Casey has been found guilty of the murder of Bridget Joyce, and been sentenced to be hanged on Dec. 15.

The Standard's Cairo despatch says the commission of inquiry is turning the trial of Arabi into a farce, Mr. Broadley has withdrawn from the case.

The Public School work of the United States involves an expenditure of more than \$80,000,000. Nearly 1,000,000 pupils are enrolled, and about 300,000 teachers employed.

Lord Houghton, of England, has purchased 80,000 acres of land in Southern Florida, and intends going extensively into sugar culture, investing at least \$1,000,000.

Michael Casey, father of Patrick Casey, who was sentenced to be hanged for the murder of Bridget Joyce has been indicted for complicity in the murder of the Joyce family.

An express train on the Erie road was held at Elmira last Friday until all the unvacated passengers could be vaccinated; a traveller broken out with small-pox was taken from the train at Hornellville.

It is said that Mr. Childers, Secretary of State for War, will assume the position of Chancellor of the Exchequer in the British Cabinet, thus succeeding Mr. Gladstone in that position.

At a sitting of the delegation at Pesh a report of committee on foreign office budget was presented. The committee expressed its conviction that an Austro-Russian war was inevitable.

Sir Stafford Northcote has temporarily resigned the leadership of the Opposition, owing to the breakdown in his health, and has sought the Mediterranean in a yacht. Sir R. Cross succeeds him.

It is rumored in Washington that in consequence of the passage of the recent Chinese Bill the legation of China in the United States will shortly be ordered home, and that in place of a minister China will have simply a consul in this country.

A despatch from Paris declares that despite contradictions, President Grevy had applepie attacks on Monday and Tuesday. There had been similar reports previously, but they proved to have been circulated merely for Bourne purposes.

Carl Blind writes to the Daily News declaring that all who care for England's reputation ought to combine in demanding the release of Arabi who at first acted with the Khedive's consent, and then upon the orders of an assembly of representatives of all classes of Egyptians.

The opposition to the closure in the House of Commons has practically collapsed. Churchill's tactics have been found clever but impossible. At the close of the session there will certainly be a reconstruction of the Cabinet. Mr. Gladstone will at least resign one of his offices.

A despatch from Berlin says great importance is attached to the visit of DeGiers, Russian foreign minister, to Bismarck. It is considered fresh proof that Russia is making friendly advances to Germany. Friendly assurances in regard to De Giers visit are about to be made by Germany to Austria.

The weather on July 26th will long be remembered in Melbourne, Australia, for the fact that snow fell in the city for the first time in about 33 years. To large numbers the sight was an unprecedented novelty, and excited great interest in many of the schools, work being for sometime quite suspended.

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LOVE'S TRIBUTE.

In memory of Annie M. Harrington, whose death, on May 3rd, 1882, was followed by that of her husband, William M. Harrington, on June 7th, 1882.

The heavenly mansion gladly swings for thee its shining portals wide; O spirit meet, And to that home of radiant purity

Who welcome did the pure in heart repeat, Who see His face, and walk the golden street.

What greeting showered upon thee, who can tell? From kindred hearts, beloved by thee of old? What added rapture did their anthems swell

Because thy voice had joined the throng untold Whose song of victory 'round Heaven's arches rolled?

Earth and its cross had passed from thee away Forever, grief had no power to touch thee more; But love—oh love! stronger than death its sway—

Turned back, and lingered on this earthly shore Beside that widowed heart whose joy in life was o'er.

Oh, lonely one, brief time to mourn was thine, Infinite pity by thy grief was moved; The only Helper had His touch divine Upon thy stricken heart, and unreprieved,

Fell on this mortal sleep He gives to His beloved.

And lo, from out the shadow and the pain Of that sad parting, thy free spirit rose; Where partings never read the soul again, But endless joy, a crystal river, flows

From out that thro' and heals our mortal woes.

Dear hearts, so long united here below, No briefly sandered, let some breeze fall From the far glory that ye dwell in now To light our heavy darkness and recall

The peace of God to souls that sit in sorrow's thrall.

