

The Wesleyan.

249

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, AUGUST 11, 1882.

No. 32

FROM THE PAPERS.

The Irish Presbyterian Synod has adopted resolutions strongly condemning the growing practice of sitting instead of standing during prayers.

Mr Spurgeon has gladdened the hearts of the temperance workers in Great Britain by publicly donning the blue ribbon.

One wicked man in a church who has social or financial influence can destroy its peace and prevent its usefulness.

Thanks to the labors of the National Temperance League, it is computed that the British army to-day numbers 20,000 total abstainers and the navy 12,000.

The venerable Dr. MacNally, of the St. Louis Advocate, says, "Fault-finding is a business that may be carried on extensively on a very small capital." This saying is a pearl. It should be preserved.

Prof. Robertson Smith's treatment at the hands of the Scotch Free Church Assembly last year, is thus tersely stated: "At the last meeting of the body he was paraded as a martyr; at this meeting he was voted a bore."

"Virginia drinks up her entire wheat crop annually, and the liquor drunk in Louisiana costs \$47,000,000—\$2,000,000 more than its combined cotton, sugar and rice crop; but who could live with nothing to drink!"—*Exchange.*

"The Mormons," says one who has dwelt among them and knows them well—"the Mormons do not greatly fear the Edmund's bill, but they gnash their teeth when they think of the teachers." Therefore, send the "mission teachers," and help them when there by enforcing the Edmund's law.

The *Moravian* makes a new suggestion in regard to "strikes." It says: "It would be a bad thing for the Brethren's church if all its underpaid ministers would go on a strike! Yet there would be some excuse for it—more than there is for some other strikes in the world."

In this Canada of ours, if a man "prescribes" for a cut finger he becomes in the eye of the law a criminal, and may be sent to prison in default of payment of a fine. But if a man deliberately conspires with his own lust to seduce a young girl, if he succeeds in wrecking a life and overwhelming a family with humiliation, the law takes no cognizance of his offence.—*Toronto Globe.*

In the June number of his *India Watchman*, Rev. C. B. Ward, formerly of Chicago, now founder of our Telugu mission, alone among 500,000 heathens, hoping for a magic-lantern (stereopticon) for use by his young itinerant band of converted orphans, says: "We are satisfied that the magic lantern, with its Scripture scenes, is a valuable adjunct in itinerant work among heathen villages."

Here is a fact of sad significance, reported from Bombay by a correspondent of the *Christian World*, who is making a tour around the world: "I have not seen anywhere, even in Turkey, Egypt or India, among the Mohammedan or Hindu women a single happy or hopeful face." There is nothing in these religions to make them happy or hopeful. They are not meant for women.

The *Illinois Staats Zeitung*, a leading German paper, admits that the "fanatics who hate beer and wine" have "gained enormous victories" lately; and denounces, as a "pious temperance and Sabbath muckers." It counsels defiance of the prohibitory laws, and threatens that the great immigration will soon give the power to the citizens of German descent.

Can Jews properly use the electric light on the Sabbath? That is the question that has been raised in the *London Jewish Chronicle*. That paper thinks it can; for, though the use of the new light may be contrary to the *Shulchan Aruch*, the *Shulchan Aruch* was a modification of the *Turim*, and that of the *Yad Hachazaka*, and that of the *Gemara*, and that of the *Mishna*, and that of the *Torah*. Why should not it too be modified? Sure enough. *N. Y. Independent.*

Mr. Spurgeon, in a recent interview with Dr. DePuy, of the *Christian Advocate*, "seemed to feel," writes the *Doctor* in his paper, "a real sorrow over the fact [that he had no sympathy with the close communion feature of the Baptist churches of America]; and expressed surprise and indignation that, in reprinting his sermons in America, some of his friends had so modified them as to expunge all reference to questions of communion."

The Danes seem to be going to war against drunkenness in Copenhagen. They recommend that the public houses in the city should be at once reduced from 1,350 to 300. The landlords are forbidden to serve out drinks to any person under eighteen years of age, male or female; or to any one who is already drunk. A drunken person is to be conveyed to his own dwelling in a cab or covered carriage—at the expense of the landlord in whose house he took the last glass.

Dr. Edwards in the *Southern Christian Advocate* notes this effect of the summer windfall: Rev. J. J. Lafferty, editor of the *Richmond Advocate* has received the honorary degree of D.D. from the Washington and Lee University. Dr. Lafferty will wear his honors gracefully. It is a convenient handle to his name. "Dr. Lafferty," that sounds much better than just Lafferty, so. By the way, there are but few Doctors anywhere that can beat him when he lets out to the top of his speed in a letter or an editorial. That is so.

Collisions are just now the order of the day, and they are all alike in this: that each pilot, each captain and each boat does exactly what it ought to do in each instance; the right signals are given, the right turn of the wheel is made, and yet everywhere boats are running into each other with serious damage to property and serious danger to life. This is certainly a very curious state of affairs, and somebody ought to investigate it.—*Christian Union.*

The *Advance*, after reading an ill-judged article in the *North American Review*, concludes: "We wage no feud with the pastor of Plymouth Church and we are not crying up a crusade against him. We do not even advise his brethren and his associates to cast him out, but up in the mining camps out West, when a visitor stays after his welcome has departed, they have a dialectic way of giving him a hint: 'I hope you don't think anybody's a holdin' you, do you? Well, they ain't.'"

In one locality there was a minister who regularly took his turn at the Savings Bank to receive and book deposits. He observed that members of the Methodist society seldom made their appearance on his nights, but on one occasion when he had to supply the place of another director he had to see Methodists who could give little or nothing for the work of the Church come in to ask their own minister to enter pounds and pounds to their credit. No doubt he had mingled feelings. "He that soweth little shall reap little."—*London Methodist.*

The *New York Observer* (Presbyterian) says: "Protestants do not sufficiently utilize their large and costly houses of worship. Many of them are open only twice in a week, and then only for two services of one and a half hours each. That would be only 156 out of 8,760 hours a year! During all those long hours, excepting for a wedding, funeral, or occasional service, the building stands closed. Is there no use to which Christians might put their churches during these days and months? Perhaps the time will come when Christians of the whole world will find it in their minds to offer daily sacrifice of their hearts in the house of God."

The writer of "American Notes" in the *London Methodist* says:—A Baptist minister indulges in this freak of fancy: "My brethren, there is a river in heaven—a bright, clear, pure river of water! Why did God put it there? I don't know for certain, but it may be He made it or put it there within the pearly gates, and let it run through the bright plains of glory, that all those who go up from earth unbaptized may be baptized after they reach heaven." Such teaching is slightly dangerous. If believed, many will prefer to wait for immersion in the "bright, clear, pure river of water" above to a baptismal bath in the muddy pools that are sometimes used here for that purpose.

The *Christian at Work* thus pungently puts it:—"But the greatest temptation in this line falls to the lot of the young minister, generally from two to five years after he has left the seminary. Then he stumbles on a supposed 'new truth,' just as Whitney stumbled on a new butterfly, as he supposed, but which Virgil had described nineteen hundred centuries before—which truth, in reality, is an old truism newly venerated. And then this young minister, in the joy of his discovery, heralds the fact from his pulpit, projects his doubts over the heads of his people, and as a result there is a first-class church row, and his name gets in the papers to the delight and glory of his native town."

GOD'S MEANING OF "I CAN NOT."

"We can not do the things that we would. We should be glad to do better." So we say and think, but the power to do so fails us. "Ye can not do the things that ye would." The words, as we use them, and as the apostle used them, have the most opposite meaning in the world. We use them as a reason why we should be satisfied; the apostle as a reason why we should be alarmed. We intend them to be an excuse; the apostle meant them to be a certain sign of condemnation. The reasons of this difference may be understood very easily. We, in the course of justice, should think it hard to punish a man for not doing what he can not do. We think, therefore, that if we say we can not do well, we establish also our own claim to escape from punishment. But God declares that a state of sin is and must be a state of misery; and that, if we can not escape the sin, we can not escape the misery. We can not help being weak or ill in many cases. Is that any reason why, according to the laws of God's providence, we should not suffer the pain of illness? Or is it not rather clear that we suffer it just because we have not the power to get rid of it; if we had the power to be well, we should be well? A man's evils are not gone because he wishes them away. It is not he who fails would see his chains broken that escapes from bondage, but he who has strength to rend them asunder. Thus, then, in St. Paul's language, "Ye can not do the things that ye would," means exactly, "Ye are not redeemed, but in bondage; ye are not saved, but lost." But he goes on to the reason why we can not do the things which we would, which is, "Because the flesh and the Spirit are contrary to one another," and pull us, as it were, different ways. What, then? Therefore says the apostle, "walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Surely, there is something marvellous in this. For most true it is that in ourselves we could not deliver ourselves either soul or body. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh," might have been as cruel a mockery to us as the similar words addressed to the man bodily sick, "Walk according to thy healthy nature, and thou shalt not suffer from disease." They might have been a mockery, but blessed be God! they are not. They are not, because God has given us a Redeemer; they are not, because Christ has died; yes, rather, has risen again; and because the Spirit of Christ helpeth our infirmities, and gives us that power which, by ourselves, we had not. The power to walk in the Spirit is given by the Spirit. All have it not, because they seek it not; for an idle wish is one thing; a steady, persevering, pursuit is another. They seek not the Spirit by the appointed means, the means of prayer, and attending to God's holy Word, and thinking of life and death and judgment.—*Dr. Thomas Arnold.*

THE SALVATION ARMY.

