

GENERAL READING

THE SOWERS.

Ten thousand sowers through the land Passed heedless on their way; Ten thousand seeds in every hand Of every sort had they. They cast seed here, and trees grew there, They cast seed everywhere.

The land a forest straightly grew, With plants of every kind, And kindly fruits, and poisonous, too, In that wood you could find; For trees grew here, and trees grew there, And trees grew everywhere.

Anon, as many a year went by, Those sowers came once more, And wandered 'neath the leafy sky, And wandered at the store; For fruit grew here, and fruit grew there, And fruit hung everywhere.

Then plucked they many a berry bright, None could their right deny; And some ate to their long delight; And some ate but to die; While some plucked here, and some plucked there, And some plucked everywhere.

Nor knew they in that tangled wood The trees that were their own; But as they plucked as each one should, Each plucked what he had sown. So do men here, so do men there, So do men everywhere.

—Tinsley's Magazine.

FAITHFUL UNTO DEATH.

During a lengthened review which took place at St. Petersburg in the depth of winter, an officer gave his heavy fur pelisse to his servant to hold with strict injunction not to stir from his post. When the review was over he forgot the man, but after a time sent a person to look after his property. The unfortunate serf lay dead in the snow, with the pelisse tightly clasped in his arms: the poor wretch preferred dying of cold to disobeying his master, or even wrapping cloak around him.

During the burning of the winter palace in 1837, a soldier was on duty in a corridor which led to the chapel belonging to the building, when he heard loud cries of alarm outside, and soon saw that the passage was rapidly filling with a dense smoke, which quickly advanced toward the spot where he was standing; he was half-stifled with the heat of the fire, which had already reached the chapel, and the falling of the walls threatened him with instant destruction; but the military discipline forbade him to leave before his officer came to relieve him. Suddenly the folding doors of the chapel were thrown open and several priests appeared, carrying the sacred vessels, which they had snatched from the flames. "The palace is on fire," said the soldier; "I see I am not forsaken." He threw himself at the feet of one of the priests, and in a supplicating voice exclaimed, "Father, I am going to die, bless me." "I do not understand you," replied the holy man; "in the confusion they have forgotten you, but you can escape, follow me;" and he pointed to a small door in the passage through which the others had made exit; but this poor victim to passive obedience was deaf to all advice. In vain the priest entreated him not to sacrifice his life to a mistaken sense of duty; he only answered, "As I can not save my body, at least assist me to save my soul." The priest seeing that remonstrance was useless, complied with his request, blessed him, and though much affected left him to his fate. The soldier died, and all that remained of him was a heap of blackened cinders.

At the time of one of those fearful inundations which frequently take place at St. Petersburg, the Empress Catherine was standing at one of the windows of the palace, contemplating the fearful sight. The river had stolen into the city like a thief in the night, without being perceived for hours. The height to which the water had reached in one of the most crowded quarters is still marked by an iron plate let into the wall. Hundreds of men, women and children were drowned; and it was not until they heard the alarm that people at a distance became aware of their danger. The water swept everything everything before it, but there were many miraculous escapes. An infant, fast asleep in his cradle, was rescued by a boatman; a number of small wooden tenements floated down the river, with all the inmates unhurt; and the trees which rose above the inundation were crowded with people waiting for the boats. As her majesty was intently surveying the scene, and feeling great alarm for the safety of the capital, she perceived something rise above the surface of the flood, which was rapidly filling the courtyard. On looking more attentively she saw that the object on which her eyes were fixed was the head of a man, nearly up to his chin in water, but apparently taking no notice of his danger, as he shouldered his musket, as if he were on duty among the fishes. The empress immediately dispatched a servant in a boat to inquire why the man remained there at the peril of his life. The soldier explained that he had been placed there

to guard the palace, and that he could not quit his post until his sergeant sent another sentry to relieve him. He had to be dragged into the boat by main force in order to save his life.

PREACHING.

BY J. C. DORMAN.

The need of the Church and the world to-day is a sanctified, fearless ministry. The people are looking for leaders. They want to be led to the Canaan of Perfect Love, and not commanded to go. Holiness is power: with it comes Christian boldness. The pulpit has its Jonahs to-day, as it had in the days of Nineveh. "Preach the preaching that I bid thee," were the words of the Lord to Jonah, and because of his not obeying this command he brought trouble upon himself and others. In many places so it is to-day. In place of the people being warned of their danger and sin denounced, polished essays are read and smooth sermons are delivered, leaving the people pleased with themselves and praising the preacher. At one time, after listening to a sermon of this kind, as we were passing out of the church we heard a lady remark (alluding to the preacher): "What a beautiful smile he has." So much for the impression made upon her mind by the sermon. Such preaching may entertain the people, but it produces no conviction. The temptation is great to preach so as to please men, to avoid persecution, and to get their good will. But is it the Gospel that they preach? As long as the Church preaches the Gospel, it must suffer persecution. Is not this the reason why the Church is being so little persecuted to-day? St. Paul asked himself the question: "Do I seek to please men? for if I yet pleased men I should not be the servant of Christ." The Gospel is in bonds in many places to-day because the preacher is "bound over to keep the peace."

The standard of preaching should be higher. It does not meet the requirements of God. For fear of offending and driving from the Church some of our members, the tendency is to compromise and to lower the standard of Christian experience as set forth in the Scriptures. Hence, we hear very little said about practical duties, such as private prayer, family worship, attending class, etc. Also about the things we are forbidden to do as found in our "General Rules," such as dancing, attending theatres, pleasure-riding on the Sabbath, and taking such diversions as can not be used in the name of the Lord Jesus. Where these things are not faithfully preached, indifference, neglect of duty, lukewarmness, backsliding and apostasy are sure to follow. An eminent divine has said that it requires three things to make a good preacher: "Study, temptation, and prayer." "The latter, no one that lives near to God can neglect; the former, no man who endeavors rightly to divide the Word of Truth will neglect; and with the second, every man will be more or less exercised whose whole aim is to save souls. Those of a different cast, the devil permits to pass quietly on in their own indolent and prayerless way."

To be a successful Christian minister a man must feel the immense value of immortal souls in such a way as God alone can show it. This comes from a heart cleansed from all sin and filled with the power and unction of the Holy Gh t.

GOOD OLD TUNES.

"The good old tunes," which are too often discarded, or their place usurped by "nice new tunes," both in the church and in the Sunday school, are, after all full of hallowed memories, as well as of sweetness, harmony and inspiration. There are good new tunes, and they should be used in worship; but there are also many good "old tunes," and they richly deserve to be continued in the service of the sanctuary in which the whole congregation can heartily and freely unite in swelling the praises of God. So also in the devotional services of the Sunday-school, the "old" should be freely used with the "new." The more the congregation and the school will harmonize in the use of the same hymns and tunes, the better will be the success of the singing in each, and the stronger will be the inducement to the scholars to attend and join in the worship of the sanctuary, resulting in full church membership and in active interest in the cause of Christ.

We affirm, for ourselves, with another, that to us, there is more touching pathos, heart-thrilling expression, more feeling displayed, in some of the old psalms or church tunes than in a batch of modernisms. The strains go home, and the fountain of the great deep of unfathomable feeling that lies far below the surface of the world-hardened heart; and as the untoward yet unobscured tear starts in its cure, raising purified and spiritualized, into a more pure atmosphere. Strange, inexplicable associations brood over the mind, mingling their oblate melody of the musings of a still subdued, more cheerful character. How many glad hearts in the olden time have rejoiced in these songs of praise—how many sing out their complaints in these plaintive notes that steal softly, yet sweetly, on the ear— hearts that are now cold in death are laid to rest around the sacred tune, within those walls that had so often swelled with emotion.

LANGUAGE OF THE HAIR.

All our features have their languages—eyes, nose and mouth. And now some one discovers even the hair has its own indications.

Curly hair denotes quick temper. Frizzly hair set on ones head as if each individual hair was ready to fight its neighbor denotes coarseness.

Black hair indicates persistent resolution in accomplishing an object, also a strong predisposition to revenge wrongs and insults, real and fancied.

Brown hair denotes fondness for life, a friendly disposition, ambition, earnestness of purpose, sagacity for business, reliability in friendship, as the hair is fine.

Very fine hair indicates evenness of disposition, readiness to forgive with a desire to add to the happiness of others.

Persons with fine light brown hair inclined to curl or frizz, are quick tempered, and are given to resentment and revenge.

Light brown hair, inclined to redness with a freckled skin, is said to be a certain indication of deceit, treachery, and disposition to do something mean by a friend who can no longer be used to advantage.

All of which may be news for fortune-tellers.

FAMILY READING.

THE PRAYER.

The way is dark, my Father! Cloud on cloud Is gathering thickly o'er my head, and loud The thunders roar above me. See, I stand Like one bewildered! Father, take my hand, And through the gloom, lead safely home Thy child!

The day goes fast, my Father, and the night Is drawing darkly down—my faithless sight Sees ghostly visions, fears a spectral band, Encompass me. O Father! take my hand And from the night lead up to light Thy child.

The way is long, my Father, and my soul Longs for the rest and quiet of the goal: While yet I journey through this weary land, Keep me from wandering, Father, take my hand, Quickly and straight lead to heaven's gate Thy child.

The path is rough, my Father, many a thorn Has pierced me, and my weary feet—all torn And bleeding—mark the way: Yet Thy command Bids me press forward. Father, take my hand, Then safe and blest, lead up to rest— Thy child.

The throng is dark, my Father: Many a doubt And fear, and danger compass me about, And foes oppress me sore: I cannot stand Or go alone. O Father! take my hand, And through the throng, lead safe along Thy child.

The cross is heavy, Father. I have borne It long, and still do bear it. Let my Worn and fainting spirit rise to that blest land Where crowns are given. Father, take my Hand, and reaching down, lead to the crown Thy child.

The way is dark, my child, but leads to light; I would have seen these things by sight; My dealings now thou canst not understand: I meant it so, but I will take thy hand, And through the gloom, lead safely home My child.

The way is long, my child, but it shall be Not one step longer than is best for thee. And thou shalt know at last, when thou shalt stand Safe at the goal, how I did take thy hand, And quick and straight lead to heaven's gate My child.

The path is rough, my child, but O! how sweet Will be the rest, for weary pilgrims meet When thou shalt reach the borders of that land To which I lead thee as I take thy hand: And safe and blest with me shall rest My child.

The throng is great, my child, but at thy side Thy Father walks, and he will be not terrified, For I am with thee—will thy foes command To let thee freely pass. Will take thy hand And through the throng lead safe along My child.

The cross is heavy, child, yet there was one Who bore a heavier for thee—My Son, My well-beloved. For Him bear thine and stand With Him at last, and from thy Father's hand, Thy cross laid down, receive a crown My child.

NOT FAR.

Not far, not far from the Kingdom, Yet in the shadow of sin, How many are coming and going, How few are entering in!

Not far from the golden gateway, Where voices whisper and wait; Fearing to enter in boldly, So lingering still at the gate.

Catching the strain of the music Swelling so sweetly along, Knowing the song they are singing, Yet joining not in the song.

Seeing the warmth and the beauty, The infinite love and the light; Yet weary, and lonely, and waiting, Out in the desolate night!

Out in the dark and the danger, Out in the night and the cold; Though he is longing to lead them Tenderly into the fold.

Not far, not far from the Kingdom, 'Tis only a little space; But it may be at last, and forever, Out of the resting place.

A ship came sailing and sailing Over a murmuring sea, And just in sight of the haven Down in the waves went she.

And the spars and the broken timbers Were cast on a storm-beat strand; And a cry went up in the darkness, Not far, not far from the land!

—English Congregationalist.

GOOD INFLUENCES.

"I suppose that you won't go to Sabbath School to-day, Lucy," said a mother one stormy Sabbath morning, settling herself to read. "Please let me go to-day, mamma; I want to go because it rains." "Why, Lucy, that is my excuse for stay-

ing at home. How can you make it a reason for going?" "Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sabbath, when she went through the storm and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day-school in rainy weather; and she said, while we must obey our parents, if we ask them pleasantly to let us go, they would likely be willing. Mamma, will you please let me go to-day?" "Well, I am willing my dear, if you wear your school-suit. Go and get ready." But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to Sabbath School to-day because it rains, so that her teacher may be encouraged by the presence of at least one pupil. Suppose we go to chapel for the same reason, if not for a better." "Agreed. I never could plead a cause to an empty court-room, and the minister must find it hard work to preach to empty pews."—Youth's Companion.

MILTON'S BOYHOOD.

He was sent at an early age to St. Paul's school, which stood then, as now, in the rear of the great cathedral, a few steps distant from his father's house; and in these daily walks it is quite probable that the school-boy sometimes saw Shakespeare and Ben Jonson on their way to those famous "wit combats" at the Mermaid tavern in Bread street. At school Milton studied Latin, Greek and Hebrew, and finally added Italian to the ordinary studies, in all of which he excelled.

I have said that the home influences of his childhood were of a gloomy kind, but there was one bright and cheerful element in the solemn household in Bread street—Milton's father loved Music; he had composed a great deal, for that day, and was a skilful performer on the organ and bass-viol. Young Milton learned them of his father, and the two passed many happy hours in the "sweet harmonies of sound" which Milton loved all his life. Above the scrivener's shop was a room devoted to various domestic uses: there the father and son shared their music, and perhaps to this tuneful side of his boyhood he owed his first impulse to write verses. He must have begun very young, but his real fame came late in life.

In 1625 he was sent to Cambridge University, where his extreme beauty of person attracted immediate attention, and the students dubbed him "the lady." He must have been marvellously handsome at this time. He never lost a certain beauty, both of feature and expression, but in his early years he was more like a picture of beautiful, gentle youth, than its reality. He was tall and finely made, though slender, with a fair complexion, perfect regularity of feature, and light brown hair parted in the centre and falling to his shoulders, according to the fashion of the day. His dress was simple, of black velvet with the broad linen collar, and up-turned wristbands of the period. He was soon known at college for his verses. Of his short pieces written at this time, one was on Shakespeare, with whose works, then recently published in book form, he was very familiar. Among his other pieces were: "At a Solemn Music," "On the morning of Christ's Nativity," etc., all showing the extreme delicacy and refinement of Milton's mind.

Indeed he is a striking figure when we look at the University of those days—most of the students led a colicking, lawless, self-indulgent life. Milton, with his gentle, pensive countenance, his grave demeanor, and his growing genius, seems to stand apart; does he not? When he left Cambridge, he says himself, he owns and rolling hills, with every variety of wild flower blooming in the hedgerows and fields. All this delighted young Milton, and he soon found congenial society in the neighborhood. Ludlow castle, the residence of the Earl of Bridgewater, was near by, and not only was the family of the Earl a pleasant one, but Henry Laws, the musician, taught music in the household, and came frequently as a guest to Milton's home. On one such occasion he told them of an accident which had happened to the young people of the Earl's family, while passing through Haywood forest on their way home. Lady Alice and her brother were benighted, and the young lady was for some time lost in the wood. This incident suggested to Milton his masque of Comus. He wrote the poetry, Laws composed the music, and the Earl had it performed at the castle. The young people themselves taking part.—Mrs. LITTLE in October Wide Awake.

BE SOMETHING.

It is the duty of every one to take some active part as an actor on the stage of life. Some seem to think that they vegetate, as it were, without being anything in particular. Man was not made to rust out his life. It is expected that he should "act well his part." He must be something. He has a work to perform which it is his duty to attend to. We are not placed here to grow up, pass through the various stages of life, and then die without having done anything for the benefit of the human race. It is a principle in the creed of the Mohammedans that every one should have a trade. No Christian doctrine could be better than that. Is a man to be brought up in idleness? Is he to live upon the wealth which his ancestors have acquired by frugal industry? Is he placed here to pass through life an automaton? Has he nothing to perform as a citizen of the world? A man who does nothing is a mere cipher. A man who does nothing is useless to his country as an inhabitant. He does not fulfil the obligations for which he was sent into the world, and when he dies, he has not finished the

work that was given him to do. He is a mere blank in creation. Some are born with riches and honors upon their heads. But does it follow that they have nothing to do in their career through life? There are certain duties for every one to perform. Be something. Don't live like a hermit and die unregretted.—Tem. Union.

