

The Wesleyan.

297

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FROM THE PAPERS.

The Lord Mayor of London and Mr. Samuel Morley are about to be created baronets.—*Evangelist.*

Dr. Talmage's salary has been increased from \$7,000 to \$12,000. He has lately preached his twelfth anniversary sermon as pastor of the Brooklyn Tabernacle Congregation.

Over 7,000 libraries, containing 400,000 volumes, which have been read and reread by 278,600 men, have been put on board ships by the American Seaman's Friend Society.

Mrs. Livermore, in the *Woman's Journal*, relieves Queen Victoria from the responsibility of interfering with the admission of female physicians to the International Medical Congress, and lays the whole blame on Sir William Jenner, the court physician.

The London correspondent of the *New York Tribune* expresses the belief that half a dozen sentences of encouragement from Mr. Gladstone during the recent Land Bill crisis would have turned the agitation against the House of Lords into an irresistible movement for its immediate overthrow.

The practice of collecting fees and reserving seats, which is in vogue in the Roman Catholic churches of New York and Brooklyn, has been complained of. It is the bad remedy for the worse habit of building too costly churches, that must require more than ordinary means to maintain them.

We once knew a minister who preached twenty years, and was instrumental in the conversion of two thousand souls. Of this man a parishioner said that he had sat under his ministry for three years without getting an idea. Two thousand saved and no ideas is better than two thousand ideas and no one saved.—*Western Advocate.*

Of New Ulm, recently destroyed by a whirlwind, the Minnesota correspondent of the *Presbyterian* says: "The town is largely composed of emigrants from the Old World, and was not long since distinguished for its wickedness. The Sabbath was an unknown day, Christ was burned in effigy, and everything sacred was trampled under foot."

An officer in India states that a German missionary, Dr. Hehlich, had such an extraordinary influence over the officers and men of the British army that during a stay of three years at his station, some thirteen out of sixteen officers of one regiment have been changed from leading thoughtless and irreligious lives into serious, earnest Christians.

Says the *New York Post*: "A careful survey of the murders, suicides, and other felonies committed in the chief cities of the United States during the past ten years shows that a heavy fraction of the perpetrators were atheists and free thinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come."

Mr. Shevitch, who is in charge of the alleged Hartmann, says that "the world will be started by the events which will occur in Russia within the next two months. Matters which have been a long time maturing there are now ripe, and the result will be of lively interest to everybody." Is this a lightsome prediction of a gay assassination some morning in St. Petersburg?—*N. Y. Tribune.*

The *Christian Intelligencer* says: "We believe in prohibition, as we do in total abstinence, to our heart's core. And all the fine-spun theories of natural right, and attempts to make a bug-bear of 'sumptuary laws,' are sentimental nonsense. The people of any community have a perfect right to decide what they deem a nuisance, incompatible with its material or moral well and sanity, and to forbid it within their borders."

Dr. Gray, of the Chicago *Interior*, is in Scotland and finds there an occasional specimen of the American hog running wild. And with the air of a naturalist adds: "The American swine abroad is loud, bristly, and impudent. The largest specimen I have seen so far, had holes cut in his hind gloves, through which his diamonds protruded. There is nothing specially objectionable in a quiet modest pig, as a pig; but the American wild pig is an uncommonly bad neighbor."

Jean Ingelow's life is more beautiful than her poetry. Her face is well known among the wretched poor of London, and threetimes a week she gives a dinner to the sick poor and the discharged convalescents from hospitals, who either are unable to work or have not yet found employment. She once said: "I find it one of the great pleasures of writing that it gives one more money for such purposes than falls to the lot of most women."

The Cumberland *Presbyterian* says: "We do not favor the policy of a separate temperance ticket. We have rarely seen anything gained in this way. It seems to us better to let the parties know that a candidate put forward in the interest of saloons cannot receive the temperance vote, even of his own party. When both parties put forth such men let the number of scratched tickets tell the story to party leaders, and they will soon learn wisdom by experience."

An edict has been published by the Chinese Government extending to Protestant Christians the exemption from assessment for the benefit of the heathen ceremonies which was accorded to the Roman Catholics in 1862. The exemption goes to the point that if the subscriptions are of a mixed character, civil and religious, the authorities must carefully separate the items, calculate their exact relative value and levy upon the Protestants only the precise fraction that they may justly be called upon to pay for civil use.

A statement was lately made by the London *Times* that Thackeray seriously contemplated producing a history of the reign of Queen Anne. The report is now confirmed by a member of the great novelist's family, Mr. Charles De la Prynne, who explains in a letter to the *Times* Thackeray's reasons for refusing the offer made by one of the greatest of London publishers. Thackeray is said to have considered the point some days and then to have answered, "that as he had devoted the best part of his life to works of fiction, he considered it would not be advisable to turn his attention to the graver and weightier matters of history."

THE ECUMENICAL CONFERENCE.

OPENING ADDRESS BY REV. GEORGE OSBORN, D. D.

After a few brief preparatory remarks, Dr. Osborn said:—

I have not been consulted in this matter, or, if I had, I should certainly have endeavored to have let this duty devolve upon some abler and worthier person. But I have been appointed, and I have come to fulfil my appointment, and to express to you, on behalf of the British Conference, its respectful greetings on this most interesting and happy occasion—to offer fraternal salutation to every brother and father whose name is on this list, to give you a cordial welcome to England, those who have come from a distance; to London, those who have come from the provinces; to City-road Chapel, one and all. It fills our hearts with joy to see you here, for though some have had many fears from the inception of this business up to this morning, as to how far the design might be carried out, I apprehend that after this morning there is no fear in the mind of any brother as to whether this Conference will be a blessing or not. (Hear, hear.) Will be a blessing did I say? It has been a blessing! (Hear, hear.) It is a blessing! (Hear, hear.) It is good to see one another, it will be better still to hear one another, and best of all for us to unite in those exercises of devotion in which we really anticipate our final and everlasting destiny. "What are you going to do?" "I have been asked again and again, "What are you going to do?" I have said, "What do they do in heaven?" Sing and converse, and learn to love one another." I suppose I must not put in "pray;" but we are going to do that one thing at least, in addition to what we shall do in heaven. As to all the rest, it will be heavenly work. "Is it a do-nothing Conference," says more than one whom I have had the pleasure of speaking to with reference to it. "To bring all these persons together to do nothing?" Well, Jonathan went to David in the wood, and strengthened his hands in God. Was that to do nothing? And where would David have been if his hands had not been strengthened at that particular time, and under these circumstances? And

the difference will be that what he did by stealth we shall do openly; what he did at great peril we shall do in perfect ease and comfort and liberty. Blessed be God, our way is clear to spend some days together in holy exercises, in improving conversation, in sacred fellowship, and in providing means for increased usefulness. I was dreadfully afraid yesterday as to what I could find to say to-day, but you, being all Methodists, I do not know that I need scruple to tell you a little of my experience. (Laughter.) I say I was dreadfully afraid as to whether I should find anything to say, but the Lord delivered me from my fears, as he has often done before, by means of a woman. (Laughter.)

"Well," she said, "I do not know what else it can be but, 'What hath God wrought?'" "Very well," I said to myself. "I have got to that already, certainly it must be 'What hath God wrought?'" Then she went on to say, "And what He will do if we do not hinder Him." "What hath God wrought?" That was John Wesley's text when he laid the foundation of this chapel. When he opened this chapel he preached about the hundred and forty-four thousand standing with the Lamb on Mount Zion. I was curious enough to ask myself how many Methodists there were in the world at that time, and the total number, including America, was a little more than forty-four thousand. Here is a good standpoint by means of which we can measure, to some extent at least, what God has wrought for us and by us—forty-four thousand and a few more, including America a hundred years ago. To-day we speak of millions. We do not know what millions are; very few of us by experience and observation have been able to realize the idea of a million, but still we speak of millions, and we do not speak without a book when we speak of millions gathered at this day, by our humble instrumentality and that of our fathers, to our fellowship and training under our care for the best of all fellowships at the right hand of God. We speak of millions; the little one has indeed become a thousand, and the small one a strong nation. There is one before me whose great, great-grandmother was the thirteenth woman that joined John Wesley's society in 1739, and I trace the succession in that particular case for generation after generation from that thirteenth woman down to the millions that we speak of to-day, and the membership of these societies may be said, on the whole, with many deductions, I grant, on the ground of hypocrisy, and more deductions still on the ground of human weakness and uncontrollable infirmity, as in that particular instance so over the whole surface to which my remarks apply, the membership has implied a desire and effort to flee from the wrath to come and to be saved from sin. Here they are, blessed words! Here are the first rules of the Methodist society published by John Wesley—a precious rag it is, and it is only a rag.—The nature, design and rules of the United Society in London, Bristol, Kingswood and Newcastle-upon-Tyne. By John Bulling. Price 1d. John Wesley signed on February 23rd, 1743, and Charles and John together on the first of May, 1743. Ever since that time men have been taught to flee from the wrath to come and have fled from it. How many thousands have found the way to the Celestial City through this Society! How many thousands have been delivered from the terrors of a guilty conscience, and felt assured of their free and full pardon through the blood of Jesus, and their title to eternal life through their Saviour's righteousness! He taught us to say to-day, and with much joy I will say that—

"Saints and angels join in one,
What a countless company!
Stand before the dazzling throne,
Each before his Saviour stands,
All in milk-white robes arrayed,
Palms they carry in their hands,
Crowns of glory on their heads."

And how many of you will recognize in that countless company those who were dearest to you? How many of you, full of holy hope and longing, desire to join them, counting the time long till your

summons comes to enter into the joy of your Lord? "What hath God wrought?" At this time with deeper emphasis you say it, and with deeper emphasis still it shall be said in 1981.—"What hath God wrought?" We cannot improve upon the expression; we will not vary it; we cannot get beyond it. It is our joy to confess that he has wrought it, and that whether in the instruments that he has raised up, or in the efficiency with which he has clothed those instruments, the work was all his own.

And what will he do if we do not hinder him? Oh, I love to think of that. What will he do? If I may tell you in a sentence a little more of my experience, there are few things, if any, by which I hide myself more than the effective anticipations of what He will do. If I measure those anticipations by the standard which is just set up in the glorious promises to which we have now listened, I ask myself, Does my faith rise to that level, and have those promises ever expounded themselves in the fullness of their meaning within this heart of mine? I fear not. What we have seen in but the beginning of what God is about to do; the Pentecostal promises may be said only to have begun to be fulfilled, and there are depths in the mercies of God which we have not fathomed, and blessings in store for His Church which only wait to be asked for to be received, and a power which is to make Christianity, as we heard this morning—I do not mean our Methodist form of it—the ascendant power in the east and in the west, in the north and in the south! We are not going to fail; we are not going to narrow our operations, to retrench our expenditures, or retire in disgust from fields of labour which we may have occupied; but we are to expect to go from victory to victory, and from strength to strength. We have the means of doing it, blessed be God, we have in some measure the heart to do it; and if faith can but be put into lively exercise and effort proportioned to the expectation from time to time called forth, the world will soon be at our Master's feet. I am no prophet; I am not about to expound enigmas; I am not about to enter into disputed questions of chronology. I am not about to see in passing events the realization of the more or less obscure vaticinations of the seers of old. I have seen too much in my little day of the mischief done to religion by attempts of this kind. But I hazard nothing when I say "He shall see of the travail of his soul and shall be satisfied." I hazard nothing when I say "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." I hazard nothing when I say, "God hath concluded them all in unbelief that through your mercy they may also obtain mercy," and then let St. Paul say the rest, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; and the fullness of the Gentiles shall come in, and all Israel shall be saved." "O the depth and the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" How unfathomable His love! how inexhaustible the blessing which He is willing to bestow! What will he do for us if we do not hinder Him? That is what He will do for us, and that is what He will do by us, dear brethren, what He will do by us in our measure, and according to the measure of our faith. He has already condescended to use us in a way which must humble us deeply in the contemplation of it; but He has much more to do by us than He has done by us. My heart went with the preacher this morning in his anticipations, and I so it was evident did yours. What He is to do by us implies that the work of Methodism, as a specific function in the Church of Christ, is not exhausted. I do not say He cannot spare us, for that might seem to imply some reflection on His resources; but I do say that the agencies which we employ, that the doctrines which we teach, and that the spirit which, by God's blessing we strive to cultivate, will be found conducive to the contin-