Dr. J. O. Peck, after having heard Canon Farrar on "The Salvation Army," wrote to the *N. Y. Advocate*:—"The sermon was catholic to the last degree—not carrying one line of arrogance or one word of reflection on other Churches. It was full of the Christian spirit as could be found, perhaps, in any Churchman. It was woe, not supercilious; conciliatory, not antagonistic. I could but contrast its tone with the bitterness that assailed Wesley, and commend the manly frankness which owned that grievous blunder. On the next day (Monday) the Salvation Army held a "Thanksgiving Jubilee" at Alexandra Palace and Park, one of the finest resorts of London. It was the eighteenth anniversary of their history. 30,000 people were on the grounds. Thousands of

the Salvation Army were there in uniform, or wearing their badges. All over the grounds they were holding "holiness" meetings, which blended the best type of the old-fashioned camp-meeting and a negro revival meeting, with bands and banners superadded. With the Rev. Dr. De Puy I studied the phenomenon. Some things seemed grotesque, but the blood-red earnestness and downright sincerity and aggressive boldness in winning sinners to Christ were beyond question. Every man and woman converted who could play any musical instrument in their sinful life is welcomed into the "band" with that instrument "converted" to play for Christ. Hence in their "bands" were seen not only drums and brass instruments, but violins, accordions, dulcimers, tambourines, banjos, and triangles. All these instruments playing, with hundreds of voices singing.

O happy day
When Jesus washed my sins away,
Was anything but ridiculous, however grotesque.

I cannot detail the observations of the day, but must conclude with a few reflections. The movement cannot be laughed down. It has a future, I opine, that few dream of. It already has become the theme of serious thought with the prelates of the English Church. I have a copy of a letter which the Queen of England sent to Mrs. Booth, wife of General Booth, who is the leader of the Salvationists, and which was read publicly Monday, congratulating them on the thousands of souls saved.

Dr. De Puy and myself had the privilege of taking tea with General Booth and his leaders, among whom we met the wife of a Member of Parliament.

AT IT AGAIN.

Henry Ward Beecher has produced the periodical sensation in which he appears to take so much delight, of informing the public of his theological whereabouts, by an article in the August number of the *North American Review*. With childlike simplicity he declares that "if the American people are driven away from the Church, and from faith in the Christian religion, it will be the fault of the Church and the pulpit." For a man who is constantly asserting that he does his own thinking, and prides himself upon his ecclesiastical independence, Mr. Beecher progresses so slowly that it is difficult to account for the sluggishness of his mental exercises. He has been for the greater part of his ministerial life casting off a series of doctrines, or schemes of theology, which he denounces as inhuman, barbarous, an affront to common sense, and a libel on God's merciful dealing with his children. He means by this hearty denunciation to describe what is known as Calvinism, and he seems to have a tolerably clear conception of its most repulsive and unchristian features. But Mr. Beecher assumes all along that Calvinism is the accepted theology of Christendom, or Protestantism. There are, however, as he certainly knows, some thousands of ministers who have escaped the greater part of his difficulties by having never believed the doctrines which he and others have outgrown. We do not mean to say that Mr. Beecher has become an Arminian, for the reaction in his mind against Calvinism has carried him far beyond our theological position. Such an ex-pertise as he has passed through is too common to need explanation. But, had he been bred in a more Christian faith instead of the severe tenets of Calvinism, he might have escaped the currents which have swept him away into Christianized rationalism; an ill-defined region, as he describes it, a condition of feeling rather than of faith. His argument is directed against theology, at least such theology as he was taught in his youth, and is still preached after a fashion in some pul-

pit, rather than the essential facts of religious experience held by evangelical Christianity. But he seems to have a grudge against the old Bastille in which he was for so many years incarcerated, and says ungenerous things of it as if those who built it were the enemies of God and man. He knows better. He knows that with intelligent Christians everywhere the single intention is to reproduce among men the life of Christ.—*Central Christian Advocate.*

CONSCIENCE MONEY.

It is reported in one of the papers of this city that a clergyman in Baltimore recently delivered to the collector of taxes a sealed package, which, on being opened, was found to contain \$3,890.71 for taxes due to the state and city by an unknown person, from 1877 to 1882 inclusive. This is the largest amount of conscience money ever sent to the treasurer of the city by any one person. It is not intimated that the clergyman himself is the man who had been cheating the city and the state, and had finally repented of the wrong, and in this way brought forth fruits meet for repentance. For aught that appears, he was merely the agent to execute the will of another, possibly without knowing the contents of the package.

Whoever the man may be that did the wrong, and then repented of it, and repaired the wrong, we congratulate him upon the repentance and the reparation. The best thing one can do is always to do right, but if he has failed to do so, then the next best thing is to correct the wrong as speedily as possible whatever may be its nature. When the wrong consists in cheating, then the correction consists in paying the money which was either withheld or fraudulently obtained. It is just as wrong to cheat a government as it is to cheat an individual. Taxes levied by a government are debts due to that government, and the man who fraudulently evades their payment or lies or perjures himself to avoid the levy perpetrates an act of knavery as really as if he should steal a pocket-book. Having done this, he ought to have no peace of mind, and if he has a faithful conscience, he will have none, until he has paid to the government its dues to the very last dollar.

The theory is far too common among men that there is no sin in cheating governments, provided it can be done without detection. The wrong is in cheating, whether detected or not and whether it consists in the abstraction of public funds or in the evasion of legally levied tax assessments. The strictly honest and upright man avoids the cheating in every form, and, hence, has no wrong of which to repent and no conscience money to pay. *N. Y. Independent.*

CHILDHOOD'S PART.

Miss Francis E. Willard has an interesting article in the *Sunday School Times* on "Childhood's Part in Iowa's Victory," from which we clip the following: "Little girls went out two by two, with baskets heaped with button-hole bouquets, and while at a little distance, fond motherly eyes watched their proceedings, they said to voters: 'Won't you put in a ballot for the amendment? And if they said they had, or would, the little fingers handed up a dewy bunch of flowers. I gained new hope for poor humanity as I saw rough men carefully pinning childhood's sweet gift of 'posies' on their checked shirts; Germans and Swedes fastening a sprig of mignonette in their old hat-bands; and colored men, with gleaming ivory, tying a full blown rose to the only button left upon a threadbare coat, and saying, 'Yes, honey, dis chile is fair de 'men't every time.' In one of the river towns, the mayor brought in a bloated German beer drinker to vote the 'whisky ticket,' when the German's children, fresh from the

Band of Hope procession, hurried forward, the little girl throwing her arms around her father's neck, and saying, with tears, 'Papa, please vote for us a home,' and the boy who was a cripple, taking him by the hand with the same plea. 'Ach, mein Gott, dis was too much!' exclaimed the German, breaking away from the man who had counted on him, and going up to the ballot-box with the vote his little daughter gave him, while she held one hand, and the lame boy hobbled on the other side as guardian. Not an eye that looked upon the group could see it clearly because of tears."

WORLDLY CONFORMITY.

Entire congregations are sometimes conformed to the world in their atmosphere and methods. Their very deportment on entering the house of God, the manner in which they conduct themselves during the services, the indefinable but unmistakable chill that pervades a congregation where there is somewhat of the form but nothing of the power of godliness, tell the story of conformity to the world. It is the drawing-room in the House of God. It is respectability as a substitute for zeal and love. Such a congregation is crucifixion to a right-minded pastor. If he yields in any measure to its worldly influence, he feels that he is sinking to the same level, and he loses his fire in the pulpit. If he resists the downward tendency, and antagonizes the worldly conformity that pains his heart and is destroying his people, he may expect harsh criticism and opposition. Worldliness antagonizes whosoever, and whatsoever antagonizes it, in the Church or out of it. You must go with it, or it will go against you. Nothing but the power of God acting through the most faithful human instrumentality can turn back the tide of worldliness when it thus takes its sweep a whole body of Church members. The heroism that attacks this conformity when it is fortified by long indulgence, by numbers, by respectability and wealth, is equal to that demanded in any field of service to which God can call a truly consecrated man. The wisdom of the serpent, the harmlessness of the dove, are needed for this work now. The courage that can withstand friends as well as enemies, the courage that is ready to take popularity for principle is also demanded.—*Nashville Advocate.*

WHAT NORMAN McLEOD THOUGHT.