"MAN PROPOSES, BUT GOD DISPOSES."

Thirty-seven years ago, the eleventh day of March, the steamer "President" lay in New York harbor ready to start for Liverpool. Right beside it lay a sailing vessel, the "Sir Isaac Newton," also on the point of leaving, bound for Germany. A foreign gentleman and his family, who were going home to Hamburg, had engaged their passage on the sailing vessel, and their baggage was already on board. When, however, the family came on board, the gentleman noticed with surprise a large engine strapped upon the deck. It was a locomotive being sent to Australia, as the United States at that time supplied them with railroad engines; and this one, proving too large for the hold, had been secured upon the deck.

"I do not like the looks of that engine," said the foreigner, uneasily. "In case of a storm it might be loosened from its position and make trouble aboard."

There was but a moment to decide. He looked at the "President," a large fine-looking steamer, and made up his mind to embark on her. Instantly he gave orders for the transfer of his baggage, which was no sooner accomplished than the "President" was freed from her moorings, and, with a feeling of relief in having secured the change, he and his family gladly turned their faces homeward. No whispered oracle told of the coming doom: Just when the vessel yielded to the power of the terrific storm which two days later it encountered, whether suddenly or with prolonged agony its many passengers met their awful fate, no one was saved to tell. The vessel started. It never reached the destined shore. Between these two facts its terrible secret lies hidden until the day when "the sea shall give up its dead." The friend who recently told me this incident embarked on the sailing-vessel, which left at the same hour as the "President," encountered the same storm, but reached her destination in safety.

There are mysteries in life which it is in vain for us to attempt to explain. We call them providences, and we well may, for they are certainly not the work of man. We plan and act for what seems our best good, and the result proves the exact opposite of our intentions. It may be to our destruction—it may be to our salvation. Instances similar to this may come to the recollection of many who read it. I once stood with a mother as she bent in agony over the grave of her first-born son with a grief which found vent in the reiterated expression of her one thought, "I did it!" He was about leaving her after a vacation spent at home, and after the good-by was said, she followed him to the gate, and in the sorrow at parting, begged him to remain "one day longer." Although disturbing his plans, he yielded, staid one day longer, and left her the next morning to meet his fate before sunset—one among many victims of a fearful railroad disaster.

One other incident will never be forgotten. I was spending an evening many years since with a party of young people, when, in the midst of a game, the hilarity was hushed by the announcement, "The Monongahela has sunk!" Many faces turned pale, and, hurrying home, spent the night in bitter weeping. A party of friends, some of them brothers and sisters, had written that they would return on that boat, and were expected the next day. In this case the sorrow was turned into joy. The friends came home safely, and the singular explanation followed: "Our trunks were put on board the Monongahela and we had no other thought than to return by that boat, when some one of the party, almost thoughtlessly, proposed spending a day longer in P. After a little talking and laughing over it, this was decided upon, the baggage taken off, and the party saved." God, after all, is in the decision, "Man proposes, but God disposes."

While we tremble to take any such responsibility into our own hands, if we "commit our way unto him," we shall be led aright. It is a fearful thing to venture alone upon the great sea before us all; but here we may be sure of being brought into a safe haven. If God is our guide, even a wreck like that of the "President" will bring us into this port safely.

"What harm," said Archbishop Leighton, after having been barely saved from drowning in a boat on his way to Lambeth, when spoken to by a fellow-passenger on being so calm during the danger—"what harm would it have been if we had all been landed on the other side?" This faith is the "anchor" which "entereth into that which is in the veil."—Congregationalist.

itory in an... tra... dress... jure... and t... tary... mys... few a... desire... rule... subject... and co... in the... where... trashy... where... young... lofty... sible... receive... I re... highly... gentle... intima... most... yet to... ions or... This... to be... is the... where... receipt... ledge... ception... and the... there th... to show... in the... gance... upon oc... taken a... vinity of... For t... ample u... ited me... culture... position... afford... "with a... dress at... TRYI... The fol... Greeley... "Our p... shun the... and try... paths of... We have... trades, w... to get... some sob... out work... now at... two-third... disparity... million liq... cities, w... without... and if th... and set... etc., or... or, even... running... would ind... as fast... complain... BIB... THIRD... A. D. 2... GAL... oomed... Verse 11... addressed... publicans... of the "lo... of money... willingness... his religio... intensifies... precious o... A certain... throughout... even to th... him. We... let us not... they were... may repli... races, or... are moral... from the... home-infir... one good... soul make... 12. The... the uncon... the restrai... outcast fr... By the c... younger s... the older's... Among s... could claim... of it, at... shows an... 2. "See in... selfishness... which have... the record... seeks to g... self, regard... his own mi... off the yok... neck the h... Gave a sha... rest in ree... 13. Not... will does... from God's... the two is... his journey... father sou... home irks... heart, he s... try. A pict...

SIMPLICITY IN DRESS.

It has been the case in all the past history of the world, that as wealth increases in any country, so there will be more extravagance and display in the matter of dress. It affects, and to some extent influences all classes. Enterprising tradesmen and magazine publishers, penetrate every quarter of the land with the edicts of that mysterious power called "fashion," and few are they that have the courage or desire to resist its influence or reject its rule. In some households and circles the subject of woman's dress seems the ruling and constant theme. I have been in such in the very remote corners of this land, where the entire literature consisted of trashy fashion magazines and papers, and where bright and otherwise attractive young girls seemed absorbed in the one lofty purpose of dressing, as near as possible, according to the last fashion-plates received from New York.

I recently read in the "notes" of a highly cultivated and observant French gentleman, that after many months of intimate acquaintance with the best and most elegant society in England, he had yet to see the first copy of a book of fashions on any lady's table or book shelves.

This presents a contrast that ought not to be without its lessons. Where there is the highest education and culture, where the mind has been opened to the reception of the largest stores of knowledge, where women have the truest perception of the beautiful in nature and art, and the highest enjoyment in their study, there the least time and thought are given to show and display in dressing. And so in the society of this distinguished elegance and culture, such display, except upon occasions of state and ceremony, is taken as a sure token of vulgarity, weak vanity or something worse.

For the sake of herself, and for her example upon others, especially those of limited means, every lady of refinement and culture—above all those of acknowledged position and influence, and who can best afford cost and splendor—should dress "with simplicity."—Bishop Morris's Address at St. Helens Hall.

TRYING TO LIVE WITHOUT WORK.—The following from the pen of Horace Greeley, is true and applicable to this day: "Our people are too widely inclined to shun the quiet ways of productive labor, and try to live and thrive in the crooked paths of speculation and needless traffic. We have deplorably few boys learning trades, with ten times too many anxious to get into business; that is to devise some scheme whereby they may live without work. Of the journeyman mechanics now at work in this city, we judge that two-thirds were born in Europe; and the disparity is steadily augmenting. One million families are trying to live by selling liquor, tobacco, candy, etc., in our cities, who could be spared therefrom without the slightest public detriment; and if these were transferred to the soil, and set to growing, grain, meats, wool, etc., or employed in melting the metals, or weaving the fabrics for which we are running into debt in Europe, our country would increase in wealth and at least twice as fast as now, and there would be far less complaint of dull trade and hard times."

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN LUKE'S GOSPEL.

A. D. 29. LESSON III. THE PRODIGAL SON; OR, THE WANDERER WELCOMED. Luke 15, 11-24. Oct. 20.

EXPLANATORY.

Verse 11. And he said. He has already addressed two parables to the crowd of publicans and sinners around him, those of the "lost sheep," and the "lost piece of money," both expressing the Father's willingness to seek and save the lost, and his rejoicing over the redeemed. He now intensifies the same truth by this most precious of all parables, the prodigal son. A certain man. God represents himself throughout this parable as a loving father even to those who have rebelled against him. We realize that God loves his saints; let us not forget that he loves them while they are yet sinners. Two sons. These may represent the classes of the Pharisee and publican; or the Jewish and Gentile races, or, in the larger view, those who are moral and those who are wicked. Out from the same hearth-stone and the same home-influence two sons may go forth, one good and the other evil. 1. "Every soul makes its own choice of character."

12. The younger. A representative of the unconverted sinner who casts aside the restraints of religion and becomes an outcast from God. Give me the portion. By the custom of Oriental nations the younger son's share was half as great as the older's in the division of the property. Among some ancient peoples the son could claim this, or a certain proportion of it, at his majority. But the claim shows an unfilial, cold-blooded selfishness. 2. "See in this request the root-sins of 1. Selfishness; 2. Ingratitude; 3. Rebellion; which have ever been the deepest blots on the records of our race." Every sinner seeks to grasp all that is possible for himself, regardless of others; and aims to be his own master, forgetting that in casting off the yoke of God he binds around his neck the harder yoke of Satan. Divided. Gave a share to the younger, but held the rest in reserve for the elder son.

13. Not many days. Though the sinner's will does not at once reveal itself as apart from God's, yet the separation between the two is inevitable and speedy. Took his journey. He who has no love for his father soon finds the restraints of the home irksome. Already separated in heart, he soon separates in life. For country. A picture of the soul that has thrown

his substance. It is the characteristic of sin to live for the present moment only, regardless of future needs, and to consume in pleasure the good gifts of God. 4. "There is no such waster as the sinner."—Abp. Trench. [Teacher, call attention to the sinner's waste of 1. Money; 2. Mental vigor; 3. Moral power; 4. Influence; 5. Time; 6. Opportunity.] Riotous living. The Greek word here is that from which the word "riot" is derived. 5. "There are pleasures in sin, but they are degrading and destroying to the nobler part of the nature."

14. Famine. Famines occur frequently in the East from the crowded population, want of rain and consequent failure of crops, and especially the improvident character of the people. Often millions are swept away by them. 6. "The land of sin is a land of woe." "There is always a famine in that land."—Stier. Begun to be in want. "Every sinner is in want, for the spiritual nature suffers when it is denied sustenance." 8. "There may be in God's service a little pain mingled with great pleasure: Satan gives over a brief moment of pleasure followed by life-long and eternity-long pain." 9. "How soon the adversary of souls, who has deluded and misled his victim, cast off the mask of pleasure and begins his torments."

15. 16. Joined himself. The sinner who has begun to taste the bitter dregs of his cup does not at once turn back to his Father. He tries to assuage his misery, and find some comfort in the world, by plunging into some new way of living. Citizen. Some think that by citizens of that country must be meant evil spirits. Feed swine. As swine were legally unclean and forbidden as food, a Jew would be disgraced by keeping them. Swine-herds were an outcast class, generally idolaters. 10. "There are those who feed the swine of debased appetite and fleshly lust." He would fain. Would have been willing; glad enough to get the opportunity. Husks. Pods of the carob tree, containing a sweetish pulp and brown seeds, food now given to swine, and still sometimes eaten by the poorest people. These would deaden hunger, but not satisfy his needs. No man gave. Not that the pods were denied him; these he could eat, feeding among the swine, but his wants were unsupplied, and his hunger unsatisfied. 11. "In a land of sin every man is selfish, and no man cares for the hungry ones around him." [Teacher, call attention to the miseries of the sinner's life: 1. Degradation; 2. Enslavement; 3. Need; 4. Helplessness.]

17. He came to himself. The first step in the way of salvation is to realize the condition of sin. The prodigal now begins to realize his own wretched state. The mask is torn off; the glamour of sin's enchantment is broken. 12. "Every child of sin is beside himself; he is blinded to his real condition and true interests." Hired servants. He begins to realize that those in the lowest state of gospel grace are far above the highest in Satan's service; that to be a door-keeper in God's house is better than to dwell in the tents of wickedness. Enough and to spare. 13. "Those lack for nothing who labor for God." I perish. Even in this life sin gives but a barren, unsatisfying recompense, and what of the life to come? [Teacher, note the steps of the prodigal's return: 1. The awakening; 2. The resolution; 3. The action; 4. The confession.]

18, 19. I will arise. The will fixes the character. That "I will" at once transforms him from a prodigal to a penitent. And go. 14. "There must be the action as well as the determination." I have sinned. The hardest words in the language to utter sincerely. 15. "Nothing so well becomes the sinner as the humble and hearty confession of his sins." Against heaven. The wrong to the heavenly Father and his law is deeper and more guilty than that to the earthly parent. No more worthy. One of the tokens of true repentance is a deep consciousness of unworthiness. 16. "Those who feel themselves to be least worthy God deems most worthy of his favor." Make me. He asks for the lowest place within the walls of his father's house.

20, 21. He arose. He did not, as many, cling to the pods and the pigs while after his resolution was formed. He turned from his slavery at once toward his home. 27. "A good resolve should have a prompt execution." A great way off. 18. "God sees the first steps of the returning sinner." Had compassion. He forgave him in heart long before the confession passed the prodigal's lips. So God has the forgiving spirit toward his lost children. Ran. The seeking son is met by the seeking father. [Teacher, show your class how God treats those who seek him.] The son said. The resolution was fulfilled, the humbling confession was made; but the acceptance, the pardon, and the kiss of peace, came too soon for him to utter his request for a servant's place.

22, 23, 24. The best robe. Literally, "first." This may mean the "best robe," in the mansion, or "the former robe," which the son had worn in better days, and was now to be restored to him. 18. "God finds penitents in beggar's rags, and bestows upon them royal robes." Shoes. Sandals. The investment of the returned son with the robe, ring and sandals, was a token of his renewed acceptance. Fatted calf. Reserved for some special season of feasting. 19. "The redeemed soul finds not only pardon, but joy." Dead. Every sinner is in a state of death. Alive again. True life begins when Christ comes to the dead soul, and bids it awake to righteousness.

GOLDEN TEXT: I am poor and needy; yet the Lord thinketh upon me. Psal. 40, 17.

DOCTRINAL SUGGESTION: The loving kindness of God.

The next lesson is Luke 16, 19-31.

Fellows' Compound Syrup of Hypophosphites.

DOMESTIC.

THE ART OF COOKING.

We take from the "Housekeeper" the following excellent hints on the art of cooking.—The science and art of cooking may be divided into a few principal parts; the rest is all fancy. These parts are baking, boiling, broiling, frying, roasting, seasoning, simmering, and stewing. Tasting is an adjunct to all.

BROILING.—Whatever you broil, grease the bars of the gridiron first. Broiling and roasting are the same thing; the object in process of cooking by either must be exposed to the heat on one side and the other to the air. Bear in mind that no one can broil or roast in an oven, whatever be its construction, its process of heating, or its kind of heat. An object cooked in an oven is baked. It is better to broil before the fire than over the fire. In broiling before the fire all the juice can be saved. In broiling by gas there is a great advantage. The meat is placed under the heat, and as the heat draws the juice of the meat the consequence is that the juice being "attracted upwards" is retained in the meat. A gas broiler is a square flat drum, perforated on one side and placed over a frame. Broiling on live coals or on cinders without a gridiron is certainly not better than with one, as believed by many; on the contrary, besides not being very clean, it burns or chars part of the meat. That belief comes from the fact that when they partook of meat prepared that way, it was with a sauce that generally accompanies hunters, fishermen, etc., hunger, the most savoury of all savoury sauces.

BAKING.—In baking, see that the furnace or oven is properly heated; that some dishes require more heating than others. Look at the object in process of baking from time to time, and especially at the beginning; turn it round, if necessary, in case it be heated more on one side than the other, to prevent burning. In baking meat and fish, besides keeping the bottom of the pan covered with broth or water, place a piece of buttered paper over the object in the pan. It not only prevents it from burning, but acts as a self-basting operation, and keeps the top moist and juicy. If the top of a cake bakes faster than the rest, place a piece of paper on it.