uous spread of Christianity, and preparatory and subservient to its final triumph. Of that I am fully persuaded, and I of that I am rejoiced to believe you have no doubt. Our doctrine is unquestionably Catholic—not Anglo-Catholic, still less Roman Catholic—Catholic, and Catholic because it is Catholic Protestant. All the creeds of the Church we hold excepting the thirteen Articles added by Pope Pius IV. Catholic, thoroughly, undeniably Catholic is our theology. For Evangelical Arminianism the world wants; for the world, as far as I can judge, is disposed to weary of predestination, and irresistible decrees, of Christian fatalism; for these find no favor now in quarters where they once found much favor. Our Evangelical Arminianism, by God's blessing, will supply a want beginning to be felt by those who are breaking loose from old moorings and hardly know as yet where they shall drift. By God's blessing to all such persons, our Evangelical Arminianism may prove, and I trust will prove an unspeakable blessing; but it must be our evangelical Arminianism—and, judging from present appearances, we have every reason to believe it will be aided as we heard this morning by those wonderful discriminating Christian writings that were mentioned, and aided still further by those wonderful hymns which have carried our doctrine over the whole face of the earth, and insinuated it in their sweet verse into hundreds of minds which it would not otherwise have reached, these invaluable hymns will help to maintain the true standard of evangelical Arminianism from east to west and from north to south, and supply, if I do not greatly mistake, an invaluable counterweight to such prevailing error, as well as an invaluable safeguard against much apprehended danger. And so, dear brethren, looking both to the doctrine which we teach, and to the agencies which we employ, the fellowship of which we have already heard, I can almost quarrel with my dear friend of this morning for taking topic after topic out of my little programme; but I will not dwell on any one of these points as I might otherwise have been disposed to do; but the doctrine, the fellowship, the spirit which by the help of God we strive to maintain, will I am persuaded, constitute a large portion of that heaven which is going on working until the whole lump is leavened. The kingdom of heaven is like leaven, and it must work until there is nothing unleavened which does not feel its influence, and until the power of the Lord Jesus Christ is acknowledged and felt by a ransomed world. And now I ask myself this question: The spiritual influence by means of which these anticipations can alone be realized being at our command—humbly but confidently be it spoken—and within our reach, when shall we realize it? When shall we actually obtain it? And I ask myself, Why not now? I address four hundred sons of the Lord God Almighty—four hundred men, who have, without presumption I may say, the key to heaven; four hundred men, gathered within these hallowed walls, every one of whom I hope desires to be named "Israel," every one of whom knows what it is to wrestle and prevail. Do I deceive myself? Is there any one of us who by the grace of God is not able to testify to the power of prayer—the simplest, softest prayer—if it be offered in faith in the all-prevailing name? Is there any one of us to whom the dearest secret of life is not the secret of asking and receiving, of seeking and finding, of knocking and having it opened? Come then, Israel of God—Israel from the east and from the west, from the north and from the south, ministers and people, bishops and elders and deacons, stewards, leaders, and officers of every kind,—every one of you that has an interest at the throne of grace, lift up your hearts! Behold, now is the accepted time; now is the time to pray and to prevail; now is the time to bring down a blessing which shall permeate not only through this assembly, but through all those communities that are represented here, through all those churches that have sent us here, and through all those associations which from time to time

we keep in motion for the advancement of spiritual objects. Is the Lord's hand shortened that it cannot save? Is the Lord's hearing heavy that it cannot hear? Have we exhausted the fulness of His grace? Have we discounted all His promises? Let us hear Him: "Ye have not because ye ask not." "Ask and ye shall receive, that your joy may be full." If you ask for what he waits to give, you ask for what he is enthroned to give. You ask for what it is His wish to give—a wish stronger than your most earnest wish to receive. You ask not for yourself, but for His purpose; it is for His honour and for His interest, and on His behalf, that you ply the Throne of grace. Can we have a stronger motive? Can we have a more-prevailing plea? "Father, glorify Thy Son." Holy Ghost, the Comforter, the gift of Jesus, touch and fill every heart. Let there come from this assembly such a wave of Divine influence as shall exceed all our desires, and greatly promote the accomplishment of our Saviour's purpose. I am persuaded that I speak the sentiments of all in this Conference when I say that these are "words of truth and soberness;" I am persuaded that if we expect a great blessing, we shall obtain a great blessing; I am persuaded that that blessing obtained to-day will not stop here; I am persuaded that its issues and its influences will be felt to the ends of the earth; I am persuaded that this will be a greater gratification to our Master than it can be to any of us. "Lord, increase our faith." (Amen) That is what He will do for us if we do not hinder Him, will you forgive me if I say we sometimes may hinder Him and sometimes it may be have hindered Him. I have sometimes listened to representations in regard to the usefulness and honor of Methodism from which I could not help fearing that they might tend to derogate from the honour of the blessed Spirit, and to take for the instrument that which belongs to the agent. I do not say that we shall fall into this difficulty, but I am persuaded that every one of you will accord with the statement that if such a temper should under any circumstances find place within us, we should grieve Him and hinder Him, by anything like ostentation, by anything like vain glory, by anything like undue confidence, by anything like men's placid praise. "Not unto us, not unto us, but to Thy name give glory, for Thy mercy and for Thy truth's sake." We may hinder Him, if we allow anything contrary to that mutual esteem and love to which we are pledged as His disciples to rise up in our hearts. But it is our hope that the intercourse which this assembly will bring will result in the dispersion of jealousies, in the mitigation of animosities, if animosities exist, in the putting down of every disposition which may be at variance with Christian life, or obstructive to the work of God, and that by coming nearer to our common Master we shall come nearer to each other, and partake yet more largely of that true Catholic charity which is the bond of peace and all virtue. And now I must first ask your forgiveness if I have exceeded the limit of my time, and then in repeating the welcome, which it was my official duty to offer to this Conference, I may fall back on the words of Charles Wesley—I have learned to think in them almost, and I have found few more eminently adapted to the promotion of vital godliness. One of his earliest compositions is headed, "On receiving a Christian friend." It stands in the singular, but we can easily adopt it:—

"Welcome, friend, in that great Name,
Whence our every blessing flows;
Enter and increase the flame,
Which in all our bosoms glows.
"Saint of God, we thee receive,
Hail the providential guest;
If on Jesus we believe,
Let us on His mercy feast."
That is the Methodist reception—Welcome in the name of Jesus; it is welcome to feast on His mercies, and how shall we do it? We will sing the rest of the hymn:—
"Jesus is our common Lord,
He our loving Saviour is;
By His death to life restored,
Misery exchanged for bliss."
The hymn having been sung, the President offered a few words of prayer.

SUNDAY SCHOOL LESSON.

OCTOBER 2.

FREE GIVING.—Exod 35: 25-35.

All the women.—As all are interested in the worship of God, so all should bear a part in it. Here God employs the whole congregation, every male and female, with even their sons and their daughters, and the very ornaments of their person are given to raise and adorn the house of God. Notice is taken of the good women's work for God as well as Bezaleel's and Aholiab's. Mary's anointing of Christ's head shall be told for a memorial (Mat. 26: 13); and a record is kept of the women that labored in the gospel tabernacle (Paul. 4: 3), and were helpers to Paul in Christ Jesus. Rom. 16: 3. Wise hearted.—Every one wise of heart, i. e., apt, skilful, ingenious, in the various kinds of workmanship so required. Blue, and of purple.—The names of the colors are used for the material which was dyed with them. The three colors, blue, scarlet and purple, have been recognized all but universally as royal colors, such as were best suited for the decoration of a palace. This fact seems to furnish sufficient ground for their having been appointed as the colors for the embroidery which was to adorn the dwelling-place of Jehovah. Scarlet.—The literal translation of the two Hebrew words is scarlet worm. Ancient and modern authorities agree as to the color which is uniformly called scarlet in our version, except in Jer. 4: 30, where it is rendered crimson. It appears to have been obtained from the cocoon of the cochineal insect of the home oak, which was used in the East. The cocoon, called the well-known cochineal of the prickly pear, was introduced from Mexico in 1492. This word seems better to agree with the following than with the foregoing. "They spun with wisdom," i. e., with skill and art. Spun goats' hair.—The hair of the goat was furnished the material for tents to the Roman armies (Virgil, Georg. iii. 313) and to the Arabs and Eastern nomads of all ages, as it did to the Israelites in the wilderness. The tent which was to be the chosen place of Jehovah was to be formed of the same material as the tents of his people. For the ephod.—It would seem that the ephod consisted of two principal pieces of cloth, one for the back and the other for the front, joined together by shoulder-straps, below the arms; probably just above the hips the two pieces were kept in place by a band attached to one of the pieces. Most Jewish authorities have thus understood the description. But Josephus describes the ephod as a tunic having sleeves. It is just possible that the fashion of it may have changed before the time of the historian. Spice.—The term includes all the odoriferous ingredients which were employed in the composition of "the anointing oil," or the ointment by which the altar of incense and all the vessels of the ark were hallowed, and lastly, in the incense which was burned upon the altar. A willing offering.—The invitation was answered with a cordiality leaving nothing to be desired. All classes and both sexes, the chiefs and the people, the rich and the poor, contributed their aid. Nay, so great was the readiness to offer that Moses had to be told that the people were bringing more than was required, and had to issue a proclamation throughout the camp that the giving should cease. The sum total of the gold given for the tabernacle amounts in present value to at least £131,595, and that of the silver to about £75,444, or both together to £207,039, or more than a million dollars. And it must be borne in mind that this sum does not indicate the whole amount offered by Israel—only that actually employed. The Lord hath called.—This solemn call of Bezaleel and Aholiab is full of instruction. Their work was to be only that of handicraftsmen. Everything that they had to do was prescribed in strict and precise detail. There was to be no exercise for their original powers of invention, nor for their taste. Still it was Jehovah himself who called them by name to their tasks, and the powers which they were called upon to exercise in their respective crafts were declared to have been given them by the Holy Spirit. There appears to be sufficient reason to identify Hur, the grandfather of Bezaleel, with the Hur who assisted Aaron in supporting the hands of Moses during the battle with Amalek at Rephidim (Exod. 17: 10), and who was associated with Aaron in the charge of the people while Moses was on the Mountain. Exod. 24: 14. Josephus says that he was the husband of Miriam. Ant. iii. 2: 4; vi. 1. It is thus probable that Bezaleel was related to Moses. He was the chief artificer in metal, stone and wood. He had also to perform the apothecary's work in the composition of the anointing oil and the incense, (chap. 37: 29), he had precedence of all the artificers, but Aholiab appears to have had the entire charge of the textile work. Chap. 35: 35; 38: 23.

SMALL SAVINGS—SMALL LOSSES.

The man who saves something every year is on the road to prosperity. It may not be possible to save much. If not save a little. Don't think a dollar or a dime is too small a sum to lay by. Everybody knows how little expenditures get away with large sums. But few seem to know that the rule is one that works both ways. If a dime spent here and a dollar there soon makes a large hole in a man's income, so those dimes and dollars laid away soon become

a visible and respectable accumulation. In this country any man may make himself independent, or keep himself under the harrow for life, according as he wants or spends his "small change." How many things do individuals and families buy that they do not need or cannot afford. Think twice before you spend that small coin. Don't be stingy or mean, but also don't be foolishly self-indulgent. The self-indulgent person is far more likely to be ungenerous than the self-denying one. The money wasted on hurtful things alone—the drugs and medicines we mingle with our diet in the forms of tea, tobacco, alcohol and the like—stand on the very threshold of prosperity, and bar the way of thousands to a home in their old age.—Rural New Yorker.

NOVEL USE OF WHITENESS.—A missionary stationed at one of the South Sea Islands, determined to give his residence a coat of whiteness. To obtain this in the absence of lime, coral was reduced to powder by burning. The natives watched the process of burning with interest, believing that the coral was cooked for them to eat. Next morning they beheld the missionary's cottage glittering in the rising sun white as snow. They danced, they sang, they screamed with joy. The whole island was in commotion. Whiteness became the rage. Happy was the cottage who could enhance her charms by a dash of whiteness. Contentment arose. One party urged their superior rank; another obtained possession of the brush and valiantly tried to upset the tub to obtain some of the precious cosmetic. To quiet the hubbub, more whiteness was made; and in a week not a hut, a domestic utensil, a wa-cloth, or a garment but was as white as snow, not an inhabitant but had a skin painted with grotesque figures, not a pig that was not whiteness—and even mothers might be seen in every direction capering joyously and yelling with delight at the superior beauty of their whitewashed babies.—Chambers' Journal.

USEFUL HINTS.

What business, either directly or indirectly, is the power behind the throne of all other industries under the sun? Farming.

In most quarrels there is a fault on both sides. Both flint and steel are necessary to the production of a spark. Either of them may hammer on wood for ever and no fire will follow.