Holiness is power. The poorest man who is great in prayer, is perhaps a greater man in affecting the destinies of the world than the emperor of Russia. We require an inner life, not mere action, but life, the life of life, not life from Galvanism. If we were right in our souls, out of the root would spring the trees and fruit, out of the fountain would well out the living water. It has been an all-important year to me; during this year I can say that as far as I know I have not for a day, or at any time consciously resisted what I knew to be right, setting my heart on evil. May I sum up the practical lessons from dear-bought experience after reading old diaries? 1. I had inadequate views of Christ's cross. I saw work done for me, a ground for pardon, an objective reality; but I did not see so clearly the eternal necessity for the cross in me, of showing Christ's life as mine, of glorying in the cross in the inward power it gives to be crucified to the world and the world to me. 2. I was dealing too little with a personal Saviour, had too little (or no) confidence in his love to me individually, and in his will and power to free me from sin by making me like himself. Light dawns; life comes; I have faith in the love of God to me, that even shall be perfect as my Father in heaven is perfect.—*From his Life.*

OUR HOME CIRCLE.

QUIETLY WAIT.

Quietly wait. If blessings sought are numbered with what Christ hath bought...

Quietly wait; thou mayest not know All that he will in love bestow...

Quietly wait in earnest prayer, For aught may not thy waiting share...

Quietly wait; let no unrest Or cloud of doubt disturb thy breast...

Quietly wait; nor think mispent The hours to faithful waiting lent...

Quietly wait; in this campaign, The Lord Jehovah comes to reign...

Quietly wait, and work, and sing, For many slaves we soon shall bring...

Quietly wait; 'twill not be long— Not long enough to end our song—

Quietly wait; not far away Is heaven from earth to those who pray...

TALKING.

What would you say, said Detective Robert Pinkerton to a reporter of the New York Mail and Express...

The children were all playing merry games in the cheerful family parlor, "Hide and seek," "Hide the handkerchief," "Blind man's bluff," "Pass in the corner," and many other pleasant games...

"How did you manage it?" the reporter asked him. "It is one of the neatest things in detective work," said Mr. Pinkerton...

diately began to cultivate his acquaintance, but our man pretended to be reserved, and would not have much to say to anybody.

"Do the people you capture often tell enough to convict themselves?" the reporter asked.

"Just about six times out of ten," Mr. Pinkerton replied. "Not that they acknowledge their guilt—not by a good deal."

"Father's kneeling place!" It seemed like sacred ground to me, as it did to little Freddy; and by-and-by, as the years roll on...

"Oh, if there were only a father's kneeling place" in every family, a place where "father," with the mother and the children whom God has given them, meet to offer up the daily sacrifice of prayer and thanksgiving!

The mother kneels in her chamber and teaches the little one the morning and evening prayer, but the father's presence is often wanting; business and the cares of life press in and engross all his time...

THE OTHER SIDE.

While every Christian who has read "Sitting Room Chronicles," in the Herald, has groaned in spirit at the thought that churches have ever descended to anything unchristlike in order to obtain money...

FATHER'S KNEELING PLACE.

The children were all playing merry games in the cheerful family parlor, "Hide and seek," "Hide the handkerchief," "Blind man's bluff," "Pass in the corner," and many other pleasant games...

"Why, what do you mean by kneeling place, Freddy?" said Jack; "it is only a chair I am hiding it in."

So Freddie led little Jack away from the sacred spot, and they began their plays again, but in rather a subdued manner. But the words of the dear child Freddy were not lost to my listening ear...

some words from which you and they should reap fruit into life eternal. Is this worthy work for one who has been bought with such a price that he must say—

"Love so amazing, so divine, Demands my soul, my life, my all!" Those who are puzzled over these questions will find great help in Miss Havergal's "Kept for the Master's Use," which can be obtained for twenty-five cents.—Mrs. N. C. Alger.

THE WAY TO HEAVEN.

I count this thing to be grandly true: That a noble deed is a step toward God. Lifting the soul from its common clod To a purer air and a broader view.

We rise by the things that are under our feet— By what we have mastered of good or gain, By the pride deposited and the passion slain, And the vanquished ill that we hourly meet.

We hope, we resolve, we aspire, we pray, And we think that we mount the air on wings, Beyond the recall of sensual things, While our feet still cling to the heavy clay.

Only in dreams is a ladder thrown From the weary earth to the sapphire walls; But the dreams depart and the vision falls, And the sleeper wakes on his pillow of woes.

Heaven is not reached by a single bound; But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summit round by round. J. G. Holland.

THE U. S. ARMY.

Archibald Forbes, the eminent European war-correspondent, has an article in the August North-American Review on the United States army. He says that while no army in the world has so fine a department headquarters as ours at Washington, there is also no nation where there is so little evidence of an army's rank and file.

DEATH OF SOCRATES.

The last day of his life was employed in a much higher discussion—in a discourse with his faithful disciples on the immortality of the soul. This was the subject that had always deeply interested Socrates, and during the hours which immediately preceded his decease, he followed through all its intricate windings that sublime argument on which he based the hopes of a hereafter.

WESLEY'S TACT.

The following anecdote of the founder of Methodism has, we believe, never been published. It reaches us from a trustworthy source, and it illustrates in a remarkable manner the mingled tact and piety of that eminent man.

would bear as easily as might be what was inevitable. He had greater need himself, however, of such kindly exhortations, for, having spoken, he broke into tears, and withdrew. The man who was to administer the poison presently came in with the hemlock in a cup, and told Socrates that when he had swallowed the draught he was to walk about until he felt a heaviness in his legs; he was then to lie down and the drug would do its work.

The girl turned crimson. Wesley, with his known and expressed aversion to finery, the question was a peculiarly awkward one. But the aged evangelist showed a tact which Chesterfield might have envied. He looked up with a quiet, benevolent smile, and simply said, "The hand is very beautiful."

HAD AN EYE ON HIM.

"That young Brown has become a Christian, has he?" So said one business man to another. "Yes, I heard so." "Well, I'll have my eye on him to see if he holds out. I want a trusty young man in my store. They are hard to find. If this is the real thing with him, he will be just the man I want. I've kept my eye on him ever since I heard of it. I'm watching him closely."

So young Brown went in and out the store and up and down the street. He mixed with his associates, and all the time Mr. Todd had an eye on him. He watched how the young man bore the sneer of being "one of the saints," if he stood up for his new Master and was not afraid to show his colors. Although Mr. Todd took rides, went to church, or did what he pleased on Sabbath, he was very glad to see that Brown rested on the Lord's day and hallowed it. Though the Wednesday evening-bell never drew the merchant to the prayer-meeting he watched to see if Brown passed by. Sometimes he said: "Where are you going, Brown?" and always received the prompt answer: "To prayer-meeting." Brown's father and his teacher were both questioned as to how the lad was getting on.

For a year or more Todd's eyes were on Brown. Then he said to himself: "He'll do. He is a real Christian. I can trust him. I can afford to pay him. He shall have a good place in my store."

Thus, young Christian, others watch to see if you are true; if you will do for places of trust. The world has its cold, calculating eye on you, to see if your religion is real, or if you are just ready to turn back. The Master's loving eye is on you also. He sees not the missteps alone, but also the earnest wish to please Him. He, too, has places of trust. The work is pleasant and the pay good. These places may be for you when, through His strength, you have proved yourself true. Fix your eye on him and he will keep you in the way.

BE STUDIOUS.

Whitefield was poor, and in "service," but he managed to get education; and both England and America have felt his power for good. William Harvey did not find out the circulation of the human blood by a lucky accident. He was a hard student at home and abroad, and taught the doctrine to his classes for ten years before he published it to the world.

of the restraints of good society. The fair young Methodist sat beside him at the table, and he noticed that she wore a number of rings. During a pause in the meal the preacher took hold of the young lady's hand, and raising it in the air, called Wesley's attention to the sparkling jewels.

The girl turned crimson. Wesley, with his known and expressed aversion to finery, the question was a peculiarly awkward one. But the aged evangelist showed a tact which Chesterfield might have envied. He looked up with a quiet, benevolent smile, and simply said, "The hand is very beautiful."

The blushing beauty had expected something far more different from a reproof wrapped up in such felicity in a compliment. She had the good sense to say nothing; but when, a few hours later, she again appeared in Wesley's presence, the beautiful hand was stripped of every ornament except those which nature had given.

OUR YOUNG FOLKS. THE UNDISCOVERED DRAFT.

Not a few of those calling themselves students treat their text-books as the "Family Bible" is usually treated. Of one of those loiterers about the gates of knowledge the following story of how he was taught a lesson is told:

An old tradesman in a French town sent his nephew Alfred to study law at Paris. He gave him an old code, annotated by a leading member of the country bar, and said:

"I will pay you a visit in March, and if I am pleased with your progress, I will give you such a tip as will make glad your heart and cause your face to shine."

In March the old gentleman called on his nephew. "Well, Alfred, hard at work, I see. Made good progress with your code? Pretty well through it by this time, I expect?"