BOILING.—This is the most abused branch in cooking. We know that many well-meaning housewives, and even professional cooks, boil things that ought to be prepared otherwise, with a view to economy; but a great many do it through laziness. Boiling requires as much care as any other branch, but they do not think so, and therefore indulge in it. Another abuse is to boil fast instead of slowly. Set a small ocean of water on a brisk fire and boil something in it as fast as you can; you make much steam but do not cook faster, the degree of heat being the same as if you were boiling slowly. If the object you boil, and especially boil fast, contains any flavor, you evaporate it, and cannot bring it back. Many things are spoiled, or partly destroyed by boiling, such as meats, coffee, etc. Water that has been boiled is inferior for cooking purposes, its gases and alkali having evaporated.

Mr. George Sewell, of Memramcook, N. B., writing from Moncton, N. B., under date of May 7, 1878, says:—"J. H. Robinson, Esq., St. John, N. B.—Dear Sir.—In January last I came to Moncton, from Memramcook to consult a physician as I was in the last stages of consumption. When I arrived here I had at once to go to my bed, and was so low I never expected to leave it. A physician was called who pronounced my case as hopeless; that I might live a week or two, but certainly not more. As a last resort he recommended Robinson's Cod Liver Oil with Lacto-Phosphate of Lime. I purchased a bottle and after the first dose I commenced to improve. It seemed, after taking a dose, as if I had eaten a hearty meal. I have continued to take it ever since and am rapidly improving. I am confident that had it not been for your oil I would have been in my grave to day. You are at liberty to use this in any way you wish, as I am anxious to let others who are afflicted in the same way, know, in the hope that they too, may receive the same benefit."

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime, is prepared solely by J. H. Robinson, Pharmaceutical Chemist, St. John, N. B. For sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. Brown & Webb, and Forsyth, Sutcliffe & Co., Wholesale Agents. Oct 5. 2w.

Th. Russian Court invited Dr. Ayer and his family to the Archduke's wedding in the Royal Palace. This distinction was awarded him not only because he was an American, but also because his name as a physician had become favorably known in Russia on its passage round the world.—Pueblo (Col.) People.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglect; what is supposed to be an ordinary cold or sore throat until it has progressed to its last stages, and then when medical aid is procured it is too often found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on the first appearance of sore throat. A preparation called DIPHTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded, where it has been used, to be an infallible remedy for that disease. It is placed within

MACDONALD & CO IMPORTERS OF CAST AND MALLEABLE IRON PIPE, With Fittings of every description. BRASS AND COPPER TUBES, SHEETS, ETC.. STEAM AND VACUUM GAUGES, HAND AND POWER PUMPS. Rubber Hose and Steam Packing. MANUFACTURERS OF ALL KINDS ENGINEER BRASS FITTINGS. Also—The heavier description of BRASS and COPPER WORK FOR STEAMSHIPS, RAILWAYS, TANNERIES, ETC. Nos. 166 to 172 Barrington Street, - - - - - Halifax. Dec. 22.

Victoria Steam Confectionery Work WATERLOO STREET, We call the attention of WHOLESALE DEALERS and others to our STOCK OF PURE CONFECTIONS Some of which will be found entirely new to the trade. We invite their inspection and solicit a share of their Patronage. WHOLESALE ONLY, J. R. WOODBURN & CO., Victoria Steam Confectionery Works, Waterloo St., St. John N.B., R. WOODBURN. (dec. 15) H. P. KERR.



FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES THIS DISCOVERY Is the result of a series of Scientific Experiments based upon the theory that "for the successful cure of Wasting Diseases, the nervous system must be made vigorous and healthy." One of the first symptoms of disease affecting either the Liver, Lungs, Heart, Stomach, or Genital Organs, is a loss of nervous power. This is followed by muscular relaxation, weakness, and emaciation of all the organs which depend for health on involuntary muscular action, the weaker suffering first. Now, as the muscles and nerves depend so much upon each other for efficient strength and action, and as the organs they control depend on both, it becomes an actual necessity to treat the nerves and muscles directly in order to speedily and permanently cure diseases of the above named organs. The inventor, acting upon these ideas, after months of experience, during which time he had ample opportunity for trying the effect of his discovery, became convinced that no other preparation known contained so potent and direct an effect upon the nervous system as his COMPOUND SYRUP OF HYPOPHOSPHITES, and except in cases of actual organic loss, that it would restore patients suffering from those maladies. Amongst the diseases overcome by the use of this remedy are the following:— Chronic Constipation, Chronic Dyspepsia, Asthma, Chronic Bronchitis, Consumption, Chronic Diarrhoea, Chronic Laryngitis, Melancholy, Nervous Debility.

FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES The power of arresting diseases displayed by this preparation is honorably acknowledged by the medical faculty in every section where it has been introduced; and the large sale is the best guarantee of the estimation in which it is held by the public. This Syrup will cure Pulmonary Consumption in the first and second stages, will give great relief and prolong life in the third. It will cure all diseases originating from want of Muscular action and Nervous Force. Do not be deceived by remedies bearing a similar name no other preparation is a substitute for this under any circumstance. Look out for the name and address J. I. Fellows', St. John, N.B., on the yellow wrapper in watermark which is seen by holding the paper before the light. Price \$1.50 per Bottle, Six for \$7.50. Sold by all Druggists. july 13

AGENTS WANTED. For the Book that Tells HOME MEMORIES. A work brim full of the choicest reading in the English language. Bright and cheerful throughout. Wise counsel and rare entertainment for old and young. In everything it is varied, pleasant, and profitable.

CARD. Russel, Chesley and Geldert, Attorneys-at-Law, &c., &c. OFFICE: 64 GRANVILLE STREET. BENJAMIN RUSSELL, SAMUEL A. CHESLEY, JOHN M. GELDEBT, JR.

CUSTOM TAILORING! H. G. LAURILLIARD 19 HOLLIS STREET, HALIFAX N. S., Agency for New York Fashions April 1876

CUSTOMS DEPARTMENT. OTTAWA, 18th April, 1878. NO DISCOUNT will be allowed on American Invoices until further notice. J. JOHNSON, Commissioner of Customs. may 11

FIRST PRIZE ORGANS. C. E. FREEMAN is now selling and will hereafter sell, the above celebrated Instruments at the lowest figures, to match the times. I will also supply any other Organs required. ON REASONABLE TERMS as my motto is SMALL PROFITS AND QUICK SALES. Good discount to Churches, Ministers, Lodges, &c. &c. Circulars with information free. GOOD AGENTS WANTED. C. E. FREEMAN, Amherst, N. S., General Agent July 10—1 year.

PATENTS. Obtained for new inventions, or for improvements on old ones, for medals or other compounds, trademarks and labels. Caveats, Assignments, Interferences, Appeals, Suits for Infringements, and all cases arising under the Patent Laws, promptly attended to. We refer to Washington, to Hon. Postmaster General D. M. Key, Rev. F. D. Power, The German-American National Bank, to officials in the U. S. Patent Office, and to Senators and Representatives in Congress; and especially to our clients in every State in the Union and in Canada. Address: C. W. SNOW & CO. Opposite Patent Office, Washington, D. C.

C. W. TREADWELL, PAFFESTER & ATTORNEY AT LAW CONVEYANCES, &c., &c. OFFICE: Corner of Charlotte and Union Streets, Saint John, New Brunswick.

THREE MONTHS FREE!

New subscribers to the "Wesleyan" will receive the paper from the date of subscribing till the end of 1878 free. They will thus have fifteen months for a year's subscription. Every effort will be made to provide an instructive, wholesome, RELIGIOUS FAMILY NEWS-PAPER. We ask ministers to make known our offer from their pulpits, and give us their co-operation in carrying out an intention which will surely benefit our circuits quite as much as the publishing office.

THE WESLEYAN.

SATURDAY, OCTOBER 12, 1878.

OUR YOUNG MEN.

NO. II.

(THE FORMATION OF CHARACTER)

"Life," says the sainted Bishop Heber, in one of his beautiful sermons: "Life bears us on like the streams of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers of the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by some short-lived disappointment. The stream bears us on and our joys and griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed—whether rough or smooth, the river hastens towards its home, till the roar of the ocean in our ears, and the tossing of the waves beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants until of our further voyage there is no witness save the Infinite and Eternal." Such and so is life. Still its panoramic images even when they pass, are but so many ideals of the possible, after which we do well to aim. Meantime the current of our thoughts and activities run on, not like the Jordan which pursues its way to end in a dead and stagnant sea, but like the Niagara which gathers its mighty waters to spend them in a volume of rolling forces, arched with rainbows of promise, and empties itself at last in an ocean covered with the commerce of a world.

It will thus be seen how very important is the character that is formed in youth. The aspect of early morning indicates what the day shall be. The influences of youth run down through the after years of life tinged and colored by the moral qualities which they then assumed, just as the Nile reaches the Delta red with Ethiopian soil. The heart therefore becomes the chief centre of interest, and its careful cultivation is found to be our first and main concern. Virtue is a jewel of which the heart is the setting. A toad has been known to carry a jewel in its head, but it is more proud prerogative to carry a jewel imperaled in his heart. Virtue is the crown of his manhood, the insignia of his royalty, and the attestation of his sonship. "No radiant pearl which crested fortune wears; No gem that, twinkling, hangs from beauty's ears; Not the bright stars which Night's blue arch adorn; Nor rising sun that glids the vernal morn Shines with such lustre" as the collective virtue of a noble character. All that is winsome in self-denial; all that is heroic in endurance; and all that is laudable in effort, have their spring and fountain in a consecrated virtuous heart. Within its silent and sacred inclosure dominant thoughts and passions sleep quiescent like music in a quiet harp. If, as Dryden says, "Music is articulated poetry," not less truly is a virtuous life the eloquence of a holy character. A single thought conceived by the mind and smitten with an impulse, soon quivers with the nerves of purpose, and throbs with the pulsations of life, and thus becomes a power radiating into vital forces and circling

into a sphere of influence either for good or evil. A thought is a deed in embryo—a seed germ from which may spring a teeming harvest, and within its folds there lies the promise of the coming deed just as in every dew-drop, however tiny, is contained a latent rainbow. Hence the wise man's admonition: "Keep thy heart with all diligence; for out of it are the issues of life."

Now the formation of character is more than a birth; it is more even than a growth; it is a work. Virtue is a jewel to be won as well as worn, and won before it can be worn. In its pursuit our young men have to contend against "defects of will and taints of blood"—against a nature "averse from good and prone to ill." But the man who succeeds in the effort gains a sovereignty over himself and a freedom from outward dominations like the slave who, when he finds a jewel, wins his liberty. What work is more noble in its recompense than the building up of a virtuous character? It was said of Rome adorned by Augustus: "He found it brick and he left it marble." But more than this can be said of the man who rears a holy character, for he finds it "wood, hay, stubble," and he leaves it "gold, silver, precious stones." He finds it a loathsome "sepulchre, full of rottenness and dead men's bones," and he leaves it "the temple of the Holy Ghost" lit up with truth, beautified with graces and resonant with the melody of the skies. The harvest is worth the toil of spring-time, and the patience of summer, for years well spent yellow the experience with the hue of gold, and mellow the spirit into the saintly mind.

In view of such grand results will not our young men make the formation of a virtuous character the chief mission of their life? Aristotle, in his definition of man's chief good, sets before them a noble ideal: "A perfect activity in a perfect life." With this end before them, let our young men so live as to

"Leave behind A voice that in the distance far away Wakens the slumbering ages."

THE LIBERAL SENTIMENT IN THE CHURCHES.

There is a hopeful view to be taken of the desire for reconstruction which appears to prevail in many of the churches at this time. Dead trees need no pruning; living ones may grow fairer and stronger by that process. Only the really progressive churches show any disposition to make changes. We confess that our own branch of Christ's true vine would seem less comely to us, were there no enquiry among its members as to whether fruit is being borne to the utmost extent possible, and whether, if there be any hinderance, that hinderance does not result from constitutional causes which might be remedied. We are only moved by the enquiring religious spirit of the times. Episcopalian are comparing their Prayer Book with the New Testament, and, in the light of a newly developed reformation, asking whether certain passages in that grand Ritual do not retain the coloring of monkish teachings. Presbyterians are hesitating in regard to extreme expressions in their Confession of Faith. What wonder that the Wesleyan Hymn Book should be brought to the crucible? In every instance the books referred to are of human origin, and all things human must, sooner or later, submit to change. God gave a book to the world which outlives the ages and defies criticism; which anticipates every change of proper sentiment, outstrips science, and furnishes suitable precepts for people of every possible condition and degree. No mere man, or body of men, can do this. John Wesley, in hymn-making and hymn-compiling, as in some other things, was a hundred years ahead of his time. But the hundred years have passed. A new condition of religious society has come to the world—a condition of Temperance, of Union, and of Sabbath School excellence, such as prophets saw only in visions. Is all this to have no effect upon books of prayer and sacred song? Must Christians of this day give expression to their devotions, to their hopes and fears, their confidence and ambitions, in the language only of the dead? John Wesley was an age in advance of Luther; is no one ever to be an age in

advance of John Wesley? In his doctrines, no one;—because they are New Testament doctrines; but as a compiler of Hymns—well, the Church thinks his work in this way open to improvement, and even our founder himself would have conceded the Church's right to judge, gifted as it is with much of the piety, and more than the learning, which characterized the church of his own day.

Then as to the Class-meeting. We do not see the subject in the same light as others. As a means of grace no one can have a higher appreciation of this distinctive part of our economy; but that it ought to be continued in law as a test of membership in a country and at a time when that test is not and cannot be sustained, is to our mind scarcely consistent. That there is a brave effort to adjust this difficulty, is, so far from being an evil, but an honest purpose, that what is not true in theory should be expunged from the Discipline.

Of the itinerancy we have no misgivings. It has built up Methodism; it is a perfect means both for ministers and people to use in redressing certain wrongs, which seem to be inseparable from pastoral relations; it is so precious an heirloom that the Church may safely be entrusted with the guardianship of all its interests. But that even the itinerancy is being approached with a view to change, is only an additional evidence that nothing is considered infallible in the Methodist Church, save the sure Word of the Lord Jehovah.

WHAT AN OUTSIDER THINKS OF THIS LIBERAL SENTIMENT IN THE METHODIST CHURCH.

A curious comment upon the discussion in General Conference, bearing upon the Class-meeting test, appears in a recent issue of the St. John "Globe." The writer of that remarkable article intimates that—

In some degree there is now a departure from that close attendance upon "class-meetings" which formerly characterized members of the Wesleyan denomination, and for some time there has been an agitation in the Church as to whether members who do not attend these meetings should not be lopped off as decayed or at least decaying members, as useless limbs no longer bearing precious fruit. The matter was sent to a Committee of Conference, and the debate arose upon their report.

So much for a clear perception of our Church's aims, and the purpose of the very wise Committee entrusted with this subject! Of course, all inferences from such just and intelligent premises must be accurate and philosophical. After quoting from the Report and an amendment which followed it, we are treated to a strained and illiberal exposition of what was said by several speakers who addressed themselves to the subject. Then comes the oracular conclusion.

It appears to us that this debate affords ample evidence of the proof that there is a great change going on in the Methodist Church, which all the time becoming a church of the people—and perhaps rapidly advancing towards the destiny which Goldwin Smith predicted for it, of becoming the church of America. There is no doubt a great relaxation of the old practices. The severity—if we may use the term—of the church is disappearing.

Thus far the writer's compliments are at least innocent; he conceals admirably the whip, under a cloak of fair phraseology. But the lash at length comes to the light with a vengeance. Still alluding to the Methodist Church we are told—

Its influence is no longer felt against dress, lively music, and many other pleasant things of life. It does not yet openly tolerate dancing, but the younger portion of the denomination are not averse to it, and there is a gradual tendency towards tolerating it. Its "public entertainments" are of a joyous and essentially worldly character, and altogether there are many evidences of the change through which the denomination is passing. It is no longer the humble Christian which a few spiritual intellects controlled; but it is a vast organization, growing in power, in social strength, in intellectual force, and showing a wonderful power of adapting itself to the demands of its adherents, whilst exerting over them a good influence.