"Lovely and pleasant in your lives were ye, In death no long divided." Grief is still Beside your graves. Faith grasps the mystery Of life and death, of all this seeming ill,

And calmly waits and trusts His sovereign will.

A. R. W. Concord, Mass., 1882.

PORT SIMPSON, B. C.

The following letter from Mrs. Crosby, dated Port Simpson, August 30th, was read by Mrs. George H. Starr, a week or two since at the Missionary prayer-meeting in the Gratton St. Methodist school-room:—

Our long journey from Ontario to our Mission home here was completed on the 20th of June, after near a month on the way. It was a lovely evening, and as we neared the village, and caught sight of one familiar mountain peak after another, then the church spire and other well-known landmarks we felt thankful indeed to the kind Providence that had brought us back in safety.

Throughout the journey we had reason to feel that our way was prepared before us. No delay nor mishaps occurred during any part of it. Our children suffered somewhat from the heat and fatigue in crossing the continent, but when we reached San Francisco, where we had the cool sea breeze, they improved at once. We spent a pleasant Sabbath there, and heard a good sermon from Dr. Jewell, of the Howard St. M. E. Church.

The Monday following we left by steamer for Victoria, B. C., where, after a pretty rough passage, and a very sea sick time, we arrived Thursday evening. Five days we remained in Victoria, then embarked on the Hudson Bay Co.'s steamer "Otter" to come up the coast. The weather was favorable and the trip a pleasant one, though slow. We were six days on the way.

The Sabbath found us at Port Eslington, a place about forty miles from Simpson—where we lay all day. This is one of the outposts of our mission. A neat little church has been built, with spire and bell, chiefly by local subscriptions; and a native teacher, a very promising young man, is in charge of a day school and has a Sabbath congregation of from one to two hundred, besides visiting several other places within a few miles distance where fisheries are established and considerable numbers of Indians are found during the summer.

Here we had a quiet happy Sabbath. The passengers, with scarce an exception, went ashore to service. We found here several of our own people who were working for the fishery during the salmon season. Early Monday morning we were under weigh again, and Monday evening found us at home. Most of our people were away, as is always the case during the summer. They had expected us in the spring and had their preparations made to meet us, but were obliged to disperse as our coming was postponed. However, quite a little crowd gathered on the wharf to shake hands with us, and along the road to the Mission House, the people stood in little groups to welcome us as we passed. Almost immediately after we landed a meeting was called and the new comers, Mr. Jennings, who takes the day school, Mr. Wood, who came to take up a new mission, and Miss Hendry for the Home, were introduced to the people.

The Indians had suffered a great deal from sickness, and a large number of deaths had occurred. Several of our most intelligent, earnest men have gone. One in particular, who died very happily, is much regretted. We missed his cheery greeting on our return. Mr. Crosby referred to him repeatedly in his addresses last winter. His name was Adam Clarke—that is his Christian name; Wee-ke-Sha-nats was his Indian name. In his death he was one of the most active and diligent, a leader in the dances and singing and various other rites, and after he became a Christian he showed the same ear-

nestness and zeal. He was one of the first to give his heart to God, at the very commencement of the mission among these people, and was baptized by Mr. Pollard. His religion was of a practical kind—he was ready for every good work. His happy experience and earnest prayers it was a blessing to hear. Several months every summer Adam spent at a fishing station about twenty miles from and cultivating a small garden. Here as many as fifty or a hundred people would camp during the salmon season, including Indians from various places, some from heathen tribes. Now, it was Adam's work to shepherd this little flock. Every service that was held here at the mission must be kept up there. Adam would be preacher on every occasion, if necessary, or, if any other suitable person was there, would divide the labor. We'll do I remember how he would hasten up to the mission house on returning home, to report the season's work. On one occasion in particular, with joy beaming in his face, and expressed in every gesture, he told us how regularly every service had been kept up, how carefully the Sabbath had been observed, and how greatly the Lord had blessed them. They had had a real revival in that fishing camp, and that through the instrumentality of a poor Indian who could not spell out a text without great difficulty and a great deal of help. But Adam loved the Bible. I can see him now as he used to walk, so reverently, up the Church road on Sunday morning with his sible under his arm, and every Sabbath before he walked back he had studied and memorized some precious text that was to be a treasure to him forever. By faithful study he became well acquainted with many parts of the Bible history—and especially with the life and sayings of Jesus. As a class leader, Adam was most faithful and useful.