"Yes, respected sir, my life has been one continual grind. Your venerable friend's marginal notes I found of great service while laboring at the code."

"Good boy—excellent young man! You got my draft, of course. It is a pleasure to me to reflect that my bounty was not ill-bestowed."

"Your draft, Uncle? No; I never received it."

"Show me that code." The old man opened the book and showed his stupefied nephew a draft for two thousand francs, dated five months before, which had all the time been reposing between the first two leaves of the code!

WESLEY'S TACT.

The following anecdote of the founder of Methodism has, we believe, never been published. It reaches us from a trustworthy source, and it illustrates in a remarkable manner the mingled tact and piety of that eminent man.

Although Wesley, like the Apostles, found that his preaching did not greatly affect the mighty or the noble, still he numbered some families of good position among his followers. It was at the house of one of these that the incident here recorded took place. Wesley had been preaching; and a daughter of a neighboring gentleman, a girl remarkable for her beauty, had been profoundly impressed by his exhortations. After the sermon Wesley was invited to this gentleman's house to luncheon, and with himself one of his preachers was entertained. This preacher, like many of his class at the time, was a man of plain manners, and not conscious

THE WESLEYAN
FRIDAY, AUGUST 11, 1882.

WHAT SHALL THE HARVEST BE?

A new Methodist year has commenced. The new pastor has entered upon his duties in a field new to him. The all-absorbing questions are—what are the prospects, and what are to be the results of the ensuing year's toil?

Not—shall we have crowded congregations and great financial success, but how many members of the church shall become more efficient workers, and how many souls will be converted to God?

These are questions in which pastor and people are equally interested; and if there be unity of interest, purpose and effort, it requires no prophet's inspiration to foretell the results.

Such unity will lead to a desire to fulfil all the conditions essential to success. It is usual for the pastor under such circumstances to call upon his people to unite with him in a renewed consecration of themselves to God and to His work.

This is well. It is exceedingly appropriate. But that act of consecration to be effective, must be complete, unreserved and for all time, and followed by earnest, persevering prayer, for the anointing of the Holy Spirit.

Mr. Moody says, "Conversion is one thing; the power of the Holy Ghost resting upon us for service is another thing. Very many forget to look and pray for this latter blessing, and hence have no abundance of life, and there is no power with their testimony to win souls."

The Master's promise is, "Ye shall receive power after that the Holy Ghost is come upon you." "Tarry ye . . . until ye be endued with power from on high." The one hundred and twenty disciples, being isolated from the world, were kept waiting praying and believing for ten days and nights until they were all filled with the Holy Ghost.

The promise is co-extensive with the necessities of Christian workers in all ages. The conditions of fulfillment are the same. There is no royal road to the possession of this divine anointing, "Tarry" in the spirit of intense desire, in the attitude of earnest importunity, in the exercise of a growing and all-conquering faith, and there can be no failure of the divine promise.

"Keep asking, and it shall be given you; seek again and again and ye shall find; knock persistently, and it shall be opened unto you." (Dr. Steele—Tense readings of the Test.) The experience of the above named Evangelist on this point is deeply interesting, and we give it as related by himself recently in a meeting in Glasgow.

About twelve years ago, two holy women who knew the secret of the Lord attended his meetings and commenced praying specially for him. He says, "They poured out their hearts that I might receive an anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to cry as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. Then came the Chicago fire. I was burnt out of house and home at two o'clock in the morning. This did not so much affect me; my heart was full of the yearning for Divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God then revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience, if you would give me all Glasgow—it would be as the small dust of the balance."

the question of our responsibility. We cannot delegate this to another. We are responsible for possessing the likeness of Christ, for being filled with the Spirit, for living holy lives; and if these obligations be met, we cannot fail to be helpful in promoting the work of God. Our great need to-day is an old-fashioned, pentecostal, Methodist revival, "producing the deep conviction of sin which will make men blind to earthly things, until they fully submit to God—that intense earnestness which takes away men's appetite for days, makes them forgetful of their daily comforts, and which will keep them awake for nights together in wrestling prayer," until "the Spirit answers to the blood, and tells them they are born of God." The power to produce those results, is at hand—the gift of the Holy Ghost secured by the prevailing prayers of God's people.

THE BERWICK CAMP MEETING

We had merely time last week to announce the date of this important annual gathering—the only one of the kind in the Maritime Provinces. An advertisement in another column will show that the Committee have made arrangements to secure cheap travelling rates in all directions for persons visiting their grounds at Berwick.

Camp-meetings are sometimes held at a discount—very frequently by those who nurse their prejudices at a distance; very rarely by those who visit them intent only on the two-fold Christian purpose of doing good and getting good. On the part of the Camp-meeting Association there can be no suspicion of any selfish aim such as might be cherished in reference to some similar corporations abroad. There can be no doubt that hitherto the presence of the annual gathering has cost the Methodists of Berwick much, both in money and labor. Their perseverance in the good work is certainly a faithful rendering of the Apostle's counsel to "be not weary in well doing."

On the other hand, the Methodists of that section of Nova Scotia, and all others who may have it in their power to attend, have been laid under obligation to aid an effort which has led many young persons into the path of life, and developed the active piety of some whose names had long been on church lists. Of this latter result the writer can speak from observation. We have said nothing of the personal desire for a higher Christian life which should actuate all who bear the name of Christ, and should lead them to the use of such helps as may lie within their reach.

Some who long for the peace of Jerusalem will be debarred from carrying out their wishes in relation to this meeting of "the tribes." Many can avail themselves of a few days absence from their home and business and can go in what direction they please. Such can combine holy pleasure and the highest profit by a visit to the tented ground, one of God's temples. The Camp-meeting will commence on Wednesday.

We are unable to see just why the Toronto Mail and Globe and some other papers should grumble about Lord Kimberley's reply to the Dominion Government's despatch on the Costigan Resolutions, though there is some reason why they should squirm a little. These are Lord Kimberley's words:—

Her Majesty will always gladly receive the advice of the Parliament of Canada on all matters relating to the Dominion and the administration of its affairs, but in respect to the questions referred to in the address, Her Majesty will, in accordance with the constitution of the country, have regard to the advice of the Imperial Parliament and her Ministers, to whom all matters relating to the affairs of the United Kingdom exclusively appertain.

With little appreciation of the patronizing disposition of the London Times towards the colonies, we can only confess that there is too much justice in certain remarks of that journal—as for instance:—

The respectful phrases in which these uncalled for recommendations are couched cannot blind anyone to the fact that they amount to a vote of censure on Her Majesty's Government and are an encouragement to her avowed enemies. We are at a loss to determine whether the circumstance that the address is simply an electioneering dodge to catch the Irish vote ought to be regarded as an aggravation or an excuse for the offence. If the more charitable view is taken, it condemns the Canadian Parliament as guilty of a levity of thought which will seriously detract from the value of any opinion it may form.

And why not? An exchange says:—"A novel religious exercise was held a few days ago at Concord, N. C., when a factory, newly built there, was formally dedicated by the Rev. Dr. Craven, "to the ends and purposes of Christian work." These words happily occurred in the dedicatory service:—"Forasmuch as God hath blessed the owners of this house in their business life and by a kind providence has enabled them to erect this noble building, and forasmuch as he hath put it into the hearts of the proprietors to publicly and solemnly ask the Lord Jehovah to make this one of his dwelling places." It now only remains for the proprietor to follow this godly work by such daily religious services as were held in the establishment of Samuel Budgett, whose life William Arthur has given to the world under the title of "The Successful Merchant." The example is worthy of the thought of Christian business men. If they serve the Lord Christ on the six days as well as on the seventh, that place where so much Christian service is rendered might wisely be consecrated by the Word of God and prayer.

An important additional duty at our Financial District Meetings will be the arrangements for Centennial services. The centennial celebration of any event can occur only in the lives of a certain generation. To live to witness the end of a hundred years of Methodism in these Provinces should be deemed a privilege. Let the passage of the century be marked by thankfulness, consecration, prayer and high, holy hope for the future. A good key-note should be struck at the financial meetings and thorough preparation made for meetings elsewhere. If our Conferences have sought to advise how thanksgiving may find a wise aim let it be remembered that the primary object of the celebration is that thankfulness of soul which first finds expression where none but God can hear, and then evinces itself in the presence of men. What blessings to our fathers—blessings coming down to us their children, has the century seen. "Bless the Lord, O my soul, and all that is within me bless His Holy Name."

In "True Stories of Little People," the Western Advocate tells of a child who had given Chaplain McCabe her name and ten dollars, and thenceforth insisted that she belonged to "Chapen Cabe's big Church." It revises our recollections of the boy who was hurrying to the missionary meeting because he had "a share in the concern." Similar feelings are entertained by older folk. Do not be too timid about asking that young man who gains his living by the sweat of his brow, or that young girl who has to ply her needle so busily during the week, for a small sum in aid of some Church interest. It will not drive either away. It will let them feel that their presence is noticed, and then will make them conscious of an interest in the general success of the Church work. An invitation to help in the way of work or money has often been the first step on the part of a wise Christian worker in leading a soul to Christ. And such come to him with their pockets converted.