Trees planted near house drains are said to absorb through their roots much of the refuse drainage, and to act thus as healthful scavengers. Try the experiment.

The Central Farmers' Club discussed the potato at their annual meeting and decided that the late crop retained flavor through winter and spring better than the early crop.

A Vermont gardener plants a sunflower seed instead of a pole, to each hill of beans. The sturdy stalk answers for a pole, and the seeds supply an excellent feed for the poultry.

For cocoa-nut drops, take equal weights of grated cocoanut and powdered sugar, to one pound of each add the whites of six eggs beaten to a froth, drop on buttered paper and bake immediately in a moderate oven.

Most sheep-breeder, says an experienced stock-raiser, get out of their flocks only fifty cents where a dollar ought to be got—and this through ignorance of the best methods of managing their sheep. It pays to know how.

As an article of food apples rank with the potato. If families would only substitute ripe, luscious apples for pies and sweetmeats a lot of sickness would be prevented. A ripe, raw apple is digested in an hour and a half; a boiled potato takes twice that time.

Celery is one of the best known remedies for neuralgia, rheumatism, and gout, taken either in its natural state or cooked with meats. It acts directly upon the blood, from the impurities or weakness of which these diseases are caused. This remedy is an agreeable one, at least to me, and I indulge in it every day; try it.—Extract from a private letter.

When lemons are cheap squeeze the juice out of six dozen good-sized ones, grate the rind of half into the juice, and let it stand over night. In the morning strain, squeezing the rind to extract the oil; if you wish it to be strongly flavored add six pounds of white sugar, and boil until the syrup is thick. Bottle and cork. A tablespoonful of this in a glass of water makes a refreshing drink.

A great deal of time is wasted in sweeping and dusting rooms, which might be kept nicely arranged, if at night, when the sewing was done and the children were in bed, somebody would go around with a whisk broom and gather up rags papers and shreds, and arrange the room. A few moments' work at evening is good economy for the economical house keeper and saves time as well as material.

INFORMATION.

MADOC, Ont., Feb. 16, 1880.—HORACE SKYMOUR writes:—Perry-Davis' Pain-Killer as a family cure all has been in constant use in my household for a long term of years, and I would never desire a better one. It never fails me. I call it the "Old Reliable."

A SLIGHT COUGH that we are so apt to consider a mere annoyance and treat with corresponding neglect, too often proves to be the seed sown for an inevitable harvest—CONSUMPTION. Immediate and thorough treatment is our only safeguard. A teaspoonful of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime given whenever the Cough is troublesome, will afford immediate relief, and if persevered in will effect a cure even in the most obstinate cases. Prepared solely by J. H. Robinson, Pharmaceutical Chemist, St. John, N. B.; and for sale by Druggists and General Dealers. Price \$1.00 per bottle, six for \$5.00. sept-2-1m

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is no mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. jan 28-1y

REST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. jan 28-1y

AFTER AN ATTACK OF FEVER, Measles, Diphtheria, or any wasting disease, HANINGTON'S QUININE WINE and IRON is the best medicine to take. It gives lasting strength.

DIARRHÆA IN CHILDREN is often attended with most serious results. Hanington's Blackberry Cordial gives relief at once and cannot harm the youngest infant. Price 25 cents.

IF YOU HAVE TO WORK EARLY AND LATE, and get little or no exercise, take HANINGTON'S QUININE WINE and IRON to give you strength. sept-2-1m

NEURALGIA.—Mrs. Warren Stanley, Misses N. B. says:—I had long suffered with a distressing form of Neuralgia, for which I tried a great many medicines, but found none to do me good until I used GRAHAM'S PAIN ERADICATOR AND CONSTITUTIONAL REMEDY and have been cured by less than a bottle of each. We have used the Pain Eradicator for Coughs, Colds and other forms of pain, and find it to excel any medicine we have ever used. 2in. Sept. 23.

"Sweet Curing Seeds" was the translation of the name given to Ayer's Pills by the high mandarins of China in his letter of acknowledgment and thanks to Dr. Ayer for having introduced them into the Celestial Empire—a very appropriate name! They are sweet, they cure, and are, therefore, the most profitable "seeds" a sick man can invest in.

Fellow's Syrup of Hypophosphites saved the life of my wife, after her case became apparently hopeless from Tubercular Consumption. H. L. Harding, Nelsonville, O.

SUMMER COMPLAINT.—This wasting and troublesome complaint, which, when neglected becomes dangerous, is removed gradually and without the slightest pain, by HERBICK'S SUGAR-COATED VEGETABLE PILLS, which overcome all internal ailments, and purge the system of all impurities. They never fail, and are sold everywhere.

I FEEL MYSELF AS GOOD AS NEW!—From Mrs. S. B. Bemis, of West Fairlee, Vt.—"For seven or eight years I have been in poor health, and for the past year very feeble. My flesh and strength wasted away, until I was unable to work or even go up stairs without great exhaustion. I suffered from frequent and distressing attacks of palpitation of the heart, my food distressed me, causing acidity and pain in my stomach; and I suffered from extreme nervousness, constipation and debility of the system generally, my blood being thin and sluggish in circulation, and I was for years suffering all the tortures of a confirmed dyspeptic. About six months since I concluded I would try a bottle of PERUVIAN SYRUP, and received so much benefit from it that I purchased five bottles more and have purchased the use of the Syrup until quite recently. It has restored my health to such an extent that I feel myself as good as new. My digestion is good and my weight has increased in the past four months from one hundred and twenty to one hundred and thirty-eight pounds; my strength has returned, and my general health is thus wonderfully improved, and I can truly say I owe it all to the use of your PERUVIAN SYRUP."

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Are always successful when used to Cure INDIGESTION, JAUNDICE, BAD BREATH, SICK HEADACHE, BILIOUS COMPLAINT, COSTIVENESS, HEARTBURN, And all Diseases arising from Bad Digestion. PRICE 25 CENTS. Every Bottle bears the name of FELLOWS & Co.

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OWING to the marked success of Fellows' Dyspepsia Bitters, the only acknowledged cure for Indigestion, Jaundice, Bilious Complaint, Bad Breath, Costiveness, Sick Headache, Waterbrash, Loss of Appetite, etc., base imitations are being placed in the market. The genuine Dyspepsia Bitters have the name Fellows and Co. on the Bottle. When you ask for Dyspepsia Bitters, see that you get the genuine article. PRICE 25 CENTS.

Summer Complaints

FELLOWS' SPEEDY RELIEF only requires minutes not hours, to relieve pain and cure acute diseases. It is the best remedy known for summer complaints. It never fails to relieve pain on a thorough application. No matter how violent or excruciating the pain from which you suffer, Fellows' Speedy Relief will afford instant ease. Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Sore Throat, Difficult Breathing, Hysteria, Croup, Diphtheria, Rheumatism, Cold Chills, Ague Chills, Chills, Frosts, Bruises, Summer Complaints, Coughs, Colds, Sprains, Pains in the Chest, Back or Limbs are instantly relieved. Travellers should always carry a bottle of Fellows' Speedy Relief with them. A few drops in water will prevent sickness or pain from change of water. Miners and Laborers should always be provided with it. It is the true relief and is the only remedial agent in vogue that will instantly stop pain. PRICE 25 CENTS.

Purify the Blood

GOLDEN ELIXIR

The Great Blood Purifier.

For Cleansing and Clearing the Blood from all Impurities cannot be too highly recommended. For Scrofula, Scars, Skin Diseases, and Sores of all kinds, it is a never failing remedy and permanent cure. It cures Blackheads or Pimples on the Face; cures Cancerous Ulcers; cures Blood and Skin Diseases; clears the Blood from all impure matter, from whatever cause arising. As this medicine is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the proprietors solicit sufferers to give it a trial to test its value.

GOLDEN ELIXIR.

IMPORTANT ADVICE TO ALL.—Cleanse the Blood whenever you find its impurities bursting through the skin in Pimples, Eruptions and Sores. Keep your blood pure and the health of the system will follow.

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THE WESLEYAN

FRIDAY, SEPTEMBER 23, 1881.

GONE.

"The President is gone," were the words with which thousands accosted each other on Tuesday morning. This sad fact was uttered in an undertone of sadness rather than of surprise, for the dispatches of the previous day had prepared the public generally for an early termination of their long suspense.

Few names have ever been on so many lips in the short space of a few weeks, or have been uttered with so much of respectful sympathy, as that of James A. Garfield, the highly esteemed President of the United States, and yet the victim of an assassin's bullet. The sad story of the murderous assault, and of the details of the eleven weeks' inch-by-inch struggle between a vigorous constitution and the deadly effect of the bullet, has become familiar in palace and in hut, and therefore needs no repetition.

At first sight the early termination of President Garfield's work seems inexpressibly sad. "To enter upon life in a log cabin, and there begin the fight with life's stern realities with no aid but that of a widowed mother, and yet to reach the highest post in the gift of the nation, is an experience known to so very few that the world might well wish for them the leisure to review their struggles and enjoy their success. But when the struggle is followed by death on the very threshold, and death as it came to the late President of the United States, the hardest hearts may be expected to feel.

It need not, however, be said that President Garfield has lived in vain. However dark the cloud which has gathered over our neighbors, it has its bright side. It has been given to men to accomplish more by death than they could have done by a long life. Lessons from the death-bed are impressive. Thousands have watched for each whisper from the couch of the dying ruler, and have gazed intently upon true womanly devotion as exhibited in the face of a great, crushing sorrow, and have been made better by it. Hence life under ordinary circumstances, and Christian resignation in the great crises of life, have received a beautiful illustration, by which thousands will doubtless be led to a firmer faith in God and to a purer, better life.

How much the nation will gain from the sufferings of its deceased President can never be known. A common sympathy has a rare power. Prayer at the same mercy-seat brings men strangely near each other. The people of the Northern and Southern States of the Union are nearer much to each other in spirit than before they sympathized with their dying chief and knelt side by side in prayer for him. No other influence could have buried so much animosity, broken up so many factions, and created so strong a bond of union in the brief space of eleven weeks. If millions long at variance with each other are now one in hatred of a fearful deed and in sympathy for a distinguished sufferer, and they henceforth live as citizens of one great country should live, their deceased leader will have done by his death what several of his immediate predecessors had failed to do by all the efforts of their official life.

Wider still, we are persuaded, are the benefits of this great sorrow. Above all national purposes and plans, it has made it voice heard. And in response to it there have flashed through ocean depths such assurances of sympathy as have never before been heard. What England's Queen has felt during her leisure at her summer retreats, and Russia's Czar during his days and nights of constant danger, has been felt in humble homes everywhere throughout civilization. As one result the great nation under whose shadow we dwell, and that great nation whose fifty millions of freemen are mourners to-day, are more nearly one than ever they were. The music of "God bless the President," which we have heard from the band of a British regiment, and the flag we have seen flying at half-mast from a British citadel, may seem but trifles, yet they express a common regard, deep and strong and once unknown, which is a glorious guarantee against any future fratricidal strife.

To have died on the threshold of the leadership of a great nation may seem sad, but to have lived long enough to teach Christian home life and Christian statesmanship; to close the chasm between the two divided wings of the nation, and unite them in harmony; and to evoke a world-wide sympathy—a guarantee of future peaceful and calm settlement of such difficulties as may arise between the greatest nations of the earth, is to do what scarce one has lived

to do, certainly what none of his most distinguished predecessors have done. If President Garfield's official life be measured by results and not by years, it has been one of rare success.

FORWARD!

For several weeks little has been said in our columns respecting the Endowment Fund for the Mount Allison Institutions. Two causes account for this comparative silence—the knowledge that the Committee appointed were men thoroughly in earnest in their work, and the desire to avoid that "overdoing," which, as Richard Baxter aptly remarks, is sometimes "undoing." If we now return to this topic, our readers will bear in mind that we do so in part because it is one of the most important subjects in connection with the work of our Church in these Provinces, and in part because of the earnest wish of laymen who are giving rare proof of their interest in this matter.

Six months ago, when the grants from the Nova Scotia Legislature to the Denominational Colleges were withdrawn, some feared that a fatal blow had been struck at our own Educational Institutions at Sackville. This result has happily been averted. The College Board did a wise thing when they resolved to appeal to our people for a new endowment fund of at least fifty thousand dollars. In fact they were incited to do so by generous offers and still more generous contributions from several friends. The treasurer, it will be remembered, guaranteed an additional ten thousand as soon as the above sum would be secured. Such faith in God as lay at the root of this Connexional undertaking has been greatly honored. While others with pretentious schemes have been beating the air, our people have been quietly at work. By means of recent arrangements we are now permitted to report a subscription list whose total, towards the fifty thousand, amounts to the noble sum of thirty one thousand dollars!