Like the rest of these people he replaced his old house with a new one three or four years ago, but Adam's differed from the rest in that the main part of it was fitted up exclusively for that purpose, while he and his wife made themselves as comfortable as they could with what was left. His house was the Lord's as well as his heart. The Sabbath as the Adam's great day. The first sound to be heard in the morning would be Adam's step at the door, as he came for the church key that he might ring the bell for the early prayer-meeting. Between the afternoon and evening services he loved to gather round him a few very old or ailing people who had been unable to reach the church and explain to them the text he had got in the morning. When we said good-bye to Adam last fall as we were leaving for Ontario, he was in his usual health. When the winter came on, however, he began to fail, but would still be up before daylight Sunday mornings to ring the bell, and as long as he could keep up never missed a meeting. Mr. and Mrs. Tate and Miss Lawrence, our teacher, visited him constantly. It was not till about six weeks before he died, when a severe cold prostrated him, that he appeared really ill. He rallied after the first attack, then gradually sank. He said from the first that he thought his work was done, all he regretted was that he had not served the Lord longer—it seemed but so very few times that he had opportunity to preach Jesus, and now the Lord told him it was enough. Sometimes he would say, "my body is very weak," then looking up, his face kindling, "but my heart is not weak, don't think that—my heart is always strong." He always spoke of death as "going home." To the last he wanted the Sabbath morning's text, and would trace it out with his trembling fingers, until he had it learned. About two weeks before he died he made his will, expressing the wish that his house should continue to be used for the class-meeting. He left parting messages for us, remembering each of the children by name. He said Jessie had promised to bring him something from Ontario—he should not live to see it, but he thanked her all the same. The end drew near. It was Sabbath morning, and his friends saw that Adam was sinking, but still joyful in the Lord. The church bell was ringing for the morning service, and the people coming to worship, as Adam's redeemed spirit was "sweeping thro' the gates to the New Jerusalem." Mr. Tate preached his funeral sermon from Jos. 1. 2: "Moses my servant is dead."

We found on our return that the "Home" had been well kept up—eleven girls were in at that time, and three more have been received since. This includes one young woman of excellent character, whose husband died last winter, leaving her poor and friendless. She seems very grateful for the home we have given her, and I think her influence on the younger girls will be good. Several of our number are quite young children—from six to ten years of age—including several orphans. These we hope may remain with us many years, and have the benefit of a good Christian training. A number of these girls belong to distant tribes, and we trust they may be a useful resource among their own people. We shall probably have many applications for admission when the Simpsons return here to their homes in the Autumn.

We shall be somewhat short of room for the present, but hope another house may be built for ourselves by the spring or early summer, when the whole of the present

building can be given up to the accommodation of the girls, and in the meantime we will do the best we can. We have bestowed the names selected by several Auxiliary Societies and individual contributors, and shall be glad to receive more. Miss Hendry, who came out with us to take charge of the "Home" has entered upon her duties with courage and zeal. She appears to be well adapted to the work, and we trust may meet with great success. I should be glad to know that she was a regular agent of the Woman's Missionary Society. I trust we shall have the prayers of many that the Divine blessing may rest upon the girls of the "Home." I shall be glad to give you from time to time, such particulars in regard to the "Home" as may be desired. With kindest regards to all who are interested in our mission work, in which Mr. Crosby unites with me,

I am, Yours sincerely,
E. J. CROSBY.
Port Simpson, B. C.,
Aug. 1882.

A SUMMER ON THE PRAIRIE.