Some of our elder readers in both Nova Scotia and New Brunswick will thank us for inserting this obituary of a former pastor. It was read a few days since in the English Conference:—

Samuel Joll was born at Thetford in the year 1806. He was the son of an esteemed Wesleyan minister, and was favoured with all the advantages of godly training. In his 16th year he realised peace with God. He soon began to manifest great concern for the salvation of souls, and began to preach in cottages and open air services. When accepted for the work of the ministry he received a foreign appointment, and was sent to the island of Antigua, in the West Indies. He labored there with great acceptance for a short time, but his health yielded to the severe strain. He preached for a time in Nova Scotia and New Brunswick, but was compelled to return to England at the end of six years, and thus completed the active period of his ministry. He entered into business, but retained a strong love for Methodism, and rendered willing help to his ministerial brethren.

His preaching was original and powerful; and during the brief period of his active service he brought many souls to Christ who will be the crown of his rejoicing in the day of the Lord Jesus. He patiently suffered for many years in extreme weakness, and entered upon his eternal rest on October 14, 1881, in the 75th year of his age.

The Northwestern Advocate regards the election of Rev. Charles Garrett as President of the English Conference as a notable triumph of temperance principles, and a result in part of the Ecumenical. Dr. Edwards seems to have forgotten that Mr. Garrett had previously obtained so large a vote as to be looked upon as the "coming man." However there is truth in these words: "The cause has grown, and this election must be included in the reply to the question, 'What good did the Ecumenical do?' The grand cause goes to the front. We remember the new president's tall form, earnest face, sweet spirit and grand bravery. At the close of that field day for 'temperance' in the Ecumenical, a young minister said to us, 'Thank God for you American brethren! You have advanced the cause in England ten or twenty years. Why, you do not seem to fear or dread anybody!'"

The statements connected with the progress of the last circus company which visited the Maritime Provinces can scarcely be yet forgotten. They certainly ought to remind Christians of the counsel to "have in fellowship with the unfruitful works of darkness." Our City Council, with due regard to the best interests of the citizens, should, we think, decline to grant a license for such exhibitions. The other day a Baptist minister in Ontario from his pulpit spoke of a circus as a "moral scourge," and condemned the municipal council for permitting its presence, intimating that the business of one of the members—a brewer—was built up by such displays. These bold words led to his being summoned before the Police Magistrate, but, to the honor of Canadian law and justice, the charge was at once dismissed, with costs to be paid by the complainant.

The new local Government was reported last week. Mr. W. T. Pipes, of Cumberland, is Premier; C. E. Church, Lunenburg, Provincial Secretary; A. Gayton, Yarmouth, Commissioner of Mines and Works; and A. J. White, Cape Breton, Attorney General. Messrs. Dr. Campbell, Johnson, Cochran and Morrison are the other members. Writs have been issued for elections in Yarmouth, Cape Breton, Lunenburg and Antigonish. As the Premier is without departmental office it would seem that Cumberland is not to be asked for an opinion. Nomination will take place on Aug. 22nd and polling in case of contests on the 29th.

Tholuck, of Halle, one of the most eminent Christian teachers of this century, gives a piece of experience which may be of precious value to some youthful minister. "I have been young," he says, "but now an old man. I have spent a whole lifetime in battling against infidelity with the weapons of apologetic science; but I have become ever more and more convinced that the way to the heart does not lie through the head; and that the only way to the conversion of the head lies through a converted heart, which already tastes the living fruits of the gospel."

If the tenor of a late dispatch be correct—that Russia is busy massing troops to take advantage of any opportunity of war in Europe to further her long cherished purposes of conquest—we can better understand the meaning of the effort to fight out the Egyptian battle on diplomatic fields. In view of possible complications English hesitation and French unwillingness have some excuse. Meanwhile England will stand sentry at the entrance of the Suez Canal and guard the approach of that bright but most costly jewel in the English crown—the Asiatic empire.

At the recent quarterly session of the Sons of Temperance, held at New Glasgow, the reports of the officers showed the order to be in a flourishing condition. During the last quarter the net gain has been five hundred and fourteen members. The whole membership in Nova Scotia at the present time is eight thousand three hundred and nineteen. Finances are in a healthy state.

In a private note Rev. J. S. Phinney, President of the N. B. and P. E. I. Conference, says: "I do not see in the WESLEYAN that any effort was made at our Conference for subscriptions to the Centennial Fund. No general effort was made, but as a beginning two brethren gave in their names—one for seventy-five dollars, the other for one hundred dollars."

THE SUNDAY-SCHOOL CONVENTION.

On Friday evening the delegates to the twelfth Convention of the Sunday-schools of the Maritime Provinces met in the Presbyterian Church, Dartmouth. Previous Conventions have been held at Charlottetown, Yarmouth, St. John, Summerside, Halifax, Truro, Amherst, Moncton and Woodstock. The presiding officer at the first of these was the late Lieut. Governor Wilnot, so long the beloved superintendent of the Methodist Sunday-school at Fredericton. At the recent session were several visitors from the United States, Messrs. B. F. Jacobs, of Chicago, E. Payson Porter, of Philadelphia, and G. C. Whitney, of Worcester, Mass., active members of the Executive Committee of the International Sunday-school Convention of the United States and Canada.

The following statistics will give your readers an idea of the great magnitude of the Sunday-school work now being carried on:

Table with 2 columns: UNITED STATES and CANADA. Rows for S. schools, Scholars, and Teachers.

On Friday evening the church was crowded. Dr. Parker, by request, took the chair. After the singing of a hymn, the Rev. S. F. Huestis led the assembly in prayer. Subsequent religious exercises were followed by an address by the Chairman, who gave the delegates a cordial welcome and then spoke briefly of the growth of Sunday-schools within his own recollection; of the various agencies conducting that growth—religious papers and publications in particular; and of the improvement he had lately seen in a visit to the Southern States.

The Rev. P. M. Morrison gave the formal address of welcome. To do this he felt to be a pleasure. In politics we are circumscribed by national lines, but in this work we know no divisions. We meet under no earthly flag, but under the banner of Truth, and all engaged in Christian work should have the most kindly feelings toward each other. Such feelings, he assured the delegates, were entertained toward them by the people of Dartmouth. The reply to this address was given by Wm. Lemont, Esq., the retiring President of the Convention, in a very suitable and spirited speech. In behalf of the delegates he thanked the previous speaker for his warm welcome and also spoke of the magnitude of the work to be done and the necessity of thorough organization and energetic action for its accomplishment.

Mr. E. Payson Porter, of Philadelphia, spoke for about half an hour upon "Some things the Sunday-school has done for the world in the last century." His idea of what Sunday-school work should be was explained by several passages from Scripture. Your readers can take their Bibles and read them:—Dent. 31: 12; Psalm 48: 12-13; Proverbs 29: 23; Zech. 2: 1-2; Psalm 122: 3-4. On the latter passage he remarked, "The tribes in those days were called after the patriarchs; in our own day there is the Presbyterian tribe, the Baptist, Methodist, Episcopal and other tribes." He also referred to the Sunday-school idea in Neh. 8: 5, and other passages. The Sunday-school to-day is simply the Church at study, not a department only of the Church. Interesting reference was made to the knowledge of the scholar of to-day, the helps which the Churches are giving to the study of the Scriptures, to the fact that even the secular press employ able men to write articles on the lessons for their Saturday issues, and to the immense number of Sunday-school organizations and Conventions all having reference to the one work. The Sunday-school, he remarked, is generally the forerunner of the Church, Churches develop from Sunday-schools. Several interesting anecdotes were used to illustrate the speaker's points. The notes before us are too lengthy for your columns.

SATURDAY. Mr. Lemont, the President, occupied the chair. After devotional exercises, the following list of officers, upon report of a nominating committee, was accepted, and the Convention duly organized:—

President—E. D. King, Halifax. Vice Presidents—W. Peters, St. John; J. F. Fletcher, Woodstock, N. B.; D. Stewart, Summerside, P. E. I. Cor. Secretary—Jas. Forrest, Halifax. Rec. Secretaries—S. Waddell, Halifax; Jas. Watts, Woodstock, N. B. Treasurer—J. C. Mackintosh, Halifax.

After a few words from the retiring and incoming Presidents the report of the Executive Committee was read. A large amount of correspondence had taken place through the year and ten meetings had been held. The subject of county conventions had received much thought. It was believed that much assistance in this matter might be obtained from the visitors from the United States. Attention was also directed to the matter of statistics. The last published report put the total strength of our Sunday-schools at only 86,370 but the Committee could not doubt that there were 150,000 in the schools at the present time. A part of the day was spent in hearing reports from representatives of schools and county conventions. Towards the close of the morning session the Rev.