Without attempting to solve the riddle of the closing sentence, we may be permitted to interpret what goes before. Methodism is gradually stepping down. It has no voice against vanity, extravagance and worldly pleasure. It will soon stand on a level with the least faithful and most popular of the religious bodies. Its young people will have no boundary between them and discipleship, even when they take this

world as their inheritance. And with all this relinquishment of authority and influence, this apostate church is to become the church of the people. May God preserve the people long days to come from such a supremacy, and the church from such a fatality!

May we ask our cotemporary, who we are quite sure means us no harm, whatever may be the defects of Methodism under his own observation, to spare at least the faithful ministers of our Church whose lives and labours are a perpetual protest against the fearful worldly conformity described in his picture. They may not be saints, but at least they are not reprobates to their very solemn and scriptural ordination vows.

No! we rejoice in the liberal sentiment of Methodism for a very different reason. Not because it indicates a decline in the church's strength and fidelity, but as an evidence that its wisdom and power are the outgrowth of genuine religious life and freedom. If the body were dead it could stretch out no strong right arm of entreaty, or expostulation; if it were under despotism mastery, the strong right arm would be hopelessly beaten back. We hold the truth, and the truth hath made us free!

READJUSTMENT OF HALIFAX SCHOOL DIFFICULTY.

We are exceedingly pleased with the summary method adopted by the School-board of Halifax as to the case which was complained of in our columns last week. At a meeting of the Commissioners held just after that issue went to the public, a spirited discussion upon a vote of reconsideration ended in a decision to dismiss Mr. Jack and restore Miss MacCullough immediately. It would have been a troublesome termination had any other purpose been reached. It would doubtless have precipitated a complete overthrow of the abnormal, double-headed system which now controls the public schools of Halifax. With this system all seem disposed to rest just now, though it recognizes sectarianism in its essence, giving Roman Catholics the double advantage of managing their own schools in so far as the selection of teachers is concerned, while the population, without regard to religion, have to support these denominational arrangements. It was with some degree of pride we observed in the discussion referred to, that the very able and prudent members of the Board who represent the Methodist body are not parties to the sectional principle, any farther than in the interests of peace. The Roman Catholic members themselves manifested an excellent spirit by hastening to repair at this meeting the error of their former one. They intimated their desire to be left neutral in the controversy and in the judgment. This allowed the sober second thought of the other members to work to a right conclusion, without the excitement of having both to combat a Roman Catholic usurpation of privilege and to weigh the issues of a very grave question of morality. A fact came out, however, which threw much discredit on a member of the Board to whom Protestants might reasonably look for some prudence and fidelity. That they have but a frail support in that quarter may be gathered from what we are about to state.

One member—a gentleman whose Scottish accent predisposed us to expect from him at least a degree of logical consistency—was accused of accepting without dissent, if not actually encouraging, in the instance of Mr. Jack's restoration, the votes of Roman Catholic members, while upon two occasions previously he had opposed with some warmth their interference under almost similar circumstances. This accusation he did not disprove. His defence of Mr. Jack, moreover, was a clumsy piece of special pleading. He had what seemed to be some lawyer's notes before him, written in the traditional illegible style of certain very learned members of that profession, and that with a slight native hesitancy, made the special defence tiresome to a degree. This, however, might have been forgiven if he had not exceeded the lawyer's counsel, for, whatever license gentlemen of the law allow

themselves in abusing the plaintiff's attorney, they are careful to avoid suits for defamation by stigmatizing the plaintiff himself. This member had used expressions which could mean only that Mr. Jack had never been drunk; that Miss MacCullough had not only never been assailed, but that she and a principal witness were conspiring to ruin his honourable and learned client. His laboured arguments on this point were exceedingly humiliating to those who were well aware that of Mr. Jack's real habits no one had better knowledge, and of Miss MacCullough's character no one less, than this very special pleader.

In behalf of the entire population, especially the Methodists of Halifax, we tender sincere thanks to those members of the Board who gave their opinions and votes with so much decision on this case last week. It would be lamentable, indeed, if the mere qualifications of scholarship and ability to instruct were allowed to outweigh considerations of character and example in our school teachers. The world has reached this period, that, to attain and hold an exalted position in society, men must be pure, and not even the member referred to can turn this hand back upon the dial. Once more, too, we feel that woman, so long held back in a competition for place in the arena of letters, is not only to be respected in her ambition, but also to be shielded from the assaults of passion in private and the insinuations of special pleadings in public.

EDITORIAL NOTES.

Montreal left both sunshine and shadows on our memories. Its genuine hospitality, its rare architecture, its glorious mountain view, its busy, commercial wharves and thoroughfares, were well adapted to leave abiding impressions on the stranger's mind. On the other hand, its Sabbath desecration was something frightful to a staid Protestant. We walked up through streets on a Sabbath evening, whose dense population was chiefly in-doors, playing cards, dominoes, checkers, and other games, with their family occupation thus fully exposed to every passer by. In the suburbs on Sabbath afternoon were ball playing, racing, and a full-blown circus—music, horses, dogs, and all else. One resort sustained by the Roman Catholic Church for the preservation of the morals of its young men—save the mark!—was lighted up gaily on Sunday night and occupied by a score of young men driving at several billiard-tables. Reader, read Montreal in the light of a religion which thus educates its people, and certain inferences as to its history are apparent enough. We found persons there sadly chafing under civic regulations which are maintained by strength of Romanism against Protestant liberty and peace. All this bodes no good for the future, unless Christianity shall make great conquests there.

Certain papers are exercised over the letters which have passed between Messrs. Currie and Brown, the rival champions of baptism. Especially one Baptist paper in Toronto, and one in St. John, continue to charge Mr. Currie, in unqualified language, with falsehood. They aver he has made statements as to the lexicons which he has been challenged to prove and for which no proof can be furnished. We have been asked, by correspondence, to state whether the harsh terms in which Mr. Currie is publicly assailed, have any justification in fact, as, from the letters and replies which have appeared in the premises, many are unable to judge for themselves. We can only reply that, were the charges alluded to made against ourselves we would meet them definitely and decisively, nor have we any reason to believe that it is not Mr. Currie's intention to do so. That he once intimated his purpose of replying, we have already stated. Beyond this we have no further knowledge. As to the editor of this paper attempting to shield or assist Mr. Currie, in making false expressions, those who have thrown out the insinuation and continue to reiterate it, are themselves guilty of perpetrating, what we shall call, in the mildest phrase, a little piece of rigmarole. And it all comes of the notion that straightforwardness is confined to men of a single creed.

DEATH OF REV. JAMES ENGLAND.—This true, faithful minister passed to his rest and reward on Thursday, 3d inst., in the sixty-third year of his age. Few men in the ranks of our itinerancy have left a more stainless record, or impressed more fully upon the rising ministry the value of inflexible conscientiousness, than our departed brother. His name has been quoted in our hearing as a synonym for truth and honesty, ever since, twenty years ago, we followed him over remote districts of Newfoundland. There he was very useful, teaching quite as much by his character as by his expositions. Once, when urged to take a younger minister's appointment on an important circuit, he repeated Nelson's memorable charge to his fleet—"England expects every man to do his duty." The words well became a man who never shrank himself from meeting obligations. But we are anticipating a tribute which will doubtless be paid to his memory by some one who knew him better and loved him not less.

At the... Wind... We are... A LET... Ms... which... brother... quest... the Conf... was held... forward... anticipated... the Prov... and his... land of h... brethren... ruled by... the remov... of pure d... It may... latives of... which be... Methodis... vines... To the Sec... DEAR FATH... Our mu... Rev. G. M... ly and suc... ces of Briti... being about... months, a... cordially c... ren of the... visit to his... himself and... Bro. has b... Providence... try, is still... good work... ing by the... who by His... preach the G... As a Mis... under the a... country was... that he has... consideration... of his birth... and heaven... In behalf... P. E. Islan... yours in the... WEAR... CHARL... S. E. J... Milltown... MUS... DEAR COMMU... from the... of Gabari... ferred to... Musquod... second to... sonage... would say... members... circuit ge... appealing... boys. A... and taste... ing house... luxury in... what per... circumsta... I don't... writer ref... on as he... tioning C... but perha... mation a... accepted... every eff... was seeki... I am ge... to apprec... ence in g... as he exp... the Mast... also to... the spiri... more like... wanted to... the Sama... THE CH... CENT... This co... the Meth... early hom... most car... depect i... had been... The conc... not only... from a m... no quest... marked... that all... A vast a... ful pract... order to... greatly d... tended th... We re... day, in... were all... and the o... towards... ed that... ed was d... being un... in conse...

plaintiff's at- avoid suits atizing the member had could mean never been lough had l, but that ss were con- surable and arguments ngly humili- aware that no one had ss MacCul- s, than this

population, of Halifax, those mem- their opin- ch decision ould be la- eigh qualifi- ability to in- eigh consi- example in world has attain and in society, not even can turn the dial. that wo- a competi- of letters, is n her ambi- from the ate and the readings in

TES.

he and shad- eaning home, its glori- ommercial- were well pressions on other hand, something t. We walk- babbath even- were chiefly minoes, che- their family sed to every Sabbath at- facing, and a horses, dogs, tained by the preserv- ing men—save gaily on Sun- y a score of eral billiard- ed in the educates its es as to its We found under eve- intained by at Protestant odes no good tianity shall

ed over the ween Messrs. hampions of ptist paper in continue to ualified lan- ver he has tions which rove and rished. We pondence, to ms in which ed, have any e the letters eaved in the o judge for ly that, were against our- efinately, and eason to be- s intention ated his pur- d. rther knowl- his paper at- r. Currie, in ose who have and continue es guilty of call, in the of rignarole, notion that ed to men of

ENGLAND.— passed to his 3d inst., in e. Few men ave left a ressed more y the value es, than our e has been ynom for nce, twenty over remote There he was as much by tions. Once, er minister's at circuit, he e charge to every man ell became himself from e are antici- doubtless be me one who n not less.

At the funeral of Rev. James England a number of Ministers were present, a blessed memorial service was held, and great respect manifested in every way. We sympathize much with the bereaved family.

Windsor has been trying its hand for the first time at Aldermanic contests. Under a new economy of corporation they proceeded to elect a Warden and Councilors. It was on the square ticket of liquor licences or no licences. We are glad to say that the Temperance Ticket carried the day.

We are obliged to hold over our communications which come in only on Wednesday. This is too late for insertion.

CORRESPONDENCE.

A LETTER INTENDED FOR THE LATE REV. G. M. BARRETT.

Ms. EDITOR.—The following letter, which was prepared for our late beloved brother, Rev. G. M. Barrett, at his request, and by order of the Conference of the Conference of N. B. & P. E. I., which was held at Sackville this year, was forwarded to him, but was waiting for his anticipated restoration to health, which in the Providence of God did not take place, and his long cherished wish to visit the land of his nativity, and the fathers and brethren of the parent Society, was overruled by the Great Head of the Church, in the removal of our dear Bro. to the "Land of pure delight."

It may, however, serve to remind the relatives of Bro. B. of the high esteem in which he was held by the Brethren of the Methodist Ministry in the Lower Provinces.

LETTER.

To the Secretaries of the Wesleyan Methodist Missionary Society.

DEAR FATHERS AND BROTHERS:—

Our much respected, and dearly beloved Bro. Rev. G. M. Barrett, who for long years has efficiently and successfully laboured in the Lower Provinces of British America, as a Methodist Preacher, being about to visit the land of his birth, for a few months, and perhaps for years, we therefore most cordially commend him to our Fathers and Brethren of the Parent Conference, and trust that his visit to his native country, may prove a blessing to himself and a comfort to others, and, although our Bro. has been compelled, in the order of Divine Providence, to leave the active work of our ministry, is still, when opportunity offers, found doing good work by preaching and visiting the sick, seeking by these means to glorify the Lord Jesus Christ, who by His Spirit called him many years ago, to preach the Gospel of the grace of God.

As a Missionary who came to these Provinces under the auspices of the Parent Society, while our country was yet an extended Mission field, we feel that he has special claims upon your thoughtful consideration, in returning, for a while, to the place of his birth, after so many years of holy, laborious, and heaven rewarded toil.

In behalf of the Conference of New Brunswick & P. E. Island, we are, dear Fathers and Brethren, yours in the Lord, in affection and respect.

WILLIAM DOBSON, CHARLES W. HAMILTON, } Letter Writers. S. R. ACKMAN, } Milltown, N. B., Oct. 7th, 1878.

MUSQUODOBOIT HARBOR.

DEAR EDITOR.—I have neticed two communications in the WESLEYAN lately from the facile pen of the Superintendent of Gabarus Circuit, the first of which referred to the poverty of the Methodists of Musquodoboit Harbor Circuit, and the second to the scanty furniture of our parsonage. To the first of these references I would say, that, so far as I know, all the members of the Methodist Church on this circuit get an honest livelihood without appealing to the charity of their neighbors. And to the second, that opinions and tastes differ with respect to furnishing houses. Persons reared in the lap of luxury no doubt consider very meagre what persons brought up in more humble circumstances would consider ample.

I don't know what young divine the writer referred to in his last communication as having stipulated with the Stationing Committee not to go to Gabarus; but perhaps he might give us some information about an older divine, who only accepted his present appointment after every effort to gain one of two others he was seeking had failed.

I am glad he has gratitude enough left to appreciate the kindness of the Conference in giving him an appointment; and as he expresses a willingness to work for the Master, I hope he may become willing also to be conformed to his Spirit; for the spirit he at present exhibits seems more like that of the two disciples who wanted to call down fire from heaven on the Samaritans.

Truly yours, ISAAC GAETZ.

THE CHORUS CONCERT OF THE CENTENARY CHURCH CHOIR.

This concert was given last evening, in the Mechanic's Institute. At quite an early hour the hall was well filled, and the most careless observer could see that the deepest interest was felt in it. The affair had been well worked up by its friends. The concert was a success in every respect not only numerically and financially, but from a musical standpoint. There can be no question that Prof. Sterne achieved marked distinction last evening, and that all his associates share in his laurels. A vast amount of musical drill and careful practice must have taken place in order to produce the effects which so greatly delighted the audience which attended the Centenary Chorus Concert.

We re-produced the programme, yesterday, in our local columns. The pieces were all given but two—one a vocal trio and the other a vocal duet. Mr. Clawson towards the close of the concert, explained that the reason those pieces were omitted was owing to Miss Lena Robinson being unable to take her part in them, in consequence of sore throat. The

choruses, sung by between twenty and thirty voices, were splendidly rendered, and, being all the work of great masters, they produced a proportionate effect. Rossini's Carnovale, both words and music, seemed to be a special favorite, and it was rapturously enjoyed. The duet for two pianos, performed by Miss Ennis and Prof. Sterne, was a singularly faultless performance. The vocal duet by Miss Sancton and Mr. J. H. Robinson was admirably sung and heartily enjoyed. A furor of well-merited applause, growing into an encore, greeted Miss Ella Knight as she concluded the singing of "Sound the Signal Loud." This young lady has a soprano voice that is quite powerful and fairly cultivated. Her participation in any concert will prove a decided attraction to all who have once heard her voice.

The piece from the overture to "Martha" for eight hands on two pianos, a difficult performance, was executed in a masterly manner and highly appreciated, as were Professors Sterne's instrumental and vocal solos. The ladies who took part in the instrumental piece were the Misses Crothers, Nowlin, Ennis and Hea. The vocal quartette, Slumber Song, by Misses Maggie and Ida Crothers and by Dr. Daniel and Mr. H. B. Smith, was well sung. But it is unnecessary to particularize where all did so well. The concert proved what our amateurs, with necessary professional aid, can do. With some change of programme, the concert would probably bear repetition.—Tel. last week.