In deference to the wishes of some of the contributors whose munificence is only surpassed by their modesty, we are precluded from giving at present a complete list of the subscribers. But one thing they are in earnest about—that is, that the balance required should be subscribed, and paid up, at the very earliest moment practicable. Blest themselves in giving, and sensible of the greatness of this work, they urge, and that strongly, that the additional nineteen thousand dollars should be forthwith secured. Our Connexion in the Maritime Provinces of the Dominion, and in Newfoundland, can easily accomplish this object. Let there be a general movement in all our circuits. Let those who have much give of their abundance, and the less wealthy according to their ability, and the work so well begun will soon be brought to a most successful ending.

The amount of the subscription list above referred to, together with the Treasurer's donation and the sums given to meet the current expenses of the present year, make the splendid total of \$42,000. To this might be added other sums promised as annual subscriptions which, if capitalized, would represent at least from \$4,000 to \$5,000. Let it be remembered that these amounts have been contributed within a brief period by a comparatively few individuals, most of whom had contributed liberally to the former Endowment Fund, and who regularly give to all the other benevolent enterprises of the Church, the claims of which are annually presented before our congregations. Profound thankfulness to God, and increased confidence in the continued and increasing influence of Methodism as an enlightening and saving agency, must be awakened in the minds of all who thoughtfully consider these facts.

From \$15,000 to \$20,000 are still needed to complete the minimum amount required for the Endowment Fund. Cannot this be accomplished before the close of 1881? The President of the College and the Professor of Theology, upon whom was devolved the task of soliciting subscriptions, are now engaged in their regular professional work, and cannot be absent from their duties at the College for any length of time. Under these circumstances it is very desirable that any who are able and willing to contribute to the Fund should, without waiting to be called upon, report their subscriptions as soon as possible.

It is reported that in the capital of Spain there are not less than 2,000 Protestants. As an evidence of the increasing popularity of Protestantism in Italy, the Queen has accepted a copy of the Illustrated Edition of "The Land of the Cross," by the Rev. Theophilus Guy, of the Methodist Church.

TEMPERANCE AND THE "SCOTT" ACT

A statement of the vote on the Canada Temperance Act in Hants Co. has just reached us from an earnest ministerial worker. From him we learn that the majority of the votes given in favor of the Act was nine hundred and ninety. There, as elsewhere, but a small number have had the moral courage to go to the polls in favor of an iniquitous traffic, and there, too, as in other counties, the number of fathers and brothers and sons who have treated this vital question in most careless style must have been painfully large. It becomes evident that the friends of the liquor traffic desire to maintain their miserable business by means of indirect legislation, and that such legislation is possible through the apathy of men who forget that, though not bitten by the evil themselves, they are yet their brother's keeper. And Christian men have no right to forget this fact, whatever others may do.

Some time of course must elapse before the Act can be put in force in Hants. When it does come into operation, we trust that the word "quarter" may find no place in the vocabulary of those who may be entrusted with its execution. The writer knows something of the wreck and ruin, present—and it may be presumed—eternal, wrought in that section of the country by the sale of intoxicating drinks, and any action which can prevent a repetition of such evil will be a two-fold mercy—a mercy to those who are rising up to manhood and womanhood, and a mercy to those liquor dealers whose death-beds must be made terrible by such visions of souls destroyed as pirates of the Spanish Main could never have gazed upon.

We regret that in some quarters a hesitation to enforce the law has for a time seemed only to open flood-gates of evil; in others we see with satisfaction such persistent efforts to make use of its provisions as must prove a blessing to the inhabitants. A circular, signed by the leading inhabitants of Fredericton, and published some time ago in various Provincial journals, told of the benefits wrought by the manly action of the Police Magistrate of that place; and now, in Charlottetown, the decision recently given by Judge Hensley is being followed by most earnest and praiseworthy attempts to make the sale of liquors a disgrace and what it really is, an unquestionable crime.

May we remind our peace-loving friends of their real duty in this matter. Strange to say there are men who coolly hand over to their fellows the duty, morally and financially, of maintaining this law against intemperance. It is "absurd, not to say childish," as the Montreal Witness justly remarks, for either the Government or any class of the people to demand that pronounced temperance men "should bear the onus and expense of combating the unscrupulous and, when pushed to the wall, desperate class of men which holds the particular laws in question in contempt, as much so as that they or any other section of respectable citizens should be held responsible for the carrying out of the laws against burglary, arson or murder." They are paying their full quota, if not more, when they maintain our civic institutions, burdened as they often are by a traffic for which they are not at all responsible.

THE ECUMENICAL CONFERENCE.

Full particulars of the opening services of this great gathering appear in papers received per *Nardianian*. Bishop Simpson's opening sermon, occupying an hour and a half in its delivery, was listened to with intense interest, and many passages were followed by fervent responses from his hearers. Our printers have in hand the felicitous address of welcome with which Dr. Osborn opened the sessions proper of the Conference. If any timid Methodists have been in dread of a mere "mutual admiration" meeting, in which the miraculous work of God should be forgotten in compliments paid to human names, this fear will be dispelled by a perusal of this masterly address. Nor will they on the other hand mark in it, or in any of the addresses of the distinguished delegates who responded to it, any disposition on the part of the leaders of Methodism to lose sight of their high calling, or to regard their work as nearly done. In spite of all the influences exerted by Methodism upon the other branches of the Church, rendering her distinctive features less prominent than they once were, her leaders are not blind to the extent of the work yet to be done, nor to the important part she has yet to play as an agent in causing the kingdoms of this world to become the king-

doms of our Lord and of his Christ. Their part, we say, for joyously her workers recognize in Christian laborers everywhere, "workers together with God." Most heartily do all her true sons respond to Bishop Simpson's hope that the great denominational gatherings of the last few years are only foreshadowing an Ecumenical Protestant Conference, "when Mr. Wesley's hope shall be realized and the world shall see that evangelical Christians are one in heart and one in effort. With the good bishop they are "certain that there will be an Ecumenical Conference, if not on earth, at least in heaven, when the great and the wise of all ages shall meet at the Redeemer's throne."

One cannot be blind to the fact that the position of Methodism as an important agent in the Master's work is everywhere obtaining recognition. "Build up thy rising church," wrote Wesley in one of those hymns which breathe in happy combination the spirit of prayer and of praise. The fulfilment of that prayer is far on its way, when that "rising Church" is exceeded only by the National Church in the number of its adherents at home, while on the vast American continent its followers are more numerous than those of any other Protestant evangelical body. Something will have been gained in Britain, if those who have hitherto treated her earnest efforts with disdain, and even met them in some cases with an unscrupulous opposition, shall be led to review their course and adopt a better. No meeting could have been more attractive to the delegates from many lands than that in Exeter Hall on Tuesday evening last, when fraternal greetings were exchanged with deputations of Independents, Baptists, Moravians and Presbyterians, and when Bishop Simpson who presided, must have seen the vast Ecumenical Protestant Conference, of which he had spoken, still more distinctly foreshadowed.

The tone of some of the leading London papers will be watched with interest. The *Times*, which elsewhere congratulates the Conference on the harmonious character of its sessions, says: "Methodism was never more prosperous than now since its early militant stage. . . . Could Methodism be absorbed back into the Church, as for this and profounder reasons it cannot be, the only result might be to prepare materials for another vast internal convulsion. It may be doubted whether the Church of England, with virtues in its own sphere unequalled by any other ecclesiastical system, could without violence widen its borders to house Methodism. There can be little doubt that the experiment, now that Methodism exists, and is very content to exist, would not be worth making, were the chances of success tenfold what they are. . . . The grooves in which the two lines of devotion proceed suit well the wheels which have learned to run in them. The peril of collision is, perhaps, the less the more deeply they are cut, and the more completely acknowledged the impracticability of their nearer approximation."

The *Daily Telegraph*, after referring to the different sections represented, goes on to say:—

When it is remembered that the history of these bodies represents a good deal of painful disruption as well as friction arising out of differences which, though slight, partisan feeling is apt to magnify, and when it is stated that the preliminary arrangements have been made in the most complete harmony, we are bound to recognize the existence and influence of a spirit often sadly wanting as between sect and sect, yet absolutely essential to the securing of their common end. Nor can we fail to acknowledge the wisdom by which the regulations of the Council have been inspired. . . . The Council desires, and properly desires, to be practical before all—to waste no time in running after the unattainable, and to cultivate unity in preference to uniformity. In the words of the Ecumenical Committee, the Conference meets "not for consolidation, but for co-operation." It would be well if this definition of Methodist purpose found acceptance outside the ranks of John Wesley's followers, and thus worked to make the denominations now fighting each for its own hand show a united front against the common foe. . . . To a large number of English citizens the occasion is one of absorbing interest, as representing a magnificent demonstration of the hold which their Church has obtained upon the world. Philanthropists will see in it evidence of great resources devoted to the best interests of mankind; and even those who regard the Council as no more than an incident of history will underscore it as one of the largest and most important representative gatherings in the annals of Protestantism.

The *Daily Chronicle* remarks that—

This wondrous system is, as we have shown, of comparatively recent growth, and there is no sign of lessened vitality. On the contrary, its numbers continue to increase, and it manfully upholds the doctrines of pure orthodoxy. In London and in all the great towns of England, the magnificent chapels of their religious life; while in America Metho-

dism is the dominant form of religion. The system which thus exercises so potent an influence on the religious life of the world furnishes proof of Macaulay's assertion that John Wesley "possessed a genius for government not inferior to that of Richelieu," for the founder of the Society laid down the lines upon which it rests to this day, and upon which it will continue to rest. In connexion with the Ecumenical Conference, the committee of the Religious Tract Society entertained a considerable number of Wesleyan ministers and laymen at breakfast on Tuesday in Exeter-hall. Is it too much to expect that the Established Church should frankly recognize its co-workers in the cause of religion by likewise extending to the Conference a fraternal greeting? The work done by the Methodists is recognized by the highest in the land.

The *Echo*, in speaking of the religious movement of a century and a half since, says:—

The central figure was John Wesley. As a preacher he was surpassed by Whitefield, and there were many men, both in the Established Church and out of it, who largely aided in the work; but Wesley had the powers of a successful organizer and administrator, and, driven by the bishops and clergy into a kind of semi-nonconformity, he became the unwilling founder of a Church whose adherents are now counted by millions, and are to be found in every quarter of the globe.

As to its tendencies in England, for elsewhere the idea of "absorption" only provokes a smile, the same paper says:—

Not a few of these [leading laymen] are as pronounced in their hostility to Church establishments as the foremost lay representatives of the older nonconformity. The Home Reunion Society may continue to dream its dreams of the absorption of Wesleyans into the Anglican Church, but it is evident to every onlooker that the bias of the old Wesleyan body is towards Methodist Union; and that, if this is accomplished, the hope of absorption into the Anglican Church is farther off than ever. The independent attitude of leading Wesleyans towards the Church of England is pronounced enough already, but amalgamated Methodism would place conservative Methodists in an absolute hopeless minority.

EDITORIAL NOTES.

The growth of the Methodist Episcopal Church, now the largest in the United States has been something marvellous. Bishop McTear recalled its origin when he said the other day to his English brethren, "When the Conference of 1771 was held in London, and perhaps in this house, America was put down on your list as a circuit. You had forty-nine before and we made the even fifty. The year before at Leeds, John Wesley said, 'Our brethren in America have built a preaching-house, and are in very great need of money and men.' So they sent us two good men and they raised £50 and sent it to us as a token of brotherly love; £50 was a great deal in that day, and especially to be raised in a Conference of Methodist preachers. I suppose at compound interest it would by this time amount to a good deal of money; we are not prepared to pay it—but I acknowledge the debt."

The *Missionary Outlook* for October, in calling attention to a donation from some little Indian children in the North West, who had won their cash through the industrious use of axe and needle, makes this reflection, which unfortunately cannot be called mere day-dreaming: "And yet, in the face of an example like the above, there are scores of Sunday-schools composed of white children who say they can do nothing for the Missionary cause! And we have even known cases in which S. S. Superintendents and Teachers have strongly opposed any effort to enlist the children in Missionary givings. We don't mean to insinuate that such people won't get to heaven; but there will have to be a good many explanations before some of them are let in."