S. F. Huestis spoke of conventions as institutions of the present day which have at once promoted Christian unity and given opportunities for conducting Christian work on business principles. He also spoke forcibly of the greater necessity than organization—the salvation of our children. In the afternoon Mr. Jacobs delivered an address on "The Bible, the text-book of the Sunday-school." Though lasting nearly an hour yet the lively impressive style in which Mr. Jacobs uttered precious truths caused the discourse to be heard with the closest attention.

At the close of the address the delegates and others present were invited by the Chairman on behalf of the Halifax and Dartmouth S. S. Association to go on board the "Mimac," kindly placed at their disposal by her owners for an excursion on the harbor and tea at Hosterman's grounds at the N. W. Arm. The arrangements were admirable and all seemed to thoroughly enjoy themselves. On the way home a number gathered near Mr. and Mrs. W. Lemont, Mr. Weeks and others, and sang sweet songs of Zion.

In the evening an address containing valuable thought was given by Rev. T. Cumming, of Stellarton, on the uses of the Bible. The gathering was then turned into a model teachers' meeting by Mr. Jacobs. Questions elicited the fact that at the meeting were 10 pastors, 24 Sunday-school superintendents, 27 teachers of primary classes and about 75 teachers of intermediate classes. At first a little hesitation was shown in answering, but lips soon became unloosed under the influence of a teacher who so well combines the power to instruct with the ability to guide into truth. On

MONDAY. A Bible reading was given at Dartmouth, and addresses were given by members of the Convention in the Presbyterian Church, Dartmouth, and the Brunswick and Grafton Street Methodist Churches, in the city. In spite of the intense heat of the day—a rare one in our climate—a good number were present at each church.

Mr. J. Forrest presented the Statistical Report, which must have cost him much labor. According to this report there were 91 delegates present: 3 from the United States, 5 from P. E. Island, 19 from New Brunswick and 60 from Nova Scotia. Reports had been received from 5 Union, 3 Congregational, 27 Baptist, 29 Methodist and 48 Presbyterian. Of this number 106 use the International Lessons, and 93 take "Lesson helps." The amount reported as collected in these schools for missions is \$2,497.67; the sum collected for expenses in conducting the schools \$5,628.53.

The American visitors urged the establishment of subordinate organizations in townships and counties, whose returns would be handed in at the separate convention meeting in each Province, which in turn would be answered to the executive of the Convention of the Maritime Provinces. Mr. Jacobs remarked that Mr. Porter's large Sunday-school map represented each Province as having a district organization of its own, and it was not discovered until their present visit that no Provincial organization existed, and that unless something were done immediately to establish these conventions the General Statistical Secretary would be compelled to remove the stars indicating their present existence.

Forsome additional notes on this interesting gathering we are indebted to the Rev. H. P. Doane, of Dartmouth:

Mr. E. Payson Porter, of Philadelphia, is the Secretary of the International Sunday-school Convention and a most untiring labourer in Sunday-school work. He has gathered statistics from the schools all over the world and these with maps, were posted upon the wall of the church, showing the wonderful progress of the work during the last century. Mr. Porter's address, given in true American style, went to show what the Sabbath-school has done for the world. The friends of that institution, in view of the success apparent to-day, are constrained to say, "What hath God wrought." A teacher of the first such school in Yarmouth says that an aged Baptist minister, at that time opposed to Sunday-schools, said to her, "I know what you Methodists have Sabbath-schools for: there's where you make your Methodists." Though there may be a great deal of truth in the old minister's remark, we have learned a higher lesson than that, and from a higher denomination represented at this convention, others have learned it too. The Sabbath-school is where the best Christians are made.

The Saturday afternoon session was principally taken up with an address by Mr. B. F. Jacobs of Chicago, Chairman of Executive Committee of International S. S. Convention. Mr. Jacobs is a merchant in Chicago and has in that city a large mission school through which he is doing a great amount of good. He is the originator of the scheme of International S. S. lessons and one of the most earnest and effective speakers upon S. S. work in America. His address and Bible readings were the most interesting features of the Convention here. His wonderful familiarity with the Bible must have awakened in many hearts a spirit of emulation which will do much good in our midst. A model teachers' meeting, held on Saturday evening and led by Mr. Jacobs, was a season of great interest. A few spicy remarks to those who had not brought their Bibles were followed by an analysis

PREACHER'S PLAN. HALIFAX & DARTMOUTH. SUNDAY, AUGUST 13th, 1882.

11 a.m. BRUNSWICK ST. 7 p.m. Rev. H. P. Doane. Rev. B. Brecken. 11 a.m. GRAFTON ST. 7 p.m. Rev. F. H. W. Pickles. Rev. J. J. Tinsdale. 11 a.m. KAYE ST. 7 p.m. Rev. B. Brecken. Rev. W. G. Lane. 11 a.m. CHARLES ST. 7 p.m. Rev. J. J. Tinsdale. Rev. F. H. W. Pickles. 11 a.m. COBURN ROAD. 7 p.m. Rev. J. M. Pike. Rev. T. W. Smith. 11 a.m. DARTMOUTH 7 p.m. Rev. W. G. Lane. Rev. H. P. Doane.

FINANCIAL DISTRICT MEETINGS.

LIVERPOOL. The Financial Meeting of the Liverpool District will be held (D.V.) at Pettie Riviere on Tuesday, August 22nd, 1882, commencing at 2 p.m. In the evening a public service will be conducted in the interests of the Development of Christian Efficiency. Wednesday afternoon will be devoted to pastoral visitation. A Centennial service will be held in the evening. By Order, J. MAYHEW FISHER, Fin. Secy.

HALIFAX. The Annual Financial Meeting of the Halifax District will be held in the Brunswick St. Church, Halifax, on Wednesday, August 23rd, at 9 o'clock, a.m. JOHN LATHERN, Chairman. August 1, 1882.

SACKVILLE. The Financial District Meeting will be held at Moncton, Wednesday, August 16th, to commence at 9 a.m. in the school room at the Methodist Church. Superintendents of circuits and Stewards appointed by Quarterly Meetings are requested to be present. JNO. S. PHINNEY, Chairman.

CUMBERLAND. The Financial Meeting of the Cumberland District will be held at Spring Hill, Wednesday, August 23rd, commencing at 9 o'clock, a.m. The Brethren are requested to bring the amount of General Conference Collections with them. A. D. MORTON, Secy.

YARMOUTH. The Financial Meeting of the Yarmouth District will be held (D.V.) at Barrington, on Monday, 14th August, at 4 p.m. By order of the Chairman, W. H. HEARTZ, Fin. Secy. July 31st, 1882.

ST. STEPHEN. The Financial Meeting of the St. Stephen District will be held (D.V.) on Tuesday, 29th of August, at 10 a.m., in the Methodist Church, Milltown. ROBERT DUNCAN, Chairman. St. Stephen, August 7, 1882.

MIRAMICHI. The Financial Meeting of the Miramichi District will be held (D.V.) in the Methodist Church, Bathurst, on Wednesday, the 23rd inst, at 9 a.m. D. CHAPMAN, Chairman.

ST. JOHN. The Financial District Meeting, for the St. John District, for the current year, will be held in the Queen Square Church, St. John, N. B., on Tuesday, the 15th August, commencing at 9 o'clock, a.m. D. CURRIE, Chairman. St. John, August 5, 1882.

TRURO. The Financial Meeting of the Truro District will be held (D.V.) at Truro, commencing on Tuesday, August 22nd, at 9 o'clock, a.m. W. C. BROWN, Chairman. Pictou, August 5th, 1882.

ANNAPOLIS. The Financial Meeting of the Annapolis District will be held (D.V.) at Middleton, on Wednesday, August 23, at 3 o'clock, p.m. A Centennial service will be held in the evening. THOMAS ROGERS, Chairman.

P. E. ISLAND. The Financial District Meeting will be held in Charlottetown on Tuesday, August 29th, at 10 a.m. By Order, J. BURWASH, Financial Secy.

MARRIED

On the 27th July, at St. Augustine's Church, Highbury, New Park, London, by the Rev. Gordon Cathrop, Vicar, assisted by the Rev. G. J. Swineston, Charles Alfred Coleman, M.D., of Hillview, Stratham Common, London, to Jessie Mitchell, youngest daughter of the late F. M. Mitchell, of Halifax, N. S.

On the 22nd ult, at the Methodist Parsonage, St. Stephen, N. B., by Rev Robert Duncan, Alexander Clayburn, of Harvey, County York, to Rachel Breen, of Danburton, County of Charlotte.

On the 1st inst, by the same, George A. Chisholm to Martha Dunn, all of St Stephen, Charlotte Co., N. B.

At the residence of Capt B T Carter, Hopewell Cape, on the 19th ult, by Rev C W Hamilton, Mr Ansley M Kiever, of Hopewell Hill, to Miss Marie L Carter, of Hopewell Cape.