CARMARTHEN ST. METHODIST CHURCH.

THE OPENING SERVICES.

Five services were held yesterday in the basement of the new Methodist Church now being erected on Carmarthen street. The basement has been opened for services and the remainder of the church is fast approaching completion.

The first service held yesterday was a prayer meeting at 7 o'clock in the morning, which was very well attended. At 8 a. m. the Sabbath School was held for the first time in the new building and a large number were present. Excellent addresses were delivered by the Rev. Mr. Chappell, and Rev. Dr. Pope, Messrs. Allan, Irvine, J. R. Woodburn and Potts.

At 11 o'clock the Rev. Howard Sprague A. M., delivered an impressive sermon. The church was well filled. Mr. Sprague took for his text part of the 15th verse of the 3rd chapter of 1st Peter, as follows:—"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you." At the close of this service the sacrament was administered.

Quite a large congregation assembled in the afternoon at 3 o'clock, when a sermon was delivered by the Rev. J. R. Narraway, who took as his text the 48th Psalm, 2nd verse:—"The Lord hath made known his Salvation, His righteousness hath He openly shewed in the sight of the heaven."

The sermon in the evening was preached by the Rev. W. J. Kirby, the pastor of the church. The sermon was attentively listened to by the large congregation present. The text chosen by Mr. Kirby for his sermon was Hebrews xii, 2:—"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God." At the close of his sermon Mr. Kirby made a statement of the position of the finances of the church. He said that the land cost \$2,000. The cost of the building finished, except the spire, would be \$6,000; including the basement which is now finished and furnished. The church had received \$1,500 from the general building fund of the Methodist Conference and which had been raised throughout the Maritime Provinces. The debt remaining on the church at present amounts to \$2,000.—St. John Telegraph, Monday.

The Sun adds this additional information:—

The church, which is situated on the corner of Carmarthen and St. James Sts., is a very neat framed building, 56 by 75, with a brick basement reaching about 8 feet above the streets. The main entrance is in the tower at the corner of the streets above named, but beside this there are two other entrances, one from Carmarthen and the other from St. James street. The main part of the church, which is at present unfinished, will consist of one large room with groined ceiling, and it will be provided with sittings enough for about 500 people. The seats are to be ranged in semicircular order. The basement is the only part as yet finished, and it is where at present the services are held. This is a large room, with four smaller ones attached, which are to be used as library, class rooms, etc., the largest one being used for the infant class of the Sunday School. These are divided from the main room by glass partitions so arranged that all may be thrown into one. The ceiling of this room is 14 feet high. The spire, which forms the main entrance, will be completed at present only to the height of the main church, 41 feet, but it is intended to build it 90 feet high. D. E. Dunham, Esq., is the architect.

The special collections made at the services yesterday in aid of the building fund amounted to about \$90.

NOTES BY A PROBATIONER.

Continued from our last issue.

III. Because it has made the Bible a popular book. It is the text book of the Sabbath school. An average school knows more about it to-day than candidates for holy orders did 20 years ago. With reverence it may be said to the school "Thou hast magnified the word of God." See what it has done to make the Bible popular by its international series of lessons. There is no difficulty about the fact that each school interprets them in its own way.

The school is putting a great power into the scholars hands that shall tell upon the future. This study shall be blest to all nations. It shall not be lost. It shall purify the polluted waters of municipal, political, commercial, and educational institutions. It shall not be lost on the family, nor in the church. Neither shall it be lost on the souls that are brought into contact with it in the school. It may appear to be lost for a time but afterwards the lessons come home with power. The school has made the Bible more familiar to-day than it ever was before.

IV. Because it has trained, if not saved the majority of the church's membership. It is sometimes difficult to estimate what is due to the minister and what to the teacher. The church will mostly perhaps lead sinners to decision. The church gives its converted members to the school as raw recruits and gives them back well-disciplined soldiers. The church gives them to the school young apprentices, and gets them back skilled workmen. It is worth all it costs because of the influence it has upon the members and officers of the church. The teacher always receives more than he gives. There is something in coming in contact with the young that broadens and enriches character. Our widest inspirations to work for Christ come while in the Sabbath school.

VI. Because it has furnished its quota to the glorified population of the skies. The church has been guilty of refusing to recognize childhood conversion, childhood piety. When we speak of the conversion of a child we say, "Oh! it is only a child." He related an anecdote of a little factory boy who had found Christ in one of the Ragged Schools in New York. His teacher called upon him. Together they began to sing. "There is a fountain filled with blood," &c. They sang on until they came to "Then in a nobler, sweeter strain," &c. They both commenced that verse but the teacher alone was left to finish it. We are not to measure childhood piety by manhood standard. We are not to expect withered old men at the age of ten. We have been guilty of this mistake. A child often becomes a minister to his parents. Often parents receive salvation through their children. At what age a child can be converted I will not decide. When however a child can obey and trust its parents it can obey and trust Jesus. And obedience and trust are conversion. This most useful lecture was concluded by exhorting the people to give themselves with renewed diligence to Christ. Let the motto be, "Myself and my class for Jesus."

V. It is worth all that it costs because it gives to the Church her most intelligent and reliable workers. True they are first received from the church. But subtract the earnest Sabbath school workers from a church and what you have left? Think of the missionary information that is given to the school.

Dr. Bidwell of Buffalo followed Dr. Potts. Striking was the contrast but not agreeable. In appearance and voice he is at a great disadvantage and will long ago have been with Dr. Potts. His manner is awkward and his voice unpleasant. Yet he is doubtless a profound and original thinker, and has a vigorous way of putting his sentences together, and an earnest and impressive delivery. He read his lecture, Few readers could follow with credit such an effective speaker as Dr. Potts. The subject discussed was the Gospel theory of childhood conversion. There are two aspects of the Sabbath school at which we usually look. First, the mechanical which has to do with organization, apparatus and teachers. And second, the spiritual part which he intended to speak about. He began by referring to Christ's public entry into Jerusalem; when He as King, as Messiah, took possession of the temple. The children gave him a most hearty greeting. They sang his praises. The priests sought to restrain their song but Jesus replied by saying, "Out of the mouth of babes and sucklings thou has perfected praise. This children's worship was the perfection of praise, of worship. The stately pomp of temple service and the service of adults never received such commendation as to be called "perfect praise." This assertion belonged alone to the song of infants. The contempt of these priests and scribes for childhood piety and childhood conversion finds expression in many people yet. Some of the same spirit is still abroad. But Jesus recognized and commended childhood piety as the most beautiful and significant of all. These children rendered the perfection of human worship. He proceeded to explain the uniform teaching of the Bible and the explicit teaching of Christ. Numerous passages were quoted. "I love them that love me and they that seek me early shall find me." "Train up a child in the way he should go, &c. Timothy was commended because from a child he had known the Scriptures. He claimed that these passages prove that childhood is a state peculiarly favorable to religion. At length he explained the meaning of Christ's blessing of the children even when the parents wanted to send them away. His prayer, "Father I thank thee that thou hast hid these things from the wise and prudent and revealed them unto babes," was quoted. These words and actions show Christ's personal interest in childhood. The power of the atonement was claimed as a means to save children. The teachings of the 5th chap. of Romans, is that the blessings of the atonement are as exclusive and as far reaching as the curses through the fall, was claimed as teaching the possibility of, and the intention to save children. Various passages were given. The conversion of a Sunday school scholar is more pleasing sight than the conversion of a sinner 70 years of age. By the conversion of a child he said that he meant one, ten years old and under. He argued in favor of the conversion of a child before it had committed a known sin. There is a time in the history of all children when their consciences first balance the right and wrong of actions. It leans the right and it is to be a saint at the first dawn of consciousness. His reasons for this statement were given. A child may die in its first voluntary

transgression. A child may become a saint before it becomes a sinner and remain a saint. If the atonement cannot prevent the first voluntary sin where is its power? If we say it cannot reach that child do we not cut it off without salvation, provided it die in that act. P. E. I. G. S.

NEWS AND NOTES.

NOVA SCOTIA.

The opening of the Provincial Exhibition at Truro was attended by a large number of people. Governor Archibald made a lengthy address. The exhibition was without doubt, the largest agricultural show ever held in this Province. The show of cattle was particularly fine.

Over \$2000 were taken at the gates at the Truro Exhibition.

His Excellency General Macdougall and suite have left for Ottawa.

Brigt J. S. Musson, of Liverpool, N. S., which sailed hence for Demerara, Sept. 14, arrived out previous to the 3rd of October—a very good passage.

A man named Wentworth Wyman, employed at the factory of Messrs. Kinney, Halsey & Co., Yarmouth, N. S., attempted to clean out with his fingers, on the 30th ult., the cogs of a planing machine at which he was working, when the machine was suddenly started, crushing the fore finger of his right hand in a very painful manner. The wound was immediately dressed, but there is still a possibility that a portion of the finger may have to be amputated.

On Saturday night George Johnston, the engineer in charge of the steam fog whistle at Sackville, after finishing his work, went to bed as usual. Shortly after he retired a man entered the house, went to his bed, and without any provocation, proceeded to beat him in an unmerciful manner, and finally left him with his face and body a mass of cuts and bruises. Some soldiers at the telegraph station, hearing the noise went to the house and found Johnston covered with blood, just as the assailant had left him. They dressed his wounds to the best of their ability, with the means at their disposal, and wrapping him in their great coats, took him in a boat to Ketch Harbor. The poor man was so badly cut that the blood from his wounds even soaked the thick coats he was wrapped in. At Ketch Harbor a wagon was procured, and he was brought up to the city on Sunday and taken to Dartmouth, where his wife resides, in Rose street. His injuries are of so serious a nature that he will probably be laid up for some time. Johnston's assailant is a man who is supposed to have had a grudge against him for some time. As he is known, he will probably be looked after.

A week ago an old man named Donald McNeil, in the employ of the General Mining Association, Sydney Mines, was missing from his work at the reservoir, when his daughter came with his dinner as usual. It was thought that he might have gone off suddenly on a visit to his friends at Bouladerie, and in consequence immediate search was not made for him. But it was suggested on Saturday night that perhaps he had fallen into the quarry, which is a few yards from his work, and about 15 feet deep. Early on Sunday morning some persons repaired to the quarry and there found the body of poor McNeil, with life quite extinct. The body was examined by the doctor, who thinks he died of Saturday from hunger.—[North Sydney Herald.

On the night of Wednesday, 24th of September, five houses belonging to the Cape Breton Co., (Ld) were destroyed by fire at Schooner Pond, C. B. On Monday three men named Alexander, Donald and Malcolm McEae were arrested and lodged in jail as the incendiaries.

NEW BRUNSWICK & P. E. ISLAND.

On Saturday one of the bargues in the harbor of St. John finished loading and was ready to sail in the afternoon, but the captain would not secure the services of a tug, although the captain of the tug offered to take the vessel out for ten dollars less than the regular rate, which is \$50. During the evening the sea of the vessel was unforluned, and an effort made to get her to sea, but she drifted almost into one of the wharves, and was afterwards anchored. Next morning another attempt was made, but it proved more unsuccessful than the first, for she drifted over to Navy Island Bar and there grounded.

Miss Kate Patterson, of Barney's River, N. S., blew out the gas on retiring to rest in the recently Hotel St. John on Monday night, and narrowly escaped death from suffocation.

On Saturday, the 5th inst., a little girl named Crandall, aged 13 years, an adopted daughter of Mrs. Tingley, was killed on the Albert Railway turn-table at Hillsboro'. She had been playing across the turn-table with some other children, and falling some way was crushed so badly across the hips that she died instantly.

On Monday last while a young man named Logan attempted to jump on a train at Gibson he missed his feet and fell between the cars, and one of his feet was crushed in a shocking manner.

The engine and baggage car of the night express train from Halifax to St. John, ran into a horse near Memramcook at one o'clock on Saturday morning. She has had a number of cables, and in that way has been a benefactor to the whole of civilization. Now she is to be employed in a new manner—as a cattle transport between England and Texas, Making regular trips between London and Galveston. She will carry, it is said, 2,300 head of cattle, and 5,700 head of sheep, and will thus go far toward feeding the British Metropolis.

A widow of 60 allowed a tramp to stop at her house over night, and during the evening he proposed marriage to her. She consented, and on the following day the two proceeded to the parson's near by, but he declined to marry them without a license. Accordingly, the expectant bridegroom was despatched to the neighboring town, furnished by the widow with a horse, \$3 in cash and an order on a merchant for a \$15 suit of clothes, and taking with him a saddle and bridle borrowed from the minister. He didn't come back, and the next day when the widow sent two of her sons to town in search of him. They found him socially drunk and joined him over his cup, until they too became intoxicated, and allowed the tramp to make his escape with all the property.

Last Wednesday night the body of a man named Robert Stewart, a farmer who lived between Frazerville and Springville, South Monaghan, was found in the middle of the

road, a little north of Bewdley. Evidence of a fearful struggle existed in the immediate vicinity surrounding the body, but nothing was found to indicate who the perpetrators of the dastardly deed had been. The body was very much bruised and the skull broken in several places. The little fellow got hold of a small bottle of croosote, which was accidentally left in his way. He drank considerable of the drug, and shortly afterwards presented symptoms of death. Medical aid was immediately called, and he was apparently revived. It is currently reported that the boy died from the effects of the drug.

A very sad accident befell a little two year old son of one John Lefurgy, of Summersisle on the 26th inst. The little fellow got hold of a small bottle of croosote, which was accidentally left in his way. He drank considerable of the drug, and shortly afterwards presented symptoms of death. Medical aid was immediately called, and he was apparently revived. It is currently reported that the boy died from the effects of the drug.

MISCELLANEOUS ITEMS.

Capt. Tyson, arrived in Cumberland Gulf, (from New London, Aug. 2, 1877, after a voyage of 41 days.) All the Esquimaux had been engaged, and he secured only one boat crew. He sailed thence to Anasook harbor, where he passed last winter and spring, collecting quite a number of skins to be made into clothing for the projected Howgate Arctic expedition. On breaking up of winter quarters he went to Greenland, and arrived at Drisco on the last day of July, and waited until the 22nd of August, 1878, for the Government expedition, which of course did not reach there, not having been sent as expected. They left and arrived in Cumberland Gulf again, discharged the Esquimaux on the 2nd of September, and started on the return to the States. Capt Tyson concludes as follows:—With the result of the voyage there is every reason to be satisfied, though the accomplishment of its immediate purposes led to no practical end. Scientific gentlemen, like Kamlin and Sherman, are much pleased with their discoveries. Of the more interesting results may be mentioned the finding of meteoric iron in the trap rock, the addition of five species of birds to the fauna of Atlantic sea-board, and procuring of a whale's skeleton. We have escaped sickness of any kind during the entire voyage, and procured one fine head of whalebone weighing about 1,800 pounds. More than this, in the whaling line, it was impossible for us to do and attend to other duties, even had the season been an unusually good one in this respect, the fact being that it has been almost an entire failure at Cumberland.

Occasional reports have been received the past year of the prevalence of famine in Brazil, but no detailed accounts have been published, and the extent of the terrible visitation was not at all apprehended. The facts of the matter, however, as told by a Rio Janeiro correspondent of the New York "Evening Post" are truly startling. The writer states that a district in Brazil, equal in extent to New England, the Middle Atlantic States, West Virginia, Ohio and Indiana combined, has been without rain since July, 1876. The brooks, springs and wells long ago dried up, and the river beds have now become dusty channels. The cattle, of which there were vast herds, have died of thirst. The people, perishing for want of food and water, have fled from their homes, many of them dying, sometimes whole families together, before reaching a place of refuge. Thousands of them who have escaped have overcrowded the cities of refuge so greatly as, in some cases, to multiply the population by five, and they are now herded together in the open streets, living like swine upon scanty rations issued by the Government, and upon such refuse as they can gather in the gutters. Well might naked and utterly debased by their sufferings, they live of cannibalism, not scrupling to resort even to cannibalism in some instances, while small-pox, yellow-fever, dysentery, and some other diseases are sweeping them away by thousands. As if to leave no element of wretchedness out of the account, they are the victims of the most brutal ill-treatment at the hands of the police and soldiery, and worse still at the hands of vile speculators, who make trade of these wretches woe.