On Tuesday evening a very pleasant gathering took place in the basement of Brunswick Street church, when a large number of the congregation met to accord Rev. R. Brecken and Mrs. Brecken a welcome on their return from Europe. The meeting was presided over by Rev. S. F. Huestis. W. H. Webb, Esq., read an address on behalf of the official board, to which Mr. Brecken responded in a speech of half an hour. After refreshments had been enjoyed, other addresses were given by Revs. J. Forrest, W. G. Lane, and J. J. Teasdale. All who were privileged to be present speak of the meeting as in all respects a decided success.

The Committee of the Young Men's Christian Association offer the free use of their building, including the reading room, library and parlor to visitors during the Exhibition. The rooms are open from 9 a. m. till 10 p. m. There is also a dining and tea room in the building, where meals are served at low

rates. The following is a list of meetings to which all are cordially invited: Young men's meeting on Thursday evening at eight o'clock in the parlor. Bible class on Saturday evening at eight o'clock in the class room. Gospel meeting on Sunday at half-past four o'clock in the hall. Building, corner of Prince and Granville streets.

These words from an American exchange ought to be suggestive to some of our own readers, although the churches in which they worship are happily not yet closed during the summer:— "The city churches are being generally re-opened for worship, and their newly-cushioned seats are filled by multitudes to whom the summer has brought rest and recreation. These have returned with freshened energies and renewed vigor, eager for the work of another year. Shall all this strength go into business, and shall not a part of it be given to the Lord whose green fields have developed it, or whose health-giving sea has recalled it?"

The *Christian Advocate* makes a remark which should be brought before any who are disposed to leave our Province for the neighboring Republic:— "While the immigrants bring working power, and most of them some money, it should be understood that in the end, as before on similar occasions, the country will be glutted, and business prosperity will receive a severe, and perhaps a sudden and paralyzing check. We have no interest in 'bearing' the market of national hopes, but things cannot go on so prosperously for many years."

A despatch from Rome states that on the evening of the 14th inst., in one of the Methodist churches of the city, Signor Campobello, a canon of St. Peter's Cathedral, publicly abjured Roman Catholicism. It is said that in notifying the Prefect of the Congregation of his decision, he stated that his action was caused by the "continued hostility of the Pope to Italy." He is also reported to have connected himself with the mission of the Methodist Church of the United States. Further information will be looked for with interest.

Visitors to the Morning Chapel, City Road, find in bold letters, above a bust of Wesley, the following extract from Wesley's last letter to America, dated Feb. 1, 1791: "See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and it is their full determination so to continue." Then follow the lines— "Though mountains rise and oceans roll To sever us in vain."

The only intelligence we have received from the Financial meeting of the Annapolis District is this, which we repeat with pleasure: "Annapolis will provide a Scholarship for Sackville this year."

All Methodists and others visiting the city during the Exhibition are again invited to inspect the excellent stock of books and stationery at the Methodist Book Room, 141 Granville St.

PERSONAL.

Rev. Dr. Sutherland, of Toronto, has been appointed Fourth Secretary of the Ecumenical Conference.

Revs. Dr. Stewart and J. Lathen have been visiting Fredericton. Dr. Stewart preached there on Sunday morning, 11th inst.

Dr. Allison is the guest of W. W. Pocock, B. A., Wandsworth, London, who is also a member of the Ecumenical Conference.

Mr. Cardy Hallett, of Hamilton, Bermuda, and formerly a pupil at Sackville, has been appointed clerk in the office of the Colonial Secretary of Bermuda.

The *Christian Guardian* is "glad to learn that the health of the Rev. Dr. Ryerson is considerably improved, though he is still feeble. He has been able to spend a few days at his island in Lake Erie, which has been attended with decidedly beneficial results."

On Sunday morning last, the Rev. E. M. Saunders, for a number of years pastor of the Granville Street Baptist Church, preached his farewell sermon to a large congregation. His successor, Rev. Alexander McArthur, preached in the evening.

It is reported that Rev. Prof. Burwash, of Mount Allison College, has accepted an invitation to the pastorate of the First Charlottetown Methodist Church, and that Rev. H. Sprague, of St. Stephen, will be the successor of the Rev. E. Evans at Fredericton—these arrangements, if confirmed by the Conference, to go into effect, of course, next summer.

Rev. E. B. Munda, per last. Mrs. Munda, arrived by a joyed excellent year's stay has visited formal calling a purse Mr. Moore the member gation made to his assistance of the new be one of the cessor.

No more finds its way R. Alden's D. Lothrop All persons of the day. Scientific Munn and The *Guide* like all nomenclature, with panion for the who aim at true Christian

The number Sept. 3rd and Walks in England, Gibbon, *Blas* Theories of Reminiscence Macmillan; The Last Jour Gazette; A and New Am Mall; with and "The amount of po

Harper's E sustains the publication. A beautiful fr ty of the illu ready remarks are varied. Journalistic The Telegraph body Museum Cotton Expo Situation, w east, readers gay, must fin

Messrs. L. Edition of the New Testament treme care to proof-readers, cessary because of the work. tinized by s compared Canterbury ed sage is verified editors, as in which in this heavy-faced po to have an im will be issued the enlargem work the price in cloth.

The most r rent number Magazine—fo shon's last ar Literature, a worth of thar rest forever. are "Picture ery Kingdom's tures of a Can somely illustr and life-sketch Dougall are at times his stor gives an account founder of Irish Killarney," is minor articles.

Mr. D. M. table a copy (ben) of *Edu Magazine*, public title properly scope of this worthy of the education. W topics discuss are: Educat Loss and Reco scripts—The T velopment of German U tion: Its Pri Academic to P on an Infant Critica, with g nota. \$4.00 per y ber.

The Establi has been spec in missions. thic and the sh it now finds it duced to abou of the missiona to stimulate church member They are in a should be done give up any work, neither heavy floating and the United of the great I tribute an aggr year to foreign liberality are the narrow pro- tablished Church ion is that muc of the "Establi thron overbo in this case it hands of the ot

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at Rev. Prof. Bur- Alison College, has on to the pastorate ottetown Methodist Rev. H. Sprague, of the successor of the Fredericton—these nformed by the Con- effect, of course,

Rev. E. B. Moore arrived from Ber- mada, per Alpha, on Sunday morning last. Mrs. Moore and children had ar- rived by a previous trip. All have en- joyed excellent health during their three year's stay at Hamilton. The doctor has visited their home only to make a formal call. In an address accompanying Mr. Moore's departure from Hamilton, the members of the church and congrega- tion made highly appreciative refer- ence to his pupil labours and to the assistance given by him in the erection of the new church, to open which will be one of the earlier duties of his suc- cessor.

LITERARY NOTES.

No more interesting juvenile serial finds its way to our office than Mrs. G. R. Alden's Pansy, published weekly by D. Lothrop and Co., Boston.

All persons interested in the application of science to the arts and industries of the day should take the Illustrated Scientific News, published monthly by Munn and Co., New York.

The Guide to Holiness, for September, like all numbers of that excellent publi- cation, will be found a profitable com- panion for the quiet hours of Christians who aim at growth in grace, and the true Christian can have no nobler aim.

The numbers of The Living Age for Sept. 3rd and 10th contain Florence, and Walks in England, Quarterly; Edward Gibson, Blackwood; Bonaparte, Two Theories of Poetry, and Sketches and Reminiscences by Ivan Tourgenieff, Macmillan; A Quaker's Graveyard, and The Last Journey of Pius IX., St. James's Gazette; A German Cremation Hall, and New Aspects of German Life, Fall Mall; with instalments of "In Trust," and "The Frees," and the usual amount of poetry.

Harper's Magazine for October well sustains the character of this well-known publication. "With Grand-pa" forms a beautiful frontispiece, while the beau- ty of the illustrations generally elicits ready remark. The contents, as usual, are varied. In A Berkshire Road—Journalistic London—Adirondack Days—The Telegraph of To-day—The Pea- body Museum—with the articles on The Cotton Exposition and The Mormon Situation, with others of a lighter cast, readers of all classes, grave or gay, must find much to interest them.

Messrs. I. K. Funk & Co.'s Teacher's Edition of the Revised Version of the New Testament is delayed by the ex- treme care taken by the editors and proof-readers. This care is doubly necessary because of the complex nature of the work. Every page is closely scruti- nized by seven proof-readers. The text is compared word for word with the Canterbury edition; each parallel pas- sage is verified three times by as many editors, as is also the verse-ending, which in this edition is marked by heavy-faced punctuation. It bids fair to have an immense sale. The work will be issued in October. Because of the enlargement of the scope of the work the price will be advanced to \$1.50 in cloth.

The most notable feature in the current number of the Canadian Methodist Magazine—for September—is Dr. Pun- shon's last article on Wesley and his Literature, and his last poem, both worthy of that matchless pen, now at rest forever. The illustrated articles are "Picturesque Spain," "The Flow- ery Kingdom" (China), and the adven- tures of a Canadian at Athens, all hand- somely illustrated. An excellent portrait and life-sketch of the late George Mac- Dougal are also given. The editor con- tinues his story of old Roman life, and gives an account of Roger Williams, the founder of Rhode Island. A charming sketch of Irish travel, "The Lakes of Killarney," is also given, with several minor articles.

Mr. D. MacGregor has laid on our table a copy (for September and Octo- ber) of Education, an International Magazine, published bi-monthly. The title properly indicates the aim and scope of this publication, which is well worthy of the support of the friends of education. We can here only name the topics discussed by able pens. They are: Education and Sanitation—The Loss and Recovery of Classical Manu- scripts—The Teacher's Work in the De- velopment of Mental and Moral Power, —German Universities—Real Educa- tion: Its Principles etc.—Relation of Academic to Professional Work—Notes on an Infant—Kant and his English Critics, with good editorial papers and notes.

\$4.00 per year; 75 cents per num- ber.

SCOTCH MISSIONS.

The official Church of Scotland has been spending about \$80,000 a year in missions. By the cutting off of legacies and the shrinkage of benevolence, it now finds its missionary income re- duced to about \$45,000. The managers of the missionary work find it impossible to stimulate the liberality of their church members to the desired degree. They are in a quandary as to what should be done. They do not want to give up any part of their missionary work, neither do they want to carry a heavy floating debt. The Free Church and the United Church, both branches of the great Presbyterian family, con- tribute an aggregate of about \$400,000 a year to foreign missions. Their zeal and liberality are in striking contrast with the narrow provision made by the Es- tablished Church. The prevailing opin- ion is that much of the missionary work of the "Established" will have to be thrown overboard, and the missions will in this case inevitably fall into the hands of the other branches.

THE CHILDRENS FUND OF THE N. B. & P. E. I. CONFERENCE.

MR. EDITOR.—If your correspondent "A. B. C." had known the principle on which the apportionment for the Children's Fund is made in the N. B. & P. E. I. Conference he could not have written his letter. It is made simply according to the number of ministers on a circuit and their relation to the Conference, whether ordained, ordained, or ordained and married. Exceptions were made only in the cases of the few circuits of exceptional ability, which a e asked to take a larger burden and cheer- fully do so. I do not discuss the prin- ciple now—this is not the time or place. But such being the principle, it cannot be shown that it is unfairly applied; it also follows that the apportionment is never hastily voted. It must be adopted till the stations are fixed and the chairmen elected; and when the apportionment to any circuit is announced, it is immediately seen by every one whether it is fair or not, except, of course, by "A. B. C.," who seems to be totally ignorant about it.

It is easy to find fault with this, or any other principle; it is not so easy to find a better. This one was adopted several years ago. After another had been tried and found unsatisfactory, and others had been considered and com- demned. If "A. B. C." thinks he has a better, and will produce it, next June in the Conference, he will be sure of a candid hearing, and his securing its adoption will depend simply upon his ability to show cause. Meanwhile, "let us have peace."

THE SECRETARY. St. Stephen, N. B., Sept. 19th, 1881.

DEATH OF PRESIDENT GAR- FIELD.

At 10.50 p. m., on Monday, the death of President Garfield took place. It was about 10 minutes past 10, said Dr. Bliss, that the President awakened and complained of the pain in his heart. The Dr. says the moment he entered the sick room he saw the President was dying, and immediately sent for Drs. Agnew and Hamilton. The former ar- rived, but the latter could not be found, and was not present when the President passed away.

A post mortem examination of the body of President Garfield was made on Tuesday afternoon. It was found that the ball after fracturing the right eleventh rib had passed through the spinal column in front of the spinal canal fracturing the body of the first lumbar vertebra, and driving a number of small fragments of bone into adjacent soft parts, and lodging just below the pan- creas, about two and a half inches to the left of the spine, and behind the perito- neum, where it had become completely encysted. The immediate cause of death was secondary hemorrhage from one of the mesenteric arteries adjoining the track of the ball, the blood ruptur- ing the peritoneum and nearly a pint es- caping into the abdominal cavity. Other serious derangements were also discov- ered. The interment is to take place at Cleveland, Ohio.