At the Methodist Parsonage, Oak Bay, on the 19th ult, by the Rev Elias Snickford, Mr William Hillings, of St David, to Miss Janet Christie, of Old Bridge, St Stephen.

On the 10th inst, at the Parsonage, Gower St, St John's, by the Rev W W Percival, Thomas G Lillup, of Liverpool, to Christina, daughter of the late Capt B Coleman of Trinity, Nfld.

At Dorchester, on the 1st inst, by the Rev. E. McKean, 4 James T. Dunn, of South Beach, land, to Emma J, only daughter of the late Wm Osborne, of St John.

At Salisbury, on the 2nd inst, by the Rev Wm Penna, Mr Gesner Taylor to Miss Susan Taylor, both of Salisbury.

At the Methodist Parsonage, Sarnia, Ont, on the 24th ult, by the Rev T M Campbell, John H Bell, Esq, Barrister, of Emerson, Manitoba, to Miss Helen, daughter of Cornelius Howatt, Esq, of Summerside, P. E. I.

At Joliette, N. B., August 1st, by Rev Thos Marshall, Mr Nathan Anderson, of Joliette, to Maggie Jane Oulton, of the same place.

July 28th, at the residence of the bride's brother-in-law, Miller's Creek, Newport, by Rev R McArthur, John H. Carter, of Scotch Village, to Margaret A Brown, of Tenay Cape.

At Hantsport, on the 29th July, by the Rev G O Bueala, Mr Manly Whiner, to Miss Nancy Jordan, both of Canning, Kings Co.

At the Parsonage, Alberton, August 3rd, by Rev H R Baker, A. B. Mr Allan F McArthur, to Miss Ruth C Forsythe, both of Alberton, P. E. Island.

DIED

At Advocate Harbour, on 29th ult, Rosamond, beloved wife of Thomas Livingston, aged 46, leaving a husband and 8 children to mourn their loss. "She sleeps in Jesus."

At Guysborough, July 25th, Mary Eleanor, beloved wife of William Moir, Registrar of Deeds, aged 82 years. "An old disciple."

At her residence, Fredericton, N. B., July 28th, Harriet Linn, wife of the late Thomas Paisley, born at Plumstead, Kent Co., Eng. A Wallace Bay, on the 26th ult, after a long illness, Elizabeth Brown, aged 71 years.

On the 24th inst, at Harbor Grace, Nfld, Jane, wife of Capt Christopher Pike, aged 64 years.

At the Methodist Parsonage, Gagetown, on the 24th ult, Mary E McDonald, aged 13 yrs.

At Westport, on the 24th ult, Blanche N, daughter of Thomas C and Alice M Swallow, aged two years and 10 days. "O' such is the life of mortals."

FORSYTH, SUTCLIFFE & Co., WHOLESALE DRUG HOUSE.

5 Gross DICK'S PURIFIER 1 Ton REFINED CAMPHOR, English 5 Gross ST. JACOBS OIL 1 Ton BLESTONE 5 Gross HOP BITTERS—Genuine 1 Ton REFINED SALPETRE, in kegs 4 Gross ENO'S SALT 1 Ton REFINED BORAX 5 Gross HOLLOWAY'S PILLS 2 Tons EPSOM SALTS, in barrels 5 Gross COCKLE'S PILLS 1 Ton COLMAN'S STARCH, 28 & 56 lb. Uxa. 5 Gross DENONAL'S CAPSULES 1 Ton GLEBE—London 5 Gross MORISON'S PILLS 1 Ton CREAM TARTAR 10 Gross PUTNER'S EMULSION 2 Tons COPPERAS, in barrels

IN STORE AND TO ARRIVE 30 tons of PARIS & LONDON WHITING—in barrels, Ranging from 200 lbs. to 400 lbs. in weight.

FORSYTH, SUTCLIFFE & Co., WHOLESALE DRUGGISTS.

FORSYTH, SUTCLIFFE & Co., WHOLESALE SEEDSMEN.

1882 FRESH SEEDS. 1882

ON hand and to arrive—TWO CARLOADS Choice Timothy Seed—in bags. ONE CARLOAD Fine Red Clover—in bags. SACKS of English grown Turnip Seed, Beets, Carrots and well known vegetables. TICKS' FLOWER SEEDS—most of which are in 50 papers for retail trade.

NOTICE. Our SEED CATALOGUE is now ready and will be mailed free to all regular customers and any others who shall request it. It will be found to be the most handsome and complete book of the kind ever issued in the Maritime Provinces and we trust will receive the appreciation it deserves. Our object is not to sell CHEAP SEEDS, we seek RELIABLE and BEST KIND—and price proportionately.

RETAIL AT OUR "CENTRAL DRUG STORE," 191 HOLLIS STREET. FORSYTH, SUTCLIFFE & Co., WHOLESALE DRUGGISTS AND SEEDSMEN.

W. L. LOWELL & CO., BANKERS & BROKERS.

Railroad, Bank Stocks, Bonds and all Negotiable Securities Bought and Sold.

Dealers in United States, Canadian and Sterling Exchange, Uncurrent Monies, &c.

Collections made on all Accessible Points. Orders for the purchase and sale of Stocks, &c., in Montreal, New York and Boston, executed Promptly by Telegraph. Are in receipt of Daily Quotations of the Leading Stocks in the above named Cities which are on file in our Office for the information of the Public. Orders and Correspondence solicited.

165 HOLLIS STREET. FIRE & LIFE INSURANCE.

We are at all times prepared to accept risks against Fire on all classes of property at very low rates in the following well known long established and reliable Companies. Detached Dwellings and contents insured for ONE or THREE years.

ÆTNA INSURANCE COMPANY, HARTFORD, CONN. Incorporated 1819. Losses paid in 62 years over \$51,000,000.

HARTFORD FIRE INSURANCE COMPANY, HARTFORD, CONN., Established 1794. Losses paid over \$24,000,000.

North British and Mercantile Insurance Company, LONDON AND EDINBURGH. ESTABLISHED 1803.

LIFE. The NORTH BRITISH also effects Life Insurance on the most approved plans and at most favorable rates. W. L. LOWELL & Co., Agents 165 Hollis Street

CAMP MEETING. Will be held (D.V.) in the magnificent Grove owned by the N. S. C. M. Association, Near BERWICK, To commence, ON WEDNESDAY, AUGUST 16th, 1882, At half past 2 o'clock, p.m.

Bring your tents and remain on the ground during the services. Locations offered rent free. Apply to the Secretary. The Windsor & Annapolis Railway Co. will sell tickets from August 15 to 21, good to return till Aug. 26, for one fare and a third. The Steamer Empress, of the Union Line, from St. John via Digby, will give return tickets free to those coming with first class tickets, on presentation of certificate from Secretary of Association. Passengers certifying that they traveled by that Line. The Western Counties Railway will grant return tickets to holders of certificates from Secretary of Association that they have attended the Camp Meeting, for one third fare. Intercolonial Railway Company will grant Excursion Tickets for One Fare, Friday August 18th, good to return up until August 26th. J. C. E. JEFFERSON, Secretary N. S. C. M. A. Berwick, Aug. 1, 1882.

MEMORIES OF JAS. B. MORROW, Esq., BY REV. A. W. NICHOLSON. A narrative of his admirable life with sketches of the men who moulded him for usefulness. Also an appendix containing letters, resolutions of condolence by public bodies, etc., etc. A Book especially for Young Men. PRICE, 60 CENTS. METHODIST BOOK ROOM, 141 GRANVILLE ST., - - - HALIFAX.

SACKVILLE ACADEMY

REV. CHARLES H. PAISLEY, M. A., PRINCIPAL.



The FIRST TERM of this highly successful Institution will (D.V.) commence

AUGUST 24th, 1882. THE COURSE OF STUDY IS ARRANGED WITH A VIEW TO A THOROUGH ENGLISH AND CLASSICAL EDUCATION.

SPECIAL FACILITIES ARE AFFORDED FOR INSTRUCTION IN FRENCH; MUSIC, both Vocal and Instrumental; BOOK-KEEPING; PENMANSHIP AND THE ORDINARY FORMS OF COMMERCIAL TRANSACTIONS. FOR CALENDAR CONTAINING TERMS &c., APPLY TO THE PRINCIPAL.

WELLAND CANAL ENLARGEMENT. NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed, "Tender for Welland Canal," will be received at this Office until the arrival of the Eastern and Western Mails on FRIDAY, the 1st day of SEPTEMBER next, for the deepening and completion of that part of the Welland Canal, between Ramsey's Bend and Port Colborne, known as Section No. 34, embracing the greater part of what is called the "Rock Cut." Plans showing the position of the work, and specifications for what remains to be done, can be seen at this Office, and at the Resident Engineer's Office, Welland, on and after Friday the 18th day of August next, where printed forms of tender can be obtained. Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of four thousand dollars must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted. The cheque or money thus sent in will be returned to the respective contractors whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 16th July, 1882.