The new cloud of war in the East has risen from the rivalry of England and Russia in securing the friendship of Shere Ali, the Ameer of the Afghans. The position of Afghanistan, dividing as it does the Asiatic possessions of the two powers, makes the territory an object of great solicitude to both. In 1872 Russia formally declared that Afghanistan was beyond the field of her influence; but recently a secret embassy of the Czar has succeeded in gaining an audience with the Ameer, and securing important commercial concessions, while an English embassy, in approaching Khyber Pass was not allowed to proceed. This affront has provoked military preparations; and it is thought that the Indian army will very soon be ordered to force the Pass, and bring the Ameer to terms.

Although it was believed that the Great Eastern would be well-nigh useless after her value as a passenger had been disproved, she develops latent capacities every once in a while that shows her builders to have been wiser than they knew. Everybody remembers the immense service she rendered in laying the Atlantic cable, which, without her, it is highly probable, could not have been successfully put down. She has had a number of cables, and in that way has been a benefactor to the whole of civilization. Now she is to be employed in a new manner—as a cattle transport between England and Texas, Making regular trips between London and Galveston. She will carry, it is said, 2,300 head of cattle, and 5,700 head of sheep, and will thus go far toward feeding the British Metropolis.

A widow of 60 allowed a tramp to stop at her house over night, and during the evening he proposed marriage to her. She consented, and on the following day the two proceeded to the parson's near by, but he declined to marry them without a license. Accordingly, the expectant bridegroom was despatched to the neighboring town, furnished by the widow with a horse, \$3 in cash and an order on a merchant for a \$15 suit of clothes, and taking with him a saddle and bridle borrowed from the minister. He didn't come back, and the next day when the widow sent two of her sons to town in search of him. They found him socially drunk and joined him over his cup, until they too became intoxicated, and allowed the tramp to make his escape with all the property.

WESLEYAN ALMANAC.

OCTOBER 1878.

First Quarter, 3 day, 2h, 40m, Morning. Full Moon, 11 day, 4h, 40m, Morning. Last Quarter, 19 day, 2h, 50m, Morning. New Moon, 25 day, 6h, 44m, Afternoon.

Table with columns for Day of Week, SUN, MOON, and other astronomical data.

THE TIDES.—The column of the Moon's Position gives the time of high water at Falmouth, Cornwall, Horton, Hantsport, Windsor, Newport and Stroro.

THE YOUNG FOLKS.

JOHN MILTON AND JOHN BUNYAN.

BY LUCY CECIL WHITE (MRS. JOHN LILLIE).

Going down Cheapside, in London, the other day, I entered a certain narrow street which crosses the great thoroughfare; it is now given up to warehouses, but standing there I could hear the sound of "Bow-bells," which have rung at the church of St. Mary-le-bow, near by, for centuries.

It was difficult to realize that in this very street, in a dark, quaint, old house, on the 9th of December 1603, John Milton, the author of Paradise Lost, was born.

The passer-by in those days (in the name of James I.) saw by a sign over the door that the profession of the elder Milton was that of a scrivener, or one who drew up legal papers and placed money at interest. He was a man of learning, but his nature was rather narrow and gloomy, and to give you an idea of what he was I must tell you of a great moral change which swept over England about this time, affecting a large class of people, and the father of John Milton among the number.

You remember that during Queen Elizabeth's reign efforts were made to put down the theatres. They did not entirely succeed, but still a large part of the nation objected to anything like theatrical display, and complained also of the extravagance at court, and of the growing wickedness and frivolity of all classes. By the time James I. came to the throne this love of display and dissipation had greatly increased among the masses, and as I told you, even Shakespeare felt saddened by it.

Now whenever part of a nation believes there is a necessity for reform in any class, some extreme is sure to follow. The generation who were young at the time of Shakespeare's death were often preached to and talked at by those who held that all finery was sinful vanity, and all lightness of manner or speech ought to be condemned. We must not go into the religious side of this, for we are only tracing the literary part of England's history, and the influences which affected it.

The grave spirit of reform I speak of, grew up chiefly among the country people; and certain influential noblemen encouraged it, horrified, no doubt, by the wickedness at court, where, indeed, morality was a thing long forgotten. Preachers began to do about stirring up the people, who listened eagerly, and many believed that the wrath of God was about to descend upon the nation. Being for the most part unable to read, they thoroughly enjoyed the sermons which were now preached in the open fields, on the highways and by-ways, anywhere, indeed, where an audience could be gathered. Instead of the inn-yard plays they now had the travelling preacher, who in loud and piercing tones would cry out that they were on the high road to perdition, that every light word spoken was a sin, every bit of finery suggested by the Devil. You can fancy how much all this would influence a people dependent so much more upon outward impressions than we are to-day. The very children were sometimes interrupted in their games by preachers who told them of the dreadful torments sure to follow on such a

called, dressed with extreme simplicity and met only for grave or religious discourse, shunning all manner of gaiety. In their homes they avoided all decorative furniture, and bright colors, or graceful curves. They lived simple lives, earnest, no doubt, and full of religious observances, but rather gloomy and severe for the young people growing up around them.

Milton's father, as I have said, was a Puritan in spirit if not by profession, and throughout the long life of the poet we may trace the effect of these Puritan influences of his childhood.

He was sent at an early age to St. Paul's school, which stood then, as now, in the rear of the great cathedral, a few steps distant from his father's house; and in these daily walks it is quite probable that the school-boy sometimes saw Shakespeare and Ben Jonson on their way to those famous "wit combats" at the Mermaid tavern in Bread Street. At school Milton studied Latin Greek and Hebrew, and finally added Latin to the ordinary studies, in all of which he excelled.

I have said that the home influences of his childhood were of a gloomy kind, but there was one bright and cheerful element in the solemn household in Bread street—Milton's father loved music, he had composed a great deal for that day, and was a skillful performer on the organ and bass-viol. Young Milton learned them of his father, and the two passed many happy hours in the "sweet harmonies of sound" which Milton loved all his life. Above the scrivener's shop was a room devoted to various domestic uses; there the father and son shared their music, and perhaps to this tuneless side of his boyhood he owed his first impulse to write verses. He must have begun very young, but his real fame came late in life.

In 1625 he was sent to Cambridge University, where his extreme beauty of person attracted immediate attention, and the students dubbed him "the lady." He must have been marvellously handsome at this time. He never lost a certain beauty, both of feature and expression, but in his early years he was more like a picture of beautiful, gentle youth, than its reality. He was tall and finely made, though slender, with a fair complexion, perfect regularity of feature, and light brown hair parted in the centre and falling to the shoulder, according to the fashion of the day. His dress was simple, of black velvet with the broad linen collar, and up-turned wristbands of the period. He was soon known at college for his verses. Of his short pieces written at this time, one was on Shakespeare, with whose works, then recently published in book form, he was very familiar. Among his other pieces were: "At a Solemn Music," "On the Morning of Christ's Nativity," etc., all showing the extreme delicacy and refinement of Milton's mind.

Indeed he is a striking figure when we look at the University of those days. Most of the students led rollicking, lawless, self-indulgent lives. Milton, with his gentle, pensive countenance, his grave demeanor, and his growing genius, seems to stand apart; does he not? When he left Cambridge, he says himself, he was "free from all reproach, and approved by all honest men."

Meanwhile the elder Milton had left Bread street and gone to live at Horton, a pretty country place in Buckinghamshire, surrounded by wide green meadows and rolling hills, with every variety of wild flower blooming in the hedge-rows and fields. All this delighted young Milton, and he soon found congenial society in the neighborhood. Ludlow castle, the residence of the Earl of Bridgewater, was near by, and not only was the family of the Earl a pleasant one, but Henry Lawes, the musician, taught music in the household, and came frequently, as a guest, to Milton's house. On one such occasion he told them of an accident which had happened to the young people of the Earl's family, while passing through Haywood forest on their way home. Lady Alice and her brother were benighted, and the young lady was for some time lost in the wood. This incident suggested to Milton his masque of Comus. He wrote the poetry, Lawes composed the music, and the Earl had it performed at the castle, the young people themselves taking part.

Soon after this Milton travelled on the continent. In Florence and other Italian cities the young English poet was received with delight. His beauty, the elegance of his manners and conversation, were everywhere talked about, and his society was eagerly sought. He showed some of his poems to certain men of learning, who pronounced them works of great genius. It is supposed that at this time he wrote L'Allegro and Il Penseroso, two poems intended to represent Joy and Sadness, and containing some of his most beautiful thoughts.

All his life Milton looked back to those days in Italy with much happiness, yet he was too thoroughly English at heart to remain long in foreign courts, splendid and hospitable as they might be, and returning home he spent some years as a student at the University. We find him next in a "pretty garden house" of his own, at Allers-

others, and about the same time he married a Miss Powell, a girl of seventeen, belonging to a Cavalier family. The strictness of Milton's household, and his stern views of life, irritated the young wife, accustomed to a home where gaiety and light-heartedness reigned. She quarrelled with her husband, and he with her, and she finally returned to her father; but later she was reconciled to Milton, and seems to have made him a good and dutiful wife.

These were stormy times in England. "Roundheads" and "Cavaliers" began to be well known, and among them, of course, the writers of the day were conspicuous. Milton very openly declared himself against the Royalists' cause, and used all his power as a writer to further the liberties of his countrymen.

In 1649, as your history tells you, the King ascended the scaffold at Whitehall, uttering that one word, "Remember," which no one has ever understood or forgotten. The Commonwealth began. Cromwell established himself in Whitehall Palace, in the King's old apartments, and here his councils met. By this time Milton had made himself famous all over Europe by answering a pamphlet called Eikon Basilike, ("The Royal Image," which had been written in defence of Charles I., many thought by the King himself, but in reality by a Dr. Landen.

(To be continued next week.)

THE BAPTISEMENT OF THE BAIRN.

BY ROBERT HOUGHTON.

Od, Andra man, I doot ye may be wrang To keep the bairn's baptisment aff sae lang; Supposin' the fiver, or some quick mischance, Or even the kinkhous, whup it aff at ance To fire an' brimstone, in the black domains Of unbelievers and unchristen'd weans— I'm sure ye never could forgie yerse!

Or cock your head in Heaven, wi' it in— Wheesht, Maggie, wheesht! name not the wick-ed place, I ken I'm wrang, but Heaven will grant us grace. I have been humblin' o' the bairn, No, thoct on't till my bowels began to yearn. But, woman, to my sorrow, I have found Our minister a thingy bit sound; He's aye the bairn's conduct free frae blame, Than trust a bairn's baptisment in his hands. I wadna say our minister's depraved; In fact, in all respects he's weel behaved; He vests the hail parish, rich and poor; But sae for guns and shot, our hearts to kill, There's nae authority, look whare ye will, In doctrine points his head is all agley. Wi' him there's no Elect—all are the same; An honest man, in the hour o' death, To comfort an' than loads o' Bible faith: And e'en the Atonement, woman, he lichtsies so, It's dootful whether he believes or no; He's aye the bairn's conduct free frae blame, He leaves us hopeless, wanderin' far an' wide, And wheresomever o' damn'd we canna tell, For every man mast e'en redeem himself! He's aye the bairn's conduct free frae blame, "Wherefore," says he, "lie in your graves sae lang!"

The speert is the man, and it ascends The very instant ye see him; The body's but a shell, wi' rags and wangs, Though a' the horns in Heaven should rout and rain."

Sometimes he'll glint at Bobbie Burns's deil, As if he were a cheast kin's chieftain; He'll doot the doonricht Satan o' the Word, Wae's me! he disna pay the least regard, An' Hell he treats sae brief and counis sae sma', That it amounts to nae sic place awa'.

Od dear, to think our preachers' holy chaunts, And a' the self denyin' o' us sinners, Are not to be repaid by the delight Of hearing from that region black as night Of yelling, gnashing, and despairing din; The yelling, gnashing, and despairing din! 'Twill never do, guide wife this daft divine Shall ne'er lay hands on bairn o' yours and mine. Ye're right guidman, rather than hands like his Baptes the bairn, we'll keep it as it is— For ye're an outlin' wi' its kith and kin— A hottentot, a heathen steep'd in sin!

Sin did ye say, guidwife? ay, there again An' get the bairn's baptisment. What does it mak' A' that he scrapes a fiddle now and then? King Davie's was preerred above all men, And yet 'twas known he played upon the harp; And stringed instruments, bath flat and sharp, Are mentioned many a time in Holy Writ, But the speert into holiness and calm, The more especially since, as we hear, It's no the little thingie sae screech an' skeer That drunken fiddlers play in bairn's an' booths, But the big gaudy fiddle, that sae soothes The speert into holiness and calm.

That even some kirks hae thoct it means the peem.

Temp't not the man, O woman! Maggie I say— Get the behind us Satan—come away; For he the Evil One has thee a sight O' arguments to turn wrang into richt. He's cramm'd wi' pleasant reasons that assail Weak woman's first, and mastily eye prevail; Then she, of course, manny by her wiles on man, As Eve on Adam did. Thus sin begins, And goes on, I fear unto this day, In spite o' a' the kirks can do or say, And what can we expect but sin and woe, When masses are the bodie whare they grow? I grieve for pair Kilmeny, and I grieve For Lenchaers and for Forgan—yees believe For Sodom and Gomorrah there will be A better chance than ony o' the three Especially Kilmeny, I maintain For a' your reasons sacred and profane, The minister that plays the fiddle's waur Than ony o' the ither twa, by far.

And yet, weak woman, ye would e'en return And get this fiddler to baptesee our bairn! Na, na; we'll tak' the bairn to whence it came, And get our ain brave minister at hame. Altho' he may be wrang on mony a point, And his salvation scheme air oot o' joint, He lays it doon without the slightest fear, And wins the heart because he's so sincere.

Altho' he's a man that deems need to care Who looks into his life, there's naething there, Nae sin, nae slip o' either hand or tongue, That ane can tak' and say "Thou doot wrong." His theologic veesion may be skew'd; But, though the broken cistern he has hew'd, Let the water run out like a rickie, He neither fishes, shoots, nor plays the fiddle.

Letter from United States.

CAMP MEETINGS.

We are now in the midst of our camp-meetings. Thus far the weather has been remarkably propitious for these out-door gatherings, and the attendance has been good, though not as large as some years, owing doubtless to the "hard times." These meetings are growing in favor with the Church, and notwithstanding their great change—within a few years, they have become places of common resort—their usefulness is unobscured. Multitudes are retained by the Gospel at these path-

Wae's me, to think the pious Maister Whyte In catchin' locots should take the least delight! But, Andra, man, just hover for a blink, He mayna be so wicked as we think. What do the Scriptures say? There we are told Andrew and Peter, James and John o' old, And other mentioned in the Holy Word, Were fishermen, the chosen of the Lord.

I'm weel aware of that, but ye forget That when the Apostles fished with the net, They did not fish about like Highland kerms, Their hair lines an' lang wands whuppin the burns No, no; they fished i' the lake of Galilee. A Bible loch, almost as big's the sea. They had their cobbles, too, wi' sauls and oars, And plied their usel' trades beyond the shores. Besides though first their trade was catchin' fish, An honest craft as ony sin could wish, They gave it up when called upon, and then They thought they were fishers, still it wae's me men.

But this young Maister Whyte first got a call To fish for men, and—oh! how sad his fall! The learned, pious, yet unworthy school! Neglects his sacred trust to catch a trout! Noo here comes Forgan manna among the trees, A cooie spot, weel skeg'd frae the breeze, We'll just walk ane by ane up to the door, And knock an' do the same as we did before.