Clerical writers have furnished us with notes of the North-west; we are glad to be able to give our readers the experience of a young man who some time ago left this city to seek a home on the vast prairies of that country. He writes from Broadview, N. W. T., in October:

We arrived here on the 6th of May, after a hard tramp of about 200 miles across the prairies of Brandon, by the North trail. After putting up our camp in a fine grove of trees, we commenced looking round for what we had been for a long time looking forward to, and to gain which we had travelled 3000 miles, viz: our homesteads and pre-emptions. "The country was before us, where to choose" and such a vast country as it seemed to be! It did not take us long to decide about our sections; we were right each one of us had made up his mind as to which was to be his farm, and we have had every reason to be satisfied with our choice of location. We had all come out here for farms and as we were in the midst of good ones we did not do like the old man who went through the woods looking for a stick, and passed by the good ones till there was no choice left.

Two days after we had decided upon our land a couple of our party started back to Winnipeg with a yoke of oxen and a wagon, to get provisions, seed, etc. The remaining three of us employed ourselves on our half sections, and in getting out logs for our houses. I may say, that we were all very much pleased with our first experience of ploughing, or breaking, as it is called out here. The ploughs we use have polished steel mould-boards, revolving coulters and gauge-wheels in front. The share has to be kept just as sharp as a knife as the roots of the grass are very tough. It is really pleasant work, walking behind one of these ploughs when you have a good team and the plough is properly fixed.

There is such a sense of novelty and freedom in the life out here for the first few months that we all rather enjoyed it. The words of a negro minister, I had read of, were often brought to my mind. In describing the happiness of Adam and Eve in the garden, before the Fall, he said they had no need of plough, or breaking, or sowing, or reaping, or any of those things which are necessary to the best of our knowledge there are no other settlers within 50 miles of us; still, he was not lonely. Our resemblance to Robinson Crusoe, in being "monarchs of all we surveyed," did not, however, last long. On the very afternoon that we finished our ploughing a party of twelve came in here looking for land, some of whom picked out half sections and put up their tents upon them. After that, there were people coming in almost every day to look for land, a good many of whom, however, moved further west, to more fertile soil.

Although there was much to enjoy in our pioneer life, it was by no means all "couleur de rose." For instance, on the 20th May we woke up to find a beautiful snow storm raging round us and about a foot of snow around the tent. We employed ourselves all day trying to keep the camp stove red hot, and when the storm had somewhat abated in the evening a couple of us went out with our guns to a pond close by and brought in some ducks for supper. This storm, however, did not discourage us as much as it did some others who had taken up land a few days before. They seemed to think that winter had set in, and that if that were the case the summer would be rather too short, so they broke up camp and left for a warmer climate.

There is a great sameness in the appearance of the prairies; so much so that it is a very easy thing for a person to lose his way, and, although we can boast of some "scenery" in our part, I have, on more than one occasion, had great difficulty in finding my way back to camp, and would have been badly lost if it had not been for a pocket-compass I always carry with me. I was particularly struck with the dreary and lonesome look of some of the prairies one day when we were on the trail. It was a beautiful day and the glare of the sun on the snow was so blinding that we had to wear both goggles and

veils, and also cover the eyes of our oxen with cloths, they being liable to snow-blindness. We travelled all day long without seeing even a single shrub or tree to break the awful monotony of the vast plain of white around us. There was not a sound of any kind to be heard and the terrible quiet can better be imagined than described. I can assure you that the feeling I experienced was anything but pleasant. But I am wandering from my subject. We cannot complain of any of this monotony in our part of the country. On one side we have the Weed Hills beautifully covered with trees and there are clumps of trees wherever we may turn our eyes. Then our farms slope down to a large lake about six miles long on the opposite shore of which there is plenty of timber.

During our first month out here, prairie fires were raging, and although they often do a good deal of damage and cause considerable trouble, still there is something very grand about them. While we were encamped on the Weed Hills on our way out, I remember one night that they were blazing away to the east of us, and although we had tramped 25 miles that day and I was pretty tired, I went out with one of the party and stood in an opening among the trees, watching them for quite a while. It was a grand sight! As far as the eye could reach was a line of fire, ever changing in shape and size. I have seen some of the grandest torch-light processions that the fire brigade of Halifax ever got up, and without intending at all to disparage the firemen's efforts, I must say that this display was far ahead of them. The ponds reflected the light, and it seemed as though there were several lines of fire marching in triumphal procession across the prairies.