Despatches of condolence have gone from all quarters. The Queen's des- patch read: "Words cannot express the deep sympathy I feel with you. May God support and comfort you, as he alone can." The Governor General is- sued the following order: "The flags at the Citadel, Quebec, at Fort Henry, Kingston, and at all other military posts, and also on all government build- ings and vessels will be hoisted today half-mast high and be so maintained on each day from sunrise to sunset, until after the funeral of the late President of the United States, General James Garfield, and it is requested by his Ex- cellency the Governor-General that the flags on all public, municipal and private buildings and on all ships be placed and maintained in like manner from sunrise to sunset during the same pe- riod, in token of the sorrow felt by Canada and its people for the calamity which has befallen the great nation with whom the Dominion is connected by so many ties of friendship and of kindred."

ONE OF ROMES DEVICES.

American parents who send their daughters to Roman Catholic academies and institutions in Europe to finish their education would do well to ponder this letter, sent by a parent who has gained some experience in this line to the editor of the Ecumenical Christendom: "One of the leading establishments in Bavaria, for the education of young ladies, is known as the English Institute, in Eichstatt. To this institute, which has many branches throughout Germany, I was in the year 1879 induced to send my three daughters, aged eleven, thirteen and eighteen respectively, stipulating at the time that they should regularly attend the Protestant Church, and that the faith in which they had been brought up should not in any way be interfered with. I was startled a few days since on hearing that my second daughter had been secretly baptized in the Roman Catholic Church, unknown even to her sisters; and that three daughters of a Scotch gentleman, sent there to be educated, have been induced to do the same, unknown to their father. Upon making inquiries in the town of Eichstatt, I find it has become quite a scandal in the place, the number of English and other Protestant children sent there to be educated, who have (all unknown to their parents) been secretly instructed and baptized in the Roman Catholic faith. By your giving publicity to the above, much misery may be saved unsuspecting parents."

An exchange reports that Rev. Wil- mot Whitfield is building sixteen Meth- odist churches upon his district at the present time in Dakota.

THE IRISH CHURCHES.

As might have been expected, there has been prominent notice taken in the Irish Ecclesiastical Gazette of the de- crease within the last ten years in the Irish Protestant Episcopal Church. It has been upwards of four per cent. We are not sure that in casting about for reasons it has hit upon the true one. In the North of Ireland, where Presbyter- ianism is strong, it is said Church peo- ple are "absorbed by it." The Presby- terians will scarcely admit this, for it is sometimes remarked by them that they are constantly suffering loss by the Epis- copalians. In the South of Ireland, be- cause the Roman Catholics are strong, there is the same absorbing influence exerted. But, it is said, Methodism, the only religious body that has in- creased, is most to blame for the de- crease which is lamented in the Pro- testant Episcopal Church. It is prosely- tizing, it preaches upon Church pre- serves, especially where the clergy be- come "old and feeble, and lax in the performance of their duties. It makes no efforts to convert Romanists." These assertions are so silly and untruthful, that we abstain from making any com- ments.—Irish Echo.

LADY M. D.'S

Forty-three duly qualified medical women filed a petition at the opening of the International medical congress in London on the 3rd inst., for a reversal of the decision of the general committee refusing their admission. The mem- orial set forth, among other things, that the question of the admission of women to the medical profession had been set- tled in England, in America, in France, Switzerland, Russia, Italy and Sweden. There are now the names of twenty-five women on the English medical register, all of whom are practicing medicine. Within the last few years a complete medical school for women had been es- tablished in London and had been at- tached to a large general hospital. The students at this school are at present forty in number, and the examinations and degrees of the Irish college of phy- sicians and of the University of London are open to them. It was further re- presented that both "the mode in which affairs were usually conducted in England," and the interest of medical science would favor the admission of all properly qualified medical practitioners on equal terms. The appeal produced no effect, and so far as the congress was concerned the existence of the petition- ers was not recognized.—Ex.

OUR OWN CHURCH.

We hear that the Methodists of Fair- ville, N. B., finding their present accom- modation insufficient, have decided to enlarge their church.

The St. John News says:—"In two weeks Centenary church will be roofed in. The exterior of the church exhibits some remarkably fine masonry."

About \$150, to be used in payment of the debt on the new church at Lincoln, N. B., were collected at the tea-meeting at that place last Friday.

The Methodists of Port Greville, N. S., have put up a large and clear-toned bell in their church, besides painting, carpeting, and otherwise improving it.—Maritime Sentinel.

From Rev. J. M. Pike, Windsor: "Our little Windsor girl has just held her annual Bazaar, and \$10.00 for mis- sions is the result. Others are imitat- ing her example, and we hope that sim- ilar success will crown their efforts."

The sale of fancy and useful articles held by the teachers of our Sunday- school in the Freemasons' Hall, at Som- erset, Bermuda, on the 9th instant, placed the sum of \$15 stg. in the hands of the managers, who expect to use it in securing an addition to their library.

Rev. J. S. Coffin writes from Sydney, C. B.: "The Rev. Thos. Harris, ex- President of the Newfoundland Confer- ence, has assumed a supernumerary re- lation, and has removed with his esti- mable family to Sydney for the present year. You will at once perceive what pleasure and strength this accession gives us, in this field of labor."

The Fredericton Reporter says that the total receipts of the bazaar noticed last week will amount to nearly \$1000. A number of persons were present from Woodstock and from the various places near the capital. "Every department seemed to be admirably conducted, and though the large building was crowded on both evenings no unpleasant inci- dents occurred to mar the general har- mony."

From the Port la Tour circuit, Rev. A. Hoekin reports: "We held our first quarterly meeting on September 5th, at Greenhill, with a large attendance of official members—some eighteen in number, representing over 1000 people, and containing among them one man at least who claims to have been a subscri- ber to the WESLEYAN from the first of its history. One brother who has been doing good service was licensed as an exhorter. Considerable discussion took place as to the financial ability of the circuit to raise a larger sum than its for- mer year's income. It was finally re- solved, considering the number of fam- ilies upon the circuit, and the fact that some was apportioned to the different societies. Let those brethren who are expected \$700 and whose Children's Fund tax is paid in addition by a willing Quarterly Board remember us who re- ceiving \$600, must pay \$100 of that sum as a tax to its funds.

Rev. J. Gaetz writes: The tea meet- ing at Margareville came off on the 14th. inst. The day was all that could

be desired, the concourse of people im- mense, and the financial results surpass- ed everything ever known in the tea meeting time in the county of Annapolis. The tables with their load of tempting delicacies could not be excelled any- where, in quality or quantity. Their floral decorations received the highest commendation. The systematic arrange- ment, and energetic manner displayed by those in charge of them, have been matters of favorable comment on every hand. The concert in the evening, though somewhat of an impromptu character, was most satisfactory. Several addresses were delivered by minis- ters who had attended the Financial District Meeting. Total receipts \$621- 35, from which amount there is no draw back. This success is all the more surprising from the fact that just a fort- night before our Baptist friends had a tea meeting, bazaar &c, in the same place and realized the noble sum of \$608.

I am commissioned by the Methodists of Margareville to convey their thanks to their friends of all denominations for their generous and liberal patronage.

P. E. ISLAND DISTRICT.

Table with columns: Circuit, Dates, Deputations. Lists various circuits like Charlottetown, Cornwall, Highfield, etc., with their respective dates and deputation members.

TRURO DISTRICT.

Table with columns: Local arrangements, Dates. Lists local arrangements for Truro, including dates and names of those involved.

FREDERICTON DISTRICT.

Table with columns: Local arrangements, Dates. Lists local arrangements for Fredericton, including dates and names of those involved.

GLEANINGS ETC.

THE DOMINION.

It is reported that Mr. Carmichael intends to build an iron ship at New Glas- gow.

A slight shock of an earthquake was felt on the 14th inst. in some parts of New Brunswick.

Two children recently drifted down the St. Lawrence on a door and were rescued at Longueil.

Letters patent of incorporation have been issued to "The N. S. Glass Co.," with a capital of \$50,000.

A man was seriously injured last Fri- day by the fall of a staging on the new Centenary Church, St. John.

Howard Murray, of New Glasgow, a student of Dalhousie College, has been awarded the Gilchrist scholarship.

On Friday night last, a son of Capt. Clark, of P. E. Island, aged ten, fell from his schooner, at Port Philip, and was drowned.

The Nova Scotia Sugar Refining Co. are about erecting a large warehouse ad- joining the refinery, capable of contain- ing 20,000 barrels.

The Toronto Globe estimates the loss in Ontario by forest fires to the farmers at two million dollars, and the loss of timber at one million more.

J. N. Coleman, of Lakeville, King's Co., N.S., informs the Western Chronicle that he raised this season 8,000 qts. of strawberries which netted him \$600.

Hon. W. Macdougall has been ap- pointed Resident-Director at Ottawa of the Great North-West Telegraph Co., which now controls the wires through- out the Dominion.

A lad named McEachern, who was at- tempting to scull a boat between the wharves at Crapaud, P. E. Island, fell over and was drowned. He was twelve years old.

P. E. Island papers report heavy fines imposed upon several liquor sellers in Charlottetown. Some magistrates in that city are becoming a terror to evil- doers.

The arrangements for travel to the North-west are now so perfect that a person can leave Fredericton on Mon- day morning and reach Winnipeg on Friday night.

Mr. Ritchie and his staff finished the survey of the line for the Pugwash rail- way on Saturday last. The distance is eighteen miles, and the route is said to be a very inexpensive one.

"Fernwood," the residence of James Thompson, Esq., on the North-West Arm, just now can boast of something not seen often in any country, namely, 10,000 white lilies in bloom.

H. Longworth and C. C. Gardiner, of P. E. Island, have been appointed by the Local Government special commis- sioners to represent the Island at the Dominion Exhibition.

The Kent Northern Railway, N. B., will be ready for trains the ensuing fall. The line from the Intercolonial Rail- way to Richibucto will be completed by November, if the Dominion Government furnish the rails promptly.

The P. E. Island branch of the Dom- inion Temperance Alliance is raising a guarantee fund to secure the efficient operation of existing temperance laws and to carry out the general objects of the Alliance.

A sergeant of the 97th regiment, who was sent to the City Prison for drunk- enness and assault, and effected his es- cape from the prison about twelve months ago, last week turned up in Kentville, and surrendered himself to a magistrate as a deserter.

An Historical Society has been formed in P. E. Island, with Lieut. Govern- or Haviland as President. The meeting listened to an interesting address from Mr. J. T. Bulmer, corresponding Sec- retary of the Nova Scotia Historical So- ciety, on the history of that institution.

The Halifax Cotton Manufacturing Company, after much difficulty, have suc- ceeded in getting a suitable site for their proposed factory. It is the Caldwell property, corner of Kempt Road and Young Street. The property is in every way regarded as most suitable for the factory.

A British Columbia dispatch says a large iron buoy, which drifted ashore there, has been identified as one which broke away from the Amoor River, and floated several thousand miles in direct line from the Asiatic coast. Its presence is accepted as establishing the theory of the existence of the Japanese cur- rent.

While a St. John vessel was lying in Shelburne harbor, four of the crew de- parted, but were taken near Jordan Riv- er. The men, refusing to go back, were fired on by the mate, a native of Port Medway. One of them was struck by a ball in the back of the hip joint, inflic- ting a very dangerous wound. The mate has been arrested.

True to her name, the "Charybdis" seems to give trouble at every opportu- nity. Harbor-Master Taylor's mind is now occupied over the serious prob- lem of how and whence the vessel is to be removed. . . . Altogether there is a prospect that the "Charybdis" will be- come a most unmitigated nuisance in the harbor, if not an actual peril to na- vigation.—St. John News.

On Saturday evening Mr. O. W. Ad- am, when about to leave the steamer "Alhanbra," fell through an open hatchway, where he was found insens- ible, with blood flowing from a wound in his head. He died on Sunday after- noon. Mr. Adam was a native of Augus- ta, Georgia, and served on the Confed- erate side in the late Southern war. The coroner's jury charge the fall to "the utter lack of precaution of the of- ficer in charge in leaving the hatchway open without light or other precau- tions to guide people in passing."

The Scott Act has been adopted by a large majority in Hants Co. The vote stood 1082 for, and 92 against. In Windsor, where the strongest opposition was expected, the vote stood 184 for, and 8 against. In some polling places heard from there was a unanimous vote for the Act. It is worthy of note that at Hantsport 69 persons voted out of a possible list of 72 names, and every one in favor of the Act. This creditable result is said to be due to the joint ex- ertions of the Rev. J. Whitman and W.