The doctor's been a bachelor a' his life; He's aye the bairn's conduct free frae blame, She's such command over a' that's said and done Hush! this manna be the cheepin o' her shame! How do ye do, mem? there's a bonny day, And like to keep sae. We're come at the way To a' Edenside to get this bairn's baptisment? By Doctor Maule, if you and he be pleased, We've no objections; but the doctor's gone A shootin'; since the shooting time cam' on, As weenit frae the gun he's hardly been.

The Lord protect us! Was the like o'er or seen? A shooting minister! Think shame auld wife! We're the only minister in Fife He'd never lay a hand on bairn o' mine; Irreverent, poschin', pooter an' lead divine! He'll shake the dust can I find ane again; Come, Maggie, come awa; I hardly ken Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray. Whilk o' the twa's the waur; but I wad say The shootin' minister—he's auld and gray.

tionals are adopting the method of preaching the Gospel, and no doubt it is destined to become a more important factor in the evangelistic methods of saving men. The camp-meeting season closes generally after the first week in September, though a few meetings are held after this date. The reports of these meetings thus far the present season, are very favorable.

POLITICALLY The States are moved somewhat just now. The pressure of the times financially has caused much uneasiness among the laboring classes, and this is what is called "strikes," to bring the capitalists to certain terms which they regard as more favorable to themselves. Of course, the capitalists feel that they have something to say in the matter, and hence a combat ensues. This conflict between labor and capital is a serious one, and is now assuming an importance politically which must result in important changes. A new political party appears called the "National," which professedly seeks to improve the condition of the laboring classes, and is gaining considerable strength. Should it succeed and get control of the Government serious consequences, we apprehend, must follow. The movement is regarded with serious apprehensions.

THE HARVESTS of the country promise an abundance to man and beast. The crops so far gathered, were never better. In some States, the wheat crop fell short, while in others it is very large, so that on an average it is fully equal to any previous year. The corn crop is unusually large. Fruit of nearly all kinds is very abundant. Considering the general pressure on business and commerce, we note the fact of our abundant harvests with profound gratitude. Surely, man and beast may have enough on which to subsist whatever may be the business of the country.

IN THE LITERARY WORLD there is much of special note. Our publishers are yielding to the demand to furnish a cheap literature. We have been deluged with a cheap, immoral literature, but now Messrs. Appleton & Co., and others, are outdoing the publishers of the miserable trash in cheapness, in publications that are pure and moral. The "New Handy Volume Series," of the above publishing house, embracing works pure and stimulating, are a marvel for cheapness. A volume of this series is before me, of beautiful type, excellent paper, and handsomely bound in paper covers, of 178 pages, and all for 25 cents. The publishers of corrupt literature are outdone once, and we trust the effect will be to drive their publications from the field. Besides, they publish a monthly household magazine of a high popular character, devoted to general literature and all matters of taste and culture, furnishing for the year two volumes of about 300 pages each, of large double columns, extensively illustrated, for only three dollars. Some of the publications of this house are the North American Cyclopaedia; Pictorial America; Pictorial Europe and Art Journal—have given this publishing house a name and position second to no other in this country.

The Messrs. Harpers have given the public great pleasure in publishing Henry M. Stanley's last narrative of travel and adventure, entitled "Through the Dark Continent." This most wonderful work, full of thrilling interest, and must be regarded as altogether the best and most deeply interesting work on African travel which has yet been published. They also announce "Scientific Memoirs, being experimental contributions to a knowledge of radiant energy," by John Wm. Draper, M.D., LL.D. The author is well known by his precious valuable works. The present work will attract great attention in the world of letters, and will be a most valuable contribution to science. Their periodicals, the Magazine, Weekly and Bazar excel all others of their class in meeting the popular demands and extent of their circulation.

A volume entitled "Theological Lectures on subjects connected with Natural Theology, Evidences of Christianity, and the canon and interpretation of Scripture," by Dr. Cunningham, is in press, by Messrs. Robert Carter & Bros. Its publication is called for by a large number of former pupils, most of whom are ministers, and will contribute greatly to theological science. They also announce a volume entitled, "John, whom Jesus loved," by James Culross, D.D., giving all contained in the Bible respecting the beloved disciple. These works will be looked for with interest.

Messrs. Houghton, Osgood & Co., are doing wonders in furnishing the public with the choicest literature. Their edition of the British Poets now passing through the press, is a marvel for cheapness and excellence, and will include all of the British poets from Chaucer and Wordsworth. It will constitute the best library of poetry ever published. Their Atlantic Monthly is maintaining, and more, its position for literary excellence.

"Between the Gates," by Benjamin F. Taylor, Esq., from the press of S. C. Griggs & Co., is a volume of rare interest, and will be read with admiration by thousands. The remarkable descriptive power of the author is here seen in describing California, and his journey thither, and all who read the book will pronounce it one of extraordinary interest. They have other works in press of interest soon to be given to the public.

Messrs. A. S. Barnes & Co., have issued a Commentary on the Gospel by St. Luke, by Rev. Lyman Abbott, a work of great merit. His previous Commentary on Matthew and Mark has given great satisfaction. The author is a biblical scholar and writer. This enterprising publishing house issue the International Review and Magazine of American History, works unrivaled in their department. They announce an important

It is quite does not p... tentional of... ductive of... happiness... does produ... amement... of the mo... and to the... cal degene... pacity. I... many insta... many unti... quence. I... tobacco wh... may be nu... true that s... nually squ... favorable to... and a ser... seriously i... It is true... tobacco us... annoyance... is true tha... amount of... prising to... somewhat i... scenes of a... public gath... much to the... fact, or a... filthy an... of the floo... of fares, to... self, are t... evidence of... use of toba... hand. They... the horse... some year... know of bu... is not a toba... remarked, "tobacco use... never knew tobacco.

In view of established inquire, How and be consi... the eyes of... to be to... for the rema... men at all... for insult to... steady an... intermanc... tion at our h... Should not... users be put... with the temp...

FEVER

It is the m... intelligent man... about excess... ing water or... with the use... records of co... some was im... ing too much... beef? That b... self is bad, b... make a man... ever, and thus... ing slayer an... more so, and... fence and pu... business of ev... juries, to pr... much as pos... whether you... may at any ti... against me o... dwell on these... liberally cho... of delirium t... embarking de... Every time... feel as if I m... gate to hell," United States... means for th... "Moderation," Friday evening... banquet of win... view of their... much as if, in... Gough, wine k... edness again... the sanction o... posed in part... upon a custo... source of vice... forgotten that... of intemperan... but rather by... the ruby wine...

CAUTION

A terrible d... reported. A... few days back... Lyons, and as... marriage he lit... with his thum... incandescent... under the nail... on which he p... after an hour... great, the thum... and, and next...

327

TEMPERANCE.

It is quite true that the use of tobacco does not produce the same delirium of intoxication as alcohol, and is not so productive of brawls, fights and domestic unhappiness, but it is equally true that it does produce most serious physical derangement and disease, some of which are of the most fatal and incurable character, and to the young are productive of physical degeneration and much mental incapacity. It is true that human life is in many instances shortened by its use, and many untimely graves are filled in consequence. It is true that the victims of tobacco who die prematurely every year may be numbered by thousands. It is true that such vast sums of money are annually squandered in connection with its use, and such a vast amount of time wasted, and diseases engendered as to seriously injure our national prosperity. It is true that the habits of true decency and true cleanliness are daily violated by tobacco using, greatly to the disgust and annoyance of those who do not use it. It is true that tobacco using produces an amount of selfishness and sensuality surprising to those who have not inquired somewhat into the subject. The common scenes of a smoker puffing away in the faces of a dozen persons in the street or public gathering at any hour of the day—much to the discomfort and annoyance of all, but simply for his own personal satisfaction, or of the chaffer spitting the most filthy and disgusting of compounds on the floors of our cars and other thoroughfares, to the disgust of every one but himself, are too common and too sickening evidence of this fact. It is true that the use of tobacco and alcohol go hand in hand. They are "the twin daughters" of the horse "leech" of intemperance. After some years of inquiry the writer does not know of but one habitual drunkard who is not a tobacco user. Horace Greeley once remarked, "He would not say that every tobacco user was a blackguard, but he never knew a blackguard who did not use tobacco."

In view of these and many other well established facts may we not anxiously inquire, How far can temperance men go, and be consistent in their own eyes and the eyes of their fellow workers and continue to be tobacco users. (We say men, for the remark does not apply to the women at all, and it would be an uncalled for insult to include those who scorn to use it.) Has not the time come when so steady an ally and associate of alcoholic intemperance should receive more attention at our hands than it has yet received? Should not tobacco using and tobacco users be put under the ban in connection with the temperance work?

FEVER OF INTEMPERANCE.

It is the most absolute folly for any intelligent man to talk, much more to write, about excesses of eating food, or in drinking water or tea or coffee as equally wrong with the use of alcoholics. Where in the records of courts do you find that the prisoner was impelled to his crime by drinking too much water or eating too much beef? That by which a man injures himself is bad, but that which is liable to make a man insane for an hour or for ever, and thus a passionate and unreasoning slayer and abuser of others, is tenfold more so, and on the principle of self-defense and public welfare it becomes the business of every one exposed to these injuries, to prohibit or prevent them as much as possible. It is my business whether you drink alcoholics, since they may at any time lead you to commit crime against me or society. But I need not dwell on these latter charts. No one deliberately chooses to be a drunkard or die of delirium tremens. The peril is all in the embarking depot of so-called moderation. "Every time I pass a drinking saloon I feel as if I must sheer off as if from a gate to hell," remarked a distinguished United States army officer the other day. The gate to hell is not at Delirium Tremens, for that is within, but rather at "Moderation," in such banquets as that of Friday evening, where an avowed temperance president and his wife were giving a banquet of wine, a discourtesy to them in view of their well-known principles as much as if, in a public dinner to John B. Gough, wine had been served, and a wickedness against God and man in putting the sanction of so respectable a club, composed in part of professing Christians, upon a custom that is the most prolific source of vice and crime. Let it not be forgotten that no one is attracted to a life of intemperance by staggering drunkards, but rather by the well-dressed tipplers of the ruby wine.

O that some Daniel of all the Christian men in that club might have cried out in that Belshazzar's feast, where the sacred vessels of human bodies were profaned by fashionable poison and liquid crime: "Weighed, weighed, found wanting." I say with all care and deliberation, that the influence of that banquet will undoubtedly lead more young men to begin a course that shall end in drunkenness than a hundred of our low saloons in a month's work. God help us as temperance men to waste no fire on the evils of drunkenness. Everybody agrees to that. The point of attack in the flagship of the whole evil, fashionable social drinking, let us break that up by the thunders of science, Scripture, experience, and law, and the whole fleet will disappear.

CAUTION TO SMOKERS.

A terrible death from phosphorus is reported. A young man left Paris a few days back to visit his friends at Lyons, and as soon as he got into the carriage he lit a match by scratching it with his thumb-nail, and a piece of the incandescent phosphorus penetrated under the nail and made a slight burn, to which he paid no attention. But after an hour the pain became very great, the thumb swelled, than the hand, and next the forearm. He was

obliged to alight at the first station and send for medical man, who declared that instant amputation of the arm was necessary. The patient insisted on postponing the operation for a few hours until the arrival of his father, for whom he had telegraphed. But before the latter could reach the spot it was too late; the poisonous matter had gained the arm then the shoulder, and any operation was henceforth impossible. The young man died 27 hours after the burn in horrible sufferings.

At a great temperance meeting held during the recent session of the British Wesleyan Conference, August 4, Bishop Bowman delivered one of the addresses.

He commenced by saying that John Wesley, the founder of Methodism, gave the first temperance pledge in the United States about the year 1826 or 1827, and from then to the present the Church has been in the vanguard of the movement. [Cheers.] During the time the mixed pledge was administered, a meeting was held in which a dean was making a speech, when a drunken sailor present shouted out, "That's it, that's it, suits you and me!" The dean was struck, the Church saw the mistake at once, and have ever since used the total abstinence pledge. ["Hear."] Then twenty years since we got that grand liquor law passed in the State of Maine, which is known the world round as the Maine Law, and, sir, in spite of all that has been said against it, it is no failure. [Loud cheers.] In many states local option prevails; in one State there are 1,700,000 inhabitants, and we think not one family using alcohol as a beverage. [Repeated applause.] When I was a little boy, sir, I slept on a truckle in my mother's room, and one night, when no doubt she thought me asleep, I heard her say "I am getting very uneasy about our only son carrying the liquor to the work-people." Father made answer, "what shall we do, then?" "Well, I will make strong coffee, and supply them with it while at work, and at the close of the day give one shilling to each of the forty employed." Sir, I carried out the coffee, and that day all hands were content, and not a bad word was used.

Father gave mother permission to pull out the tap, and let the liquor run away. She quickly did so, praying all the time. Sir, I pray for you that as a country you may progress, and speedily thin the tide of iniquity produced by the drink-traffic; but if you want to stop the stream, you must dam the fountain-head. ["Hear."] I have somewhere read of a gentleman who advertised for a coachman and when questioning the first applicant he asked, "How near can you drive to the edge of a precipice?" The man replied by boasting of his ability to drive very close. The second was still more daring. But when the third was questioned, he replied: "I don't know, sir; I always keep as far from the edge as possible." "Then," said the gentleman, "you are the man for me." That's how I feel; I am speaking out my heart among you. May we all keep from the precipice! One more anecdote, and I have done. A farmer who had several sons promised the eldest of them that he if would refrain from strong drink during the harvest he would make him a present of a sheep. "Then," said the younger son, "if I do the same, may I have a sheep?" "Yes, you may," said the father. "And I?" said another. "Yes," said the father. Then said the younger son, who was quite a youth: "May I have a sheep, too, father, if I do the same?" "Yes, my son," was the reply. "And father," said the youth, "wont you take a sheep, too?" The father was startled, but after awhile said, "Yes, my son, I will." [Applause]

Moral suasion for the tempted: law for the tempter! This may fairly be said to be the outline of the wisdom reached under the guidance of Philanthropy and the Scientific Method in the discussion on the first half century of the Temperance Reformation. It has been proved by experience that either half of this precept is defective without the other. The two halves are two wings. In the first decades of its history the reform tried the first nearly without the second. In late years it has used the second without enough employment of the first. But whenever it has tried to move on one wing its flight has been a sorry spiral. It is not claimed that either wing is yet fledged to the full. But there is now historic ground of hope that, when both pinions are grown and both used in equal libations, the reform, as an archangel flying with steady vans in mid-heaven above the nations and dispensing blessings, is to make the circuit of the globe.—Joseph Cook.

DIRECTIONS FOR COLIC IN HORSES.—Contents of small bottle of Pain-Killer in quart bottle, add pint of warm or cold water, sweeten with molasses, shake well until all mixed, and drench well. Give about half at once, then balance in ten or fifteen minutes if first dose is not sufficient. This will be found a never failing remedy.

1878 AUTUMN 1878

Our Stock of AUTUMN DRESS GOODS in Black and Colored Materials is now complete—We invite an early inspection.

- Black Cashmeres
Black Cashmeres
Black Cashmeres
Black Persians
Black Persians
Black Persians
Black Merinos
Black Merinos
Black Merinos
Black Lustras
Black Lustras
Black Lustras

- Colored Balernos
Colored Matalassies
Colored Beiges
Colored Persians
Colored Cashmeres
Cold Lustras Cords
Colored Snow Flakes
Colored Lustrines
Colored Serges
Colored Merinos
Colored Satin Cloths
Colored Athols

DAVIDSON & CRICHTON, 155 HOLLIS STREET.

Intercolonial Railway. 1878. SUMMER ARRANGEMENT.