About the beginning of June our two friends returned from Winnipeg, bringing with them several others, and—best of all—our first letters from home! A few days after this we divided up the camp, each one going to his respective station. Four of us clubbed together and got a mow and horse-rake and put up one hundred and sixty tons of hay on a meadow close by. This represents a good deal of hard work, but if we do as well with it as we expect to do, we will be well paid for our summer's labour.

There are, of course, many hardships to be undergone in a new country like this, but I have heard more than one say that the hardest thing of all in the pioneer life is having to do one's own cooking, washing and mending. It may seem rather ridiculous, but I think it is, to a great extent, true. I would however add one very important item to the list, that is the not receiving any home letters for months at a time. We have, I am happy to say, outlived this difficulty, for we now have a regular Post Office at Broadview and do not anticipate any further interruption to our communication with our distant friends.

I might speak of many other things, ranging from mosquitoes to thunder-storms, but as I fear your patience may already be exhausted I will defer all further remarks till some future occasion.

MICAWBER.

BREVITIES.

It is hard to chase and catch two hares.—Arab.

Sydney Smith said to his vestry, in reference to a block-pavement about St. Paul's: "All you have got to do gentlemen, is to put your heads together and the thing is done."

It doesn't follow that you must do a mean thing to a man who has done a mean thing to you. The old proverb runs: "Because the cur has bitten me, shall I bite the cur?"

Recipe for becoming aesthetic: One dictionary of art-terms, three oil-paintings, and a job lot of old crockery-ware. Mix. No brains are required.—Philadelphia News.

A garbled quotation may be the most effectual perversion of an author's meaning; and a partial representation of an incident in a man's life may be the most malignant of all calumnies.

An exchange says: "It took a preacher out West, one who believes in Sunday-schools and learning, and one who wants the 'sary words of Peter and Paul,' and nothing else to call it the New 'Aversion' of the 'Scriptur'."

Smoke! Yes, he does—in his study—in the streets. I see him day after day in the book store in Park Row, with a cigar or dirty pipe in his mouth! A sivil shanah! Need we marvel that young men in the chuch and out of it—little u-chins and rag-muffins—are seen in the streets chewing and smoking the vile "Indian weed," when ministers of the gospel, elders, deacons and class-leaders set the example? Example kills, example cures.

The following are some of the greatest altitudes reached by railways: The Alpine line rises to a height of 1851 feet; that of the Black Forest, 2,359 feet; the Southern, 2,670 feet; the Caucasus, 2,905 feet; the St. Gothard to the tunnel, 3,562 feet; the North Pacific, 4,955 feet; Central Pacific, 6,430 feet; Union Pacific, 7,500 feet; and finally the Andes railway attains a height of 14,307 feet.

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Yarmouth South, Local Arrangement. North
Port la Tour, Jan'y., Revs. Smith, Ogden, Mack, N. E. Harbor, Dec. 19th, 20th, 21st, 22nd, Revs. Smith, Mack, Hockin, Shelburne, Jan'y., Revs. Smith, Hockin, Dawson, Lockeport, Local arrangements.
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SUNDAY, NOVEMBER 26th, 1882.

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11 a.m. GRAFTON ST.	7 p.m.
F H W Pickles	J J Teasdale
11 a.m. KAYE ST.	7 p.m.
H P Doane	W G Lane
11 a.m. CHARLES ST.	7 p.m.
J J Teasdale	F H W Pickles
11 a.m. DARTMOUTH	7 p.m.
W G Lane	H P Doane
11 a.m. COBOURG ROAD.	7 p.m.
R Brecken	J L Batty
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MARRIED

At Midville, on Monday the 13th inst., by the Rev. George B. Payson, Mr. Charles McCluskey to Miss Maggie A. Currie.

At the Methodist Parsonage, on the 10th inst., by the Rev. C. Jost, A.M., Mr. John Henry Conrod, of East Port Medway, and Mrs. Margaret J. Ryer, of Liverpool.