Ryan—the Baptist and Methodist pas- tors of the place.

ABROAD.

The Russian journals publish terrible details of the ravages of diphtheria in Russia.

Five car-loads of dromedaries were recently shipped from Texas to Arizona, to be used in transporting United States mails.

The New Jersey Star Parlor Organ and Beatty's Organ factories at Washing- ton, N. J., were burned on Saturday. Loss, \$200,000.

The great Kanawha River at Charles- ton W. Va., has been so low this season that navigation was completely suspend- ed. This has not occurred since the great drought year of 1838.

It is officially announced that the French Government has consented to prolong the treaty of commerce with Great Britain three months from the 8th of November.

The Times' Dublin despatch says the drift of all the speeches at the Land League Convention was that the Land League should not think of accepting the Land Act as a final settlement.

During last year about 9,000 letters reached the U. S. Dead-Letter Office, on which there was no address whatever; the year before there were 9,100. Most of them were from business men and contained valuable enclosures.

Mr. Justice Cave, of the English High Court of Justice, recently committed a lady to prison for marrying, in disobedience to an order of the court, a young gentleman who was a ward of court, the lady herself being an adult.

Unusually cold weather was last week reported from Des Moines and other parts of Iowa. Snow fell all along the Rock Island railroad between Desoto, and some points in Nebraska. The snow was two inches in depth in Omaha.

The number of women employed in the railway offices of Austria is now over 3,000. They get paid from \$15 to \$20 a month. Nearly all of them are either the widows, wives or daughters of defunct or active male employes on the different roads.

Advices from the west coast of Africa state that the King of Dahomey with an army of Amazons destroyed two towns, northwest of Abokouta. Thousands un- able to escape, were brought to the cap- ital for sacrifice at a great annual custom.

In 1877 a law was passed in Switzer- land compelling factory owners to report all accidents occurring in their establish- ments. This law has resulted in stimu- lating owners to take every precaution possible. Many mill owners have com- bined and engage experts to test boilers and instruct firemen in charge.

At a recent sale in London four of Landseer's pictures realized the hand- some sum of 19,250 guineas. Elizabeth Thompson's "Roke's Drift," which was severely criticized, brought 710 guineas. She is said to be suffering from great prosperity, a sometimes fatal dis- ease with artists as well as authors.

The protracted drought is seriously interfering with the running of trains on the Cincinnati Southern and Louis- ville and Nashville Railroads. Most of the locomotives are compelled to carry two tenders, and in some cases large wooden tanks filled with water and load- ed on a flat-car to supply the boilers with water.

The Northern Christian Advocate cel- ebrated the fiftieth birthday of Mrs. Hayes, who is President of the Methodist Woman's Home Missionary Society, by publishing a number, all the articles of which but one were written by women, and of which the superintendence, type- setting, making ready the forms, folding, and mailing were done by women.

The Scottish American Journal says: "There is a marked decrease in the number of emigrants arriving in the United States from Canada. In July last year 12,716 persons crossed the line with the intention of remaining. During the same month this year the number was only 4,990. This speaks well for the state of trade in the Do- minion."

A novel marriage ceremony took place last July on the Labrador coast, on board the fishing schooner "Araun- ah," where Captain William Maxner of- ficiated. We are informed that in the absence of a regular clergyman, the cer- emonies of marriage and baptism are perfectly legal on the Labrador coast when performed by some one in author- ity, as a sea-captain.—Lynceus Post.

The Governor of Hong Kong reports that the Chinese population there in- creases rapidly and invests heavily in real estate. The Governor speaks highly of the Chinese. He quotes a leading merchant of San Francisco who says, "The Chinese pay their debts ten times more promptly than our white men." Another witness says, "I take no bond or security from them," and a third at- tributes "the commercial prosperity of the Chinese in San Francisco to their commercial probity."

Chester Allan Arthur, who now be- comes President of the United States, is 50 years of age, and a native of Fairfield County, Vermont. His father was a Baptist minister who came from Eng- land to Canada, and later went to the United States. The Vice-President's early education was obtained in a country school near Troy, in the neighbor- hood of which his father preached. He was afterwards sent to Union College, from which he was graduated in 1837. He then studied law, and in 1850 was admitted to the bar.

CORRESPONDENCE.

"BAPTIST MATTERS AT SYDNEY AND NORTH SYDNEY, C. B."

DDAR BRO.—My attention has been called to an article in the "Christian Messenger" of Aug. 24, under the above heading, and signed "C. H. H."

My esteemed friend has done an injustice to his own reputation for accuracy and catholicity in the letter in question. His statements are calculated to produce impressions utterly at variance with fact, in many particulars.

The opening paragraph of the article would lead a stranger to conclude that the Baptists were first in the field in Sydney, in the time of religious awakening which they began their services, meetings had been in progress, and souls converted, in the Falkmouth St. Baptist Church, and in our own, C. H. H. states we "lectured against baptism."

I never did so. I emphatically repudiated that view in the most public manner. He says we "ridiculed and misrepresented" the Baptist views and practices. I positively deny having done either, and challenge the proof. Unfortunately there is so much connected with the act of denunciation, that is antagonistic to courtesy, often to good taste, and always to the simplicity of apostolic usage, that the mere statement of facts, regarding the matter, is apt to be taken for caricature.

So much the worse for the rite. After implying—contrary to fact—that the Baptist minister here was first in the field in revival effort in Sydney in the spring of 1880, "C. H. H." says that we "at once began to interfere with anxious souls, &c." As regards myself this charge is utterly untrue, nor is there any living person in Sydney or elsewhere, in connection with the Baptist or any other church, who will dare attempt the proof of it.

But I did bear a report, at the time referred to, that the Baptist minister resident here had tried to unsettle the mind of one of my church members on baptism, by urging upon her his "watery grave" doctrine. I wrote at once a courteous note to him, asking if the rumor was true. He replied, admitting that he had done so, and declaring that it should make no difference with him whether those he might fall in with were members of my church or not,—he would continue to do as he had done. This correspondence I have under my hand. *Sotto voce*, Mr. Editor—the effort failed in the case referred to, simply because of the good sense of the sister in question.

But I then thought it time to look after my own; which I did, not in any "nook and corner" way, but by a public address in my own church; and if that "interference" with any Baptist, I have only to say that I did not ask such a come to hear me, neither did I ask them to stay away.

And now concerning the more recent controversy in this town, I will state the facts as presented by the correspondence still in hand. On the 14th of July last the *Advocate* of this town contained an advertisement, intimating that the Rev. D. G. McDonald of Charlottetown would deliver lectures here during the ensuing week, on "The Principles of the Baptists." The announcement in a secular paper, of the purpose to lecture on purely denominational doctrines, was of itself the surest way to "stir up strife and animosity" which, "C. H. H." contends Mr. McD. did not come here to do. Such an entrance in amongst the churches of Sydney was certainly calculated to provoke contention; and I firmly believe was designed for that purpose.

On the next day (Friday) Mr. McD. in a letter addressed to "Revs. Messrs. Murray and Coffin," (I presume he had only one sheet of paper at hand) charged us with having made an "attack upon Baptist principles," in certain lectures delivered by us in the spring of 1880; and challenged us—in very courteous terms—to a defence of our lectures, in connection with his anticipated addresses; and to such arrangements as should ensure a public debate with him upon the subject of baptism. Mr. McD. is a practised debater upon this subject; but for reasons best known to himself, he saw fit to give us only two clear days notice of his wish to meet us; and one of those days was Saturday, when our pulpit preparation must necessarily engross our time. Mr. Murray and myself conferred together and agreed on the following points: Mr. McD. is a stranger; he may come here to draw us into controversy upon a subject that he has made a specialty, while he gives us no time for preparation; then he may step out, and throw off the whole matter; while we must remain in our merrily along for months the worry and ill-will that such a discussion must inevitably engender. To place ourselves on an equality with the Baptists, we will also bring a stranger to argue this question with Mr. McD.; and having done so, they can both of them step down and go out; and we will keep ourselves as apart from their agitation as our brethren, the resident Baptist ministers, evidently wish to keep themselves. Mr. Murray at once invited, per telegram, the Rev. Isaac Murray, D. D. of Charlottetown P.E.I., to come to Sydney for this purpose; and early on Saturday Mr. McD. was informed that we would provide a disputant to meet him; and he was asked to arrange for the first meeting to be held on the next Tuesday evening. Mr. McD. replied the same evening, telling us that his stay in Sydney must be limited to the Friday ensuing; that he had found that the Hall was engaged for the Wednesday and Thursday of the coming week; and therefore it would be impossible to have the desired debate;

but that he was willing to return in October to attend to it. The Methodist ladies had engaged the Hall for the days named, for the purpose of having a bazaar &c. When they learned the state of the case, they promptly placed the Hall at our disposal, and early on Monday Mr. McD. was informed that he could have the Hall, or the commodious Falkmouth St. Church, as might suit him best, Wednesday and Thursday, forenoon, afternoon and evening; that we could not accept his proposal to defer the debate until October but that we expected him to face the contest, which himself had precipitated. He replied to this, positively declining to meet Dr. Murray at all before next October; but his reason stated was, that he desired to "elicit the truth," and the people would not come out during the night to attend the proposed meeting. So the question was, according to "C. H. H." so signally defeated. Dr. Murray in a previous debate on this subject, took the best care to keep out of the Doctor's grip on this occasion; and accordingly began and continued his lectures in the little Baptist church where all reply was rigidly excluded. Dr. M. arrived here, as expected, on Tuesday; to find that all that was left to him was to hear Mr. McD. and reply to him on the afternoon of the day following. This he did; and the gatherings which greeted him were—as we all expected them to be—a conclusive answer to the paltry plea that our people would not come out to day meetings, and they proved that day the debate gone on as was expected at first, the place of meeting would have been crowded, at whatever time of day the people might have been asked to come. Dr. M. delivered three addresses, in review of four of Mr. McD.'s. My friend "C. H. H." heard the one given on Saturday evening. He is puzzled "to know how eloquence and others present, who had enjoyed opportunities of mental training and was ought to be able to distinguish between argument and sophistry, could ever approve of what was said; or listen to it without the deepest regret that the word of God should be handled so deceitfully." Just so! On that these shallow and wicked Pedobaptist ministers—Dr. Murray included—had been permitted to sit at the feet of "C. H. H." while as yet they were able to profit by his superior logic and acumen, and ere they had learned so thoroughly to walk in craftiness! But if my good brother is so much abler and better than we,—why, he is Baptist; and we know that the heaviest freight is always sent by water.

You will not be surprised to hear that Dr. Murray's efforts were of a high order of merit. The ripe scholarship, wide reading, and wealth of utterance, together with the lucid discussion of the great principles involved in this controversy, all of which he brought to bear upon the subjects which came before us, were of great assistance to us all; and have more than ever confirmed us in the belief that as regards both the subjects and the act of Baptism, the Pedobaptist faith is grounded upon the Word of God that liveth and abideth forever. The Sabbath following these lectures, the Doctor preached in St. Andrew's church in the morning on the "Object and importance of Infant Baptism," and in the evening in Falkmouth St. church on the "Relation of the Law to the Christ." The Methodists, and Presbyterians of both churches worshipped together on both occasions. I forbear to praise those sermons. They need it not. It was a good day to us; and the reaping began with the sowing, but the harvest will reach into future years.

The portions of "C. H. H.'s" article which deal with obliquities of other clergymen, and with North Sydney matters, I leave to those immediately concerned. They are able to defend themselves; and to my certain knowledge they have done this most effectively. J. S. COFFIN. Sydney, Sept 7th 1881.

FINANCIAL DISTRICT MEETINGS.