ON AND AFTER MONDAY, 29th April, 1878. TRAINS Will leave Halifax as follows:— At 8.50 a.m. (Express) for St. John, Pictou and Intermediate Points. At 6.10 p.m. (Express) for Riviere du Loup, St. John and Points West. At 4.40 p.m. for Pictou and Intermediate Stations. WILL ARRIVE: At 10.40 a.m. (Express) from Riviere du Loup, St. John and Intermediate Stations. At 8.00 p.m. (Express) from St. John and Intermediate Stations. At 9.15 a.m. (Accommodation) from Truro and Way Stations. At 3.00 p.m. (Express) from Pictou and Way Stations. Monday, 25th April, 1878. may 4

BLYMNER MFG CO BELLS

MENEELY & COMPANY BELL FOUNDERS WEST TROY, N. Y. fifty years established. Church Bells and Chimes Academy, Factory Bells, &c., Improved Patent Mountings, Catalogues free. No agencies. July 1 1878-ly

PIANOS Magnificent Bran New, 600 dollar Rosewood Pianos, only 175 dol. Must be sold. Fine Rosewood Upright Pianos, little used, cost 300 dollars only 125. Parlor Organs 3 stops, 45 dollars; 9 stops, 65; 12 stops, only 75 dol. Other great bargains. "Mr. Beatty sells first-class Pianos and Organs lower than any other establishment." "Herald." You ask why? I answer, "Hard times." Our employees must have work. Sales over 1,000,000 dollars annually. War commenced by the monopolists. Battle raging. Particulars free. Address DANIEL F. BEATTY, Washington, N. J., U. S. A. Jan 5-1y

BEATTY'S SUPERB \$240 Organs, only \$95. Pianos Retail Price by other Manufacturers \$900, only \$260. Beautiful \$650 Pianos, \$175—bran new, warranted 15 days' test trial. Other bargains wait them introduced. Agents wanted. Paper free. Address Daniel F. Beatty, Washington N. J.

66 DOLLARS a week in your own town. Term and \$5 outfit free. H. HALLET & Co. Portland Maine.

Provincial Building Society St. John, N.B. ASSETS 31st December, 1877 \$125,288 07 RESERVE FUND to Rest same date 5,000 00 Deposits Large or Small taken and interest at 6 per cent allowed, withdrawal on 30 days notice. Monthly Investing Shares yield 6 per cent compounded monthly. Paid up Shares give 7 per cent compounded half yearly. Capital Stock has thus far paid from 8 to 10 per cent per annum. Shares mature in four years. The Society offers first class inducements for Depositors, Shareholders and Borrowers. For full particulars send for Circulars. THOMAS M. JEN, Secretary. A. A. STOCKTON, President. July 20th

WHOLESALE DRY GOODS, We are now opening from New York—Ladies' FANS The New Metal Top Back COMB, Side Lace and Extension CORSETS, Silk and Pearl Dress BUTTONS. White Shirtings, Satin Linings, AMERICAN PRINTS! Our Stock is now well assorted in every department. Wholesale Dry Goods Warehouse, 111 and 113 GRANVILLE STREET, HALIFAX ANDERSON, BILLING & CO.,

Meneely & Kimberly, BELL FOUNDERS, TROY, N. Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. ILLUSTRATED CATALOGUE SENT FREE. SEND 25c. to G. P. ROWELL, & Co., New York, for Pamphlet of 100 pages, containing list of 3000 newspapers, and estimates showing costs of advertising. dec 16

DRY GOODS. DRY GOODS! DRY GOODS!! WHOLESALE

We beg to advise the completion of our Fall and Winter Stock. The ENGLISH, FRENCH and AMERICAN Markets have all been visited by one of the Firm, and our Stock (including many SPECIAL LINES) secured at very low figures, which we now offer at a very small advance. INSPECTION INVITED. SMITH BROS



MILLER, BROTHERS, Middleton, Annapolis Co, N. S., or Charlotetown, P. E. I.

NOW HAVE THE AGENCY OF THE CELEBRATED RAYMOND Sewing Machine

being transferred (four months ago) from William Crowe, of Halifax, to them, (excepting the County of Halifax.)

THE RAYMOND MACHINE is too well known to require any puffing; and there have been some important improvements put upon it of late, which render it, by far, the best family machine made.

The following are some of the kinds kept in stock by us, viz:—

- Singer, Webster, Empress of India, Household, Weed, Wilson A., Wanzler, Champion, Osborne, Abbott, Royal, Howe, &c., &c. SECOND-HAND MACHINES taken in exchange for new ones.

S. MACHINES IN PRICE FROM - - \$5 to \$100 Sewing Machine Attachments, FIRST CLASS OIL AND Needles of all kinds in Stock

All S. Machines warranted to give good satisfaction. Also importers and dealers in several FIRST-CLASS MAKE

PIANO AND ORGANS

PIANOS IN PRICE FROM - - \$225 to \$1000 ORGANS " " " " \$75 to \$400 Instruments guaranteed for five years, and sold on very easy terms

Liberal reduction made to Clergymen, Churches and Sabbath Schools. Second-hand Pianos and Organs taken in exchange. As we have now been in the sewing machine business for ten years and import all our stock direct from the manufacturers on

Cash Principles, and our expenses being much less than would be in the city, we are prepared to sell on the very best terms.

REPAIRING OF ALL KINDS OF Sewing Machines, promptly attended to by a class machinist. Charges Moderate.

PARKS' COTTON YARN

Awarded the Only Medal Given at the Centennial Exhibition. FOR COTTON YARNS OF CANADIAN MANUFACTURE.

Numbers Five's to Ten's. White, Blue, Red, Orange and Green. Made of Good American Cotton with great care. Correctly numbered and warranted Full Length and Weight.

We would ask the purchasers of Cotton Yarn to remember that our Yarn is spun on Throatt Frames, which make a stronger Yarn than the Ring Frames, used in making American Yarn.

It is also better twisted and more carefully reeled; each hank being tied up in 7 less of 150 yards each. This makes it much more easy to wind than when it is put up without less—as the American is—and also saves a great deal of waste.

Those acquainted with weaving will understand the great advantage it is to them to use yarn put up in this manner.

COTTON CARPET WARP, MADE OF No. 10 YARN 4-PLY TWISTED WHITE, RED, BROWN, SLATE, &c.

All fast colors. Each 5 lb bundle contains 10,000 yards in length and will make a length of Carpet in proportion to the number of ends in width. We have put more twist into this warp than it formerly had, and it will now make a more durable Carpet than can be made with any other material. Since its introduction by us, a few years ago, it has come into very general use throughout the country.

All our goods have our name and address upon them. None other are genuine. WM. PARKS & SON, New Brunswick Cotton Mills. ST. JOHN, N.B. July 20-3m

JOB PRINTING

REPORTS, PAMPHLETS, Posters, Handbills, Cards, Billheads, Circulars, Custom and Mercantile Blanks, We are now prepared to execute all Orders for the above with AT MODERATE RATES. WITH NEATNESS AND DISPATCH.

MARRIED.

At the Parsonage, Nashua, N.H., Sept. 29th. by Rev. L. S. Johnson, Mr. Charles Esty, of Durham, to Miss Isabella Price, of Miramichi.

DIED.

On the 4th inst., at Windsor, N.S., Rev. J. England, Methodist Minister, aged 63 years.

MARKET PRICES.

Table with columns for Market Prices, Halifax, and St. John. Lists various goods like Butter, Eggs, and Meat with their respective prices.

PREACHERS' PLAN, HALIFAX AND DARTMOUTH.

Table listing preachers and their services for Sunday, October 13th, at Brunswick St. and Grafton St.

Temperance Books.

SOLD SEPARATELY. Select Volumes published by the National Temperance Society, New York. Discount 20 per cent.

Twenty-five Per Cent.

One-fourth of the prices stated below may be deducted in sending for the following. A. L. O. E. LIBRARY.

MISSIONARY COMMITTEE.

The Meeting of the Missionary Committee of the Nova Scotia Conference will be held at Windsor, (D.V.) on Wednesday, the 23rd inst., at half-past Nine, a.m.

DISSOLVING VIEWS

Which formerly belonged to the late Sunday School Union of St. John, N.B., consisting of Two Mahogany Lanterns with latest improved apparatus, with Lamp light attachments, gas bags, retorts, purifiers, 16 feet screen and pitch pine fixtures, &c.

JUST PUBLISHED.

BAPTISMA: A new book on Baptism.

EXEGETICAL AND CONTROVERSIAL By Rev. J. LATHERN.

Price 75 Cents FOR SALE AT METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.

"Decidedly the most original book on baptism which has appeared in recent years." - Halifax Wesleyan. "Searching and trenchant." - Toronto Guardian.

FOR SINGING SCHOOLS and CHOIRS

L. O. EMERSON'S ONWARD! A new book for Singing Schools, fully equal to any even issued, is ready for use.

CHURCH OFFERING.

A new book for Choirs, contains a large and admirable collection of Anthems, which fit perfectly to the Episcopal Service, but are of the best quality for any service.

SACRED QUARTETTES.

A new book for Quartette Choirs, has a most musical collection of new pieces by the most popular authors, and provides about one new one for every Sabbath in the year.

FESTIVAL CHORUS BOOK

W. O. PERKINS' REQUIEM Is a new and convenient collection of hymns and tunes for Funeral occasions. Price 50 cents.

SAVE THE NATION!

For it is sadly too true that thousands of CHILDREN are STARVED TO DEATH every year by improper or insufficient FOOD.

NEW S. S. LIBRARIES.

Thirty Per Cent Discount

Will be given from the Publisher's Prices of the following Sets: Strong and attractive binding; good paper and clear type. Illustrated.

- ESTER REID LIBRARY. Three People. Ester Reid. Julia Reid. King's Daughter. Wise and Otherwise. FATHER MERRILL SERIES. For Boys. 8 vols., 16mo. \$4.50. FATHER MERRILL. Jack Masters. Two Families. LETTIE STERLING SERIES. For Girls. 8 vols., 16mo. \$4.50. Lettie Sterling. Nix's Offerings. Words and Deeds. THE TRIPLET SERIES. 3 vols., 16mo. \$4.50. Margaret's Old House. Newlyn House. The White Chrysanthemum. THE APRON STRINGS LIBRARY. 5 vols., 16mo. \$5.00. Apron Strings. Tover Tangle. Joanna. Violet and Daisy. Lucy, the Light Bearer. THE QUEER PEOPLE SERIES. 3 vols., 16mo. \$3.75. Queer People. Smith's Saloon. Johnnie, the Railroad Boy. THE OLLIE LIBRARY. 4 vols., 16mo. \$5.00. Ollie. Bashie's Service. Mrs. Marsh's Help. Bessie Hartwell. THE \$1000 PRIZE SERIES. Part First. 8 vols. \$12.50. Striking for the Right. Silent Tom. Evening Rest. Walter Macdonald. Story of the Blount Family. The Walsworth Boys. Ralph's Possession. Luck of Alden Farm. Part Second. 8 vols. \$12.00. The Old Stone House. Into the Light. Margaret Worthington. Grace Avery's Influence. Glimpses Through. Chronicles of Sunset Mountain. The Marble Preacher. Golden Lines. CHAUTAQUA GIRLS LIBRARY. By Pansy, (Mrs. Alden). 5 vols. \$7.50. Randolphs. Four Girls at Chautauqua. Chautauqua Girls at Home. Echoing and Re-Echoing. Links in Rebecca's Life. SHELL COVE SERIES. 4 vols. \$6.00. Shell Cove. Bye-Path Meadow. William the Silent. This one thing I do. THE TALBUYS GIRLS LIBRARY. 4 vols. \$6.00. The Talbuis Girls. Bloomfield. Myra Sherwood's Cross. A Story of Four Lives. Doctor P.

Crowell's Sunday School Series

No. 3. 15 vols. 16mo. Illustrated. Price reduced to Sunday School. Father Merrill. Lettie Sterling. Queer People. Newlyn House. Two Families. Woods and Deeds. Laura Linwood. Queer People. Little People. Ollie and the Boys. Smith's Saloon. Beech Hill. Children of the Great King. Johnnie, the Railway Boy. Bashie's Service. Tell Jesus.

ECONOMICAL LIBRARY.

Bound in Extra Cloth in uniform style and put up in neat wooden case [imitation walnut.] The volumes numbered and ready for use. PRICE \$29.00 Nett. Average number of pages per volume 300. Forty Catalogues Free. Alice and Her Friends; or, the Crosses of Childhood. Gypsy Breynton. Gypsy's Cousins Joy. Gypsy's Sowing and Reaping. Gypsy's Year at the Golden Crescent. Geoffrey, the Lollard, by Frances Eastwood. Hubert, by Jacob Abbott. Juno and George, by Jacob Abbott. Juno on a Journey, by Jacob Abbott. Kemptons (The) by H. K. Potwin. King's Servants (The) by Hester Stretton. Lillingstones of Lillingstone, by Emma Jane Wor-bise. Little Boots, by Jennie Harrison. Lucy's Life Story, by the author of Lonely Lilly. Lonely Lilly, by the author of Twice Found, etc. Little Nan; or a Living Remembrance, by the author of Lonely Lilly. Layman's Story (A); or, the experience of John Latus and his Wife, in a Country Parish by Lyman Abbott. Minnie Carleton, by Mary Belle Bartlett. Mary Osborne, by Jacob Abbott. Margaret by C. C. Fraser Tytler, author of Jasmine Light. Nelly's Dark Days, by Hester Stretton. On Both Sides of the Sea; a Story of the Commonwealth and the Restoration, by the author of the Scotch-beg-Cotta Family. Old Back Room (The) by Jennie Harrison. Polly and Winnie. A Story of the Good Samaritan, by the author of Lonely Lilly, &c. Ramsdell Family (The) by Anna Hastings. Straying Home Life, by the Rev. H. H. Jessup, D.D. Syring (The) by Norman McLeod. Tom, Burton, or the Better Way. Tom and Tansy, or the Life Story of Petty, by Mrs. E. L. Balfour. Twice Found, by the author of Lonely Lilly. Victory of the Vanquished. A Story of the First Century, by the author of the Scotch-beg-Cotta Family. Wonderful Life. A Life of Christ, by Hester Stretton. Wandering May, by the author of Lonely Lilly.

Intercolonial Railway.

EXCURSIONS TO Quebec, Montreal, TORONTO, And NIAGARA FALLS.

TICKETS good to return within 30 days from the date of issue, will be sold during the month of September and up to 5th October, as follows: From St. John, Moncton, Point du Chene and intermediate stations to Quebec \$14.00, Montreal \$20.00, Toronto \$28.00, Niagara Falls \$29.75.

SAINT ANNE, OTTAWA RIVER

NOTICE TO CONTRACTORS.

THE letting of the works at St. Anne has unavoidably to be postponed to the following dates: Tenders will be received until TUESDAY, the 22nd day of October.

Agents Wanted for Dr. March's Works

No Books ever published have received such universal approval from the Press, Ministers and leading men everywhere. The clear readings, fine steel engravings, and superb designs, make them welcome in every home.

JAS. & W. PITTS,

GENERAL COMMISSION MERCHANTS. Ship and Insurance Brokers, WATER STREET, ST. JOHN'S, NEWFOUNDLAND.

CORNER GRANVILLE AND SACKVILLE STREETS.

NOVA SCOTIA Steam Machine Paper Bag Manufacturing Factory. THE CHEAPEST IN THE MARKET. SEND FOR PRICE LIST.

DALHOUSIE COLLEGE

UNIVERSITY, HALIFAX, N.S. The WINTER SESSION Will commence on Wednesday, October 30, 1878, and end on April 25, 1879.

The WINTER SESSION

Will commence on Wednesday, October 30, 1878, and end on April 25, 1879. Students may enter as Undergraduates, who are required to take the regular course of study leading to the Degree of B. A. or B. Sc.; or as General Students, who may attend any class or classes.