At the Methodist Parsonage, on the 10th inst., by the same, Mr. Nathaniel Moreau, of Mill Village, to Miss Julia Anthony, of the same place.

At the Methodist Parsonage, on the 11th inst., by the same, Mr. John Fisher, to Miss Rosanna Amelia Terreau, both of Port Mouton.

At the Methodist Parsonage, St. Stephen, on the 16th inst., by the Rev. Robert Duncan, Mr. Winfield S. Hanford, of St. Stephen, to Miss Maggie M. Tyler, of St. James.

At Yarmouth, on the 13th inst., by the Rev. W. H. Hertz, Stillman Perry, to Josephine Thomas, both of Cape Negro Island, Shelburne.

At the residence of Mrs. Benson, on the 14th inst., by the Rev. J. Shenton, Mr. John Brayley, I. C. B., to Miss Agnes Bates, of St. John.

On the 15th inst., at the residence of the bride, by the Rev. Thomas Hicks, Mr. James Morrison, of Salmon Beach, to Miss Elizabeth Roy, of Tetsagouche, Gloucester Co.

At the residence of Wm. Kerr, on Oct. 20th, by Rev. R. W. Weddall, William J. Dempsey, to Miss R. Waddell, of the late James Boutenhouse, all of New Baden, Gloucester Co.

At Canso, N. S., Nov. 10th, by the Rev. J. Astbury, George James Greencorn, of Phillips Harbor, and Bridget Ann Carter, of Half Island Cove.

At the Methodist Parsonage, Shelburne, Nov. 10th, by the Rev. R. Barry Mack, Mr. Thomas Miller, to Miss Sevilla Esteron, all of Lockeport.

At the residence of the bride's father, Oct. 10th, by the Rev. J. Shenton, Mr. John Hower, to Miss Mary E. E. Jones, all of Ohio.

At Saxton St. Cornwallis, N.S., on Nov. 15th, by Rev. R. A. Dault, Mr. Daniel Clough, of Arichat, Cape Breton, to Miss Sarah M. Smith, of Cornwallis.

At the home of the bride's parents, on the 13th inst., by the Rev. William Wass, Mr. Simon Leonard, to Miss Mary A. Sisson, both of Three Brooks, Victoria Co., N. B.

On the 9th Nov., at the home of the bride, Braxley Four Roads, by the Rev. William Tippet, Mr. William Noranua Botta, of Charlottetown, to Miss Margaret Isabella Abing.

On the 15th inst., at the residence of the bride's father, by the Rev. Thomas Hicks, Mr. Wallace O. Troop, of Granville Ferry, Nova Scotia, to Miss Eda L. Laphan, of Lower Newcastle, Miramichi.

At the residence of the bride's father, Nov. 14th, by the Rev. J. E. Borden, Mr. Augustus James Read, Esq., of Nappan, to Henry J. Cousins, of Newport, England.

On the 15th inst., at the residence of the bride's father, by Rev. J. A. Mosher, James H. Lantz, to Elizabeth A., fifth daughter of Henry A. Filton, all of Wallace.

DIED

At Cape Negro Island, Shelburne Co., N. S., Nov. 14, Edith R., daughter of Mr. Moses Perry, aged 6 years, and 1 month.

At Black Point, Shelburne Co., N. S., Nov. 2nd, Edith G. Gordon, aged 14 years, daughter of John H. Perry.

At Cape Negro Island, Shelburne Co., N. S., Nov. 5th, in the 24th year of his age, John son of Mr. William Doane.

At the Parsonage, New Germany on the 23rd inst., George William Arthur, beloved child of Rev. James and Lucy S. Sharp, aged 8 months.

At Williamsdale, River Philip, 15th inst., of Paralytic, Rebecca, beloved wife of Mr. Luke Hodgson, in the 62nd year of her age.

In St. John, N. B., on the 17th inst., Alvin Wilford Currie, aged 7 years and 2 months, youngest son of Rev. D. D. Currie.

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