The Financial meeting of the Fredericton District was held at Jacksonville on Wednesday, the 14th instant. On the previous evening a social service was held in the church, when addresses were delivered by the chairman, Rev. E. Evans, and other members of the District. The meeting was of a practical and experimental character, and apparently was profitable to all. On the following morning the brethren assembled for the transaction of the usual business, and under the judicious and genial presidency of the respected chairman, all the various matters requiring attention were considered in the most careful and thorough manner. The lay brethren, with the exception of Bro. Holder, of Woodstock, were all absent; the day being fine, the majority of the absent ones were doubtless busily engaged in the harvest field. The reports from the various Quarterly Meetings showed that the estimated circuit receipts for last year. To secure these amounts, constant attention and unremitting toil on the part of the different superintendents are imperatively required. Arrangements for the annual missionary and educational meetings throughout the District were made as complete as possible, and all the brethren evinced their deep interest in these important departments of the Church's work by cheerfully assuming the duties and responsibilities involved in the arrangements referred to. The general condition of the Supernumerary Fund was carefully considered, and all the members present were convinced of the immediate necessity of a more

thorough and personal working of the rules and regulations connected with this important Connexional Fund. We shall be much surprised if the circuit contributions to this Fund for the present year are not much in advance of the receipts for previous years. As per resolution of last Conference, the subject of District Scholarships for Sackville College was discussed, and it was finally arranged that the District provide one Scholarship for the present year. The larger part of the necessary amount was then promptly subscribed and a committee was appointed to secure the best possible application of the provision in question. On the evening of the same day the annual missionary meeting was held and was attended by a large and appreciative audience. The speakers on the occasion were the Revs. E. Evans, W. W. Brewer and A. E. LePage. To say that the meeting was a really enthusiastic and successful one is only expressing the opinion of all who were present. The spirit, power and success of the great missionary enterprise was set forth in the most telling and impressive manner. We were glad to notice that a much needed paragon on the Jacksonville circuit is now in course of erection. The friends there contemplate its completion some time next spring. W. H.

MIRAMICHI DISTRICT.

Our Financial District meeting was held at Derby on the 31st of August. All the ministerial brethren and two lay representatives were present. The customary business was put through very satisfactorily, and the session throughout was at least one of the pleasantest ever enjoyed by the brethren present. Rev. Mr. Pierce of Newcastle occupied the pulpit in the evening at the close of the session and discoursed to a good audience. The sermon was admirable and well calculated to alarm the unwakened and lead souls to Christ. The outlook for the ensuing year is most promising in this District.—High hopes permeate the hearts of the brethren—peace, unity exists and brotherly love continues. It was decided to accept the invitation from the Campbellton Quarterly Board, and hold the next annual District meeting in the above mentioned town. Our District meeting was rendered more pleasant on account of the beautiful locality in which it was held. Derby is nicely situated on the banks of the "noble Miramichi," and the surrounding scenery is most imposing. Brother Parker, the superintendent of the circuit, did everything possible to make the brethren comfortable, and their visit enjoyable. His unparalleled kindness, together with the hospitality exhibited by his parishioners, at whose homes we were entertained, will not soon be forgotten. C. S. WELLS.

MISCELLANEOUS.

THREE PREACHERS.

When I moved from Hexham in 1843 I left behind me there three young men, members of Society, who with a taste for the beautiful in thought and speech, heard Mr. Punshon, whenever they could. One of them was known to me as Joseph Parker, and is now known to fame as the pastor of the City Temple. The other, Nevison Lorraine, is at present the respected vicar of St. Paul's, Chiswick. In consequence of a division which took place in the Independent Church at Hexham, young Parker—who was brought up an Independent—and his father became worshippers with us at the Wesleyan Church. He met in the class of which Mrs. McCullagh was a member before our marriage, and to this day she remembers his appearance and style of speaking in class. The second sermon which he ever preached it was my happiness to hear. The text was: "If I whet my glittering sword, and mine hand take hold on judgment," &c., and the sermon was delivered in open air with masterly self-possession and fluency. Although Dr. Parker returned to his own people, he has always treated with affection and respect the Church with which he was connected for a few years. In speaking in his own City Temple, he vowed the vow in relation to Methodism, "In youth it sheltered me, and I'll protect it now!" I am not certain whether he made an occasional excursion to Newcastle or not to hear Mr. Punshon; but it is certain that he did hear him occasionally. In his eloquent *days* on "the poet of the Christian pulpit," as he styled Dr. Punshon, he speaks as one familiar with his early ministry, and of hearing him as "he went forward with crushing energy of utterance, yet with tenderest beauty of speech." Mr. Lorraine, who often ran down from Hexham to Newcastle to hear the minister whom he so much admired, was present at Tranby on the morning of the funeral. As with heavy heart I spoke to him and to William J. Tweedle and to William Hirst, my early memories were awakened of him whose unexpected death had brought them together. In my sadness I sought comfort in thoughts of the divine immutability: "All flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever."—Rev. T. McCullagh.

WOMAN IN TURKEY.

By order of the Sultan and in accordance with the request of the Sheik-ul-Islam the Ministry of Police have promulgated a code of rules for the dress and deportment of Moslem ladies in Constantinople. They may wear the

"toharshaf," a narrow veil, in unfrequented streets and when paying visits, but in public places and crowded streets they must not appear without a more secure protection for the face. The police have strict orders to report any infringement of this regulation of the Minister of Police, with the name of the offender. Mussulman ladies are also forbidden to drive or walk round the palaces of Bayazid, Shabzadeh Bashi, and Akserai. Now will they in future be allowed to promenade in the Great Bazaar, or to sit down in shops. If these rules are infringed the drivers of the carriages they have used and the ladies themselves will be proceeded against under Article 254 of the Penal Code. The police have also received orders on no account to permit ladies to gather together in groups in public places; and ladies thus transgressing will be directed to "move on." When a police officer finds it necessary to interfere in this way he is to address the eldest lady in the group, or the servants in attendance, at his discretion. The regulations further prescribe the demeanor to be observed by men toward ladies in public. Any man who speaks to a woman, or makes signs to her, will be punished under Article 202 of the Criminal Code.

BREVITIES.

The Western cyclone blows everything off the farm but the mortgage.

Dwight L. Moody, the evangelist, in a talk to ministers at the Northfield convocation, recently gave them the following advice: "Don't talk by the yard."

It isn't always best to mistake a great deal of bustle for business activity. Some men thresh about in half bushel measure, and accomplish nothing but an unseemly whacking of its sides.

This is what the mother of Thomas Carlyle wrote to him when he was a young man of twenty-one years, attending college: "Have you got through the Bible yet? If you have, read it again."

The only people who make no mistakes are dead people. I saw a man last week who has not made a mistake for four thousand years. He was in the Egyptian department of the British Museum.—H. L. Wayland.

Mr. Spurgeon says: "My horses are under the law. They observe Saturday. On that day they are never taken out, no matter who wants to go anywhere. So that when they carry me down town on Sunday their Sabbath is not interfered with."

"Mr. Boatman," said a timid woman to the ferryman who was rowing her across a river, "are people ever lost in this river?" "O no, ma'am," he replied, "we always find 'em again within a day or so."

The rose was the emblem of society with the Greeks, and it was their custom to suspend it over the guest-table as a reminder that conversation passing there was not to be repeated abroad. Hence the phrase *sub rosa*.

There was a fight imminent between two boys. One of them darkly intimated that he was bigger than the other. The smaller, who was the son of a deacon, defiantly retorted, "I don't care if you're as big as a Church debt, you can't scare me."

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

"Only give me a chance and see how quick I would get right," howls the indolent young man, while his schoolmate, without friends or money, but plenty of pluck, goes to work at a low salary, conquers his business, rises and soon is in comfortable circumstances. Most of the richest men in the country have been and some still are the hardest workers in the land.

When a man wants to enlist in the army of China his courage is subjected to a very unusual test. The recruiting officer places a candidate in a chair and proceeds to extract a tooth, and the conduct of the patient under this ordeal is said to decide the question as to his fitness for the military service of empire. If he howls and jumps up and down he is pronounced unfit; but if he smiles and exhibits generally a feeling of satisfaction he secures a permanent place in the ranks.

The Paris correspondent of the London Times once said to Thiers: "It is marvellous, M. le President, how you deliver long improvised speeches about which you have not had time to reflect." "You are not paying me a compliment," he replied; "it is criminal in a statesman to improvise speeches on public affairs. The speeches you call improvised, why for fifty years I have been rising at five in the morning to prepare them."

While at Long Branch, a few days before the shooting, during an evening ramble with Rockwell, President Garfield remarked, "Now, is it not strange, and is it not a striking commentary on the protections and security afforded by free institutions, that the President of the United States can go about in this way practically unattended, without a body-guard, and without the paraphernalia that encompasses other rulers." "Why, I'm as secure travelling in this way as any other citizen of the country."

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PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, SEPTEMBER 25th, 1881. 12 a.m. BRUNSWICK ST. 7 p.m. Rev J E Donkin Rev R Brocken 11 a.m. GRAFTON ST. 7 p.m. Rev H Brecken Rev J J Teasdale 11 a.m. KAYE ST. 7 p.m. Rev Hiram Davis Rev W G Lane 11 a.m. CHARLES ST. 7 p.m. Rev J J Teasdale Rev W H Evans 11 a.m. COBOURG ROAD. 7 p.m. Rev W H Evans Rev J E Donkin 11 a.m. DARTMOUTH. 7 p.m. Rev W G Lane Rev T Angwin BEECH STREET 3.30 p.m. Rev W H Evans Services at the JOSEPH MISSION CHAPEL every Sabbath evening. Preachers' Meeting every Monday morning at Brunswick St Church, at 10 o'clock.

MARRIED

At Advocate Harbor, August 11th, by the Rev. C. W. Swallow, Charles B. Ward, of Advocate Harbor, to Leah Z. Blenkinsop, of Cornwallis, N.S. At the Parsonage, Oxford, on the 17th August, by the Rev. E. K. Hunsay, William Hunsay to Elizabeth Tarrice; all of East Leicesters. At the residence of the bride's mother, on the 18th September, by the same, Mark Gillis to Ellen Robb; all of East Leicesters. At the Parsonage, Oxford, on the 13th Sept., by the same, Thomas A. Mattinson to Jane M. Simpson; all of Mount Pleasant. At the residence of Alexander Barchard, Esq., Elgin Corner, N.S., on the 11th inst., by the Rev. T. L. Williams, Mr. William W. Barchard to Miss Maggie McLean. At the residence of the bride's brother, on the 14th inst., by the Rev. D. W. Johnson, A. M., Mr. George B. Shaffer, of Williamston, to Mrs. Catherine Peck, of Bridgeton, N.S. At the residence of the bride's father, Amherst, on the 14th inst., by the Rev. I. Stoddard, of Yarmouth, C. A. Black, M.D., to Miss Jessie B., daughter of John K. Eldarim, Esq. On the 16th inst., by Rev. W. H. Evans, W. B. Thompson, of Halifax, to Sarah J. Duggan, of Prospect, Halifax Co. At the residence of the bride's father, Rockland, on the 12th inst., by the Rev. Robert Duncan, Murray B. Dobson, of Dorchester, to Annie K., eldest daughter of E. A. Chapman, Sheriff of Westmorland County. At Hampton, N.B., on the 14th, by Rev. S. W. Sprague, Miss Emma K. Horton to Mr. Louis M. Whiting, of Natick, Mass., U.S. At the Methodist Parsonage, Moncton, Sept. 12th, by Rev. H. Duncan, Mr. John Sullivan to Miss Annie Hodgerson, of Lakeside, parish of Moncton. At the Kaye Street Methodist Parsonage, on the 14th inst., by the Rev. W. G. Lane, David Reid to Annie McGillivray. On the 13th inst., at Summerside, P.E.I., by Rev. T. S. Ritchie, Miss Rosara M., eldest daughter of Hon. John LeFevre, to Mr. William A. Brennan, proprietor and publisher of the Summerside Journal. On the 14th ult., by the Rev. J. J. Teasdale, Mr. Isaac Morash to Miss Jane Scott. At Windsor, Sept. 16th, by Rev. J. M. Pike, Mr. John Parker Smith to Miss Sarah Amelia Davis; all of Windsor. At Windsor, Sept. 20th, by Rev. J. M. Pike, Mr. Arthur W. McCurdy, of Baddeck, C.M., to Lucy, daughter of William O'Brien, Esq., of Windsor. On the late Haute, Sept. 8th, by the Rev. J. Gatz, J. Wesley Patterson, of Margareville, to Ida M. Cate, of Isle Haute.

DIED

On the 12th ult., of scarlet fever, at Yale, B. C. Viola, aged 5 1/2 years, second daughter of Guy and Ada Tuttle. At Port la Tour, on the 11th inst., of diphtheria, Ernest, son of A. Crockett, Esq., our brother thus losing three promising boys in a fortnight. At Halifax, Sept. 16th, Edward F., beloved child of Joseph and Mary Whitmore, aged 1 year and 10 months. At Barrington, on the 12th inst., Bessie S., second daughter of Daniel Margent, Esq., Collector of H. M. Customs, aged 16 years. "Tp" her "to live" was "Christ, and to die" was "gain." At her residence, Snider Mount, King's Co., N. B., on the 4th inst., Mrs. John Grigg, mother of Rev. S. B. Grigg, of St. John, in the 72nd year of her age. Died trusting in Jesus.

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