WM. THEAKSTON, NEWSPAPER, BOOK & GENERAL JOB PRINTER, 141 GRANVILLE ST., HALIFAX, N. S. Over Methodist Book Room. Having purchased the Plant and Goodwill of the Printing Department of the Methodist Book Room of this city, I beg to inform my friends and the public generally that I intend carrying on a General Printing Business at the above address, where I shall have much pleasure in filling orders for BILLEADS, BUSINESS CARDS, SHIPPING TAGS, STATEMENTS, HANDBILLS, CIRCULARS, LABELS, DODGERS, LETTER, NOTE and MEMO HEADS, HANDBILLS and TICKETS for PIC-NIC, TEA MEETING, BAZAAR, LECTURE or ENTERTAINMENT. CATALOGUES for 8 School Libraries, SERMONS, ESSAYS and LECTURES, in Book or Pamphlet form.

TRENT NAVIGATION. NOTICE TO CONTRACTORS.

THE letting of the works for the FENELON FALLS, BUCKHORN and BURLEIGH CANALS, advertised to take place on the 5th day of August, next, is unavoidably further postponed to the following dates:— Tenders will be received until THURSDAY, THE TWENTY-FOURTH DAY OF AUGUST NEXT. Plans, Specifications, &c., will be ready for examination (at the places previously mentioned) on THURSDAY, THE 10TH DAY OF AUGUST NEXT. By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 15th July, 1882.

JOHN M. GELBERT, Jr., LL.B. Attorney-at-Law Notary Public. Commissioner Supreme Court, &c. &c. Has resumed practice on his own account, No. 42 BEDFORD ROW. Money collected, and all the branches of legal business carefully attended to.

FLOWER BASKET BALANCE OF SPRING STOCK SELLING AT COST MRS. G. WARNER 20 BRUNSWICK STREET.

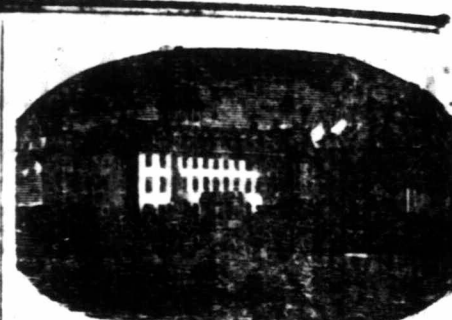
NEW YORK "CHRISTIAN HERALD," A SIXTEEN PAGE ILLUSTRATED WEEKLY, \$1.50 per annum. Contains always the latest SERMONS OF DR. TALMAGE and REV. C. H. SPURGEON, besides the Religious News of the World, and a portrait of eminent men each week. Subscriptions from any part of the Maritime Provinces solicited by D. MACGREGOR, Agent, 18 George Street, Halifax. N.B.—The London edition of this paper has a circulation of 260,000 per week. The sale of single copies in Halifax was increased from 250 to 1000 copies within the last three weeks. June 28, 1882.

MOUNT ALLISON WESLEYAN COLLEGE, SACKVILLE, N. B. JAMES R. INGH, M.A., LL.D., PRESIDENT. THE FIRST TERM OF THE COLLEGE YEAR 1883-84 will open MONDAY, August 24th. MATRICULATION EXAMINATIONS will begin on FRIDAY, AUGUST 25th, at 10 a.m. Two Prizes of Twenty Five Dollars each are offered for competition to all Candidates for Matriculation. A Prize of Twenty-five Dollars will be awarded to the best Matriculant from the Yarmouth District, and a Prize of Twenty-five Dollars to the best Matriculant from Prince Edward Island. For particulars as to terms, expenses &c., send for a Calendar. July 15th, till sept 1

SALESMEN WANTED TO BEGIN WORK AT ONCE ON FALL SALES, 1882, FOR THE FONTHILL NURSERIES, THE LARGEST IN THE DOMINION. Head Office:—Toronto, Ontario, Branch Offices:—MONTREAL and St. Paul, Minn. Nurseries; Fonthill, Ontario WE CAN EMPLOY 100 ADDITIONAL AGENTS, and want men who can give full time to the business. EST. Steady employment and good salaries to successful Agents. References required. For terms, address STONE & WELLINGTON, Nurserymen, Montreal. J. W. BEALL, Manager. May 12-3m

NOW READY. PRICE \$1.00. VERSES—Devotional and Miscellaneous. May be ordered at the Book Stores, or direct from the author, REV. J. A. RICHEY, Seaford, N. S. May 18-4t

THIS PAPER may be found on file at COY'S Newspaper Advertising Bureau (30 Spruce St.) where advertising contracts may be made for it in NEW YORK. PRINTED FOR THE PROPRIETORS BY WILLIAM THEAKSTON, at the Office 141 Granville St. Halifax, N.S.



MOUNT ALLISON ACADEMY, FOR YOUNG LADIES, SACKVILLE, N. B.

AFFORDS in Literary, Musical and fine Art Studies, choice advantages. The twenty-ninth Academic Year opens August 24th, 1882. Catalogues on application. D. KENNEDY, D.D., Principal.

NEW BOOKS AND NEW EDITIONS FOR SALE AT THE METHODIST BOOK ROOM

141 Granville St., Halifax, N.S. The Clerical Library, Vol. 1: Three Hundred Outlines of Sermons on the New Testament \$1.60 Sermons: By Rev. W. Morley Panshon, LL.D. 1.60 A Manual of Natural and Revealed Theology: By Rev. H. W. Williams, D.D. 1.85 Sacred Streams: The Ancient and Modern History of the Rivers of the Bible, by F. H. Gosse, F.R.S. 1.25 The First Christian Mission on the Congo. With Map and fifty illustrations. By Mrs H. Grattan Guinness. .35 Baptism: Its Meaning and its Place in Christian Ordinances: An Exposition and Defence. By Clement Clemance, M.A. 15 Squire Brooke. A Memorial of Edward Brook of Fieldhouse. By Rev John Holt Lord 1.00 Leaves from my Log of Twenty-five Years Christian Work among Sailors and others in the Port of London. By Thomas L. Garland 75 Spurgeon's Treasury of David. First and Second Volumes, each 2.00 Poems: By Francis Ridley Havergal 2.85 Froude's Life of Carlyle: 1 Vol. 1.95 The Gentle Heart: A Second Series of "Talking to the Children," by Alex. Macleod, D. D., 19 mo., cloth 1.00 The Ages before Moses: A Series of Lectures on the book of Genesis, by Rev J Munro Gibson, D.D. 1.95 The Mosaic Era: A Series of Lectures on Exodus, Leviticus, Numbers, and Deuteronomy, by Rev J Munro Gibson, D.D. 1.80 Lectures in Defence of the Christian Faith, by Professor F. Godet, Author of Commentaries on St. John and Romans, etc. 1.85 The Candle of the Lord: And other Sermons, by Rev Phillip Brooks 2.00 The Future Life: A defence of the Orthodox view, by the most eminent American Scholars 1.95 The Problem of Religious Progress. By Daniel Rochester, D.D. 2.00 The Gospel Miracles: In their relation to Christ and Christianity, by Rev W M Taylor, D.D. 1.60 Elijah the Prophet: By Rev W M Taylor, D.D. 85 Studies in St. Matthew: By Rev C Cynddylan Jones 1.95 Studies in Acts: By Rev J Cynnddylan Jones 1.60 Plymouth-Brethrenism: A refutation of its Principles and Doctrines, by Rev Thomas Croker 90 Thoughts on Prayer: Selected chiefly from Modern Writers, by W E Winks 90 John Wesley! His Life and His Work, by Rev Matthew Lelievre Translated from the French by Rev A J French, M.A. 60 Spiritual Struggles of a Roman Catholic. An Autobiographical Sketch. By Rev Louis N. Beaudry 1.00 From Death unto Life: or Twenty Years of Ministry. By W Haslam 1.60 "These Sayings of Mine:" Pulpit Notes on seven chapters of the First Gospel, and other Sermons. By Rev Joseph Parker, D.D. net 1.60 Fragments; Religious and Theological. A Collection of Papers. By Rev Daniel Curry, D.D. 1.60 Platform Papers: Addresses, Discussions and Essays on Social, Moral and Religious Subjects. By Rev Daniel Curry, D.D. 1.60 Address S. F. HUDESTIS, 141 Granville Street, Halifax, N.S.

The N. S. C. M. Association is holding a Camp Meeting at Berwick, N.S., from August 16th to 26th, 1882. The meeting will be held in the magnificent Grove owned by the N. S. C. M. Association, near Berwick. Bring your tents and remain on the ground during the services. Locations offered rent free. Apply to the Secretary. The Windsor & Annapolis Railway Co. will sell tickets from August 15 to 21, good to return till Aug. 26, for one fare and a third. The Steamer Empress, of the Union Line, from St. John via Digby, will give return tickets free to those coming with first class tickets, on presentation of certificate from Secretary of Association. Passengers certifying that they traveled by that Line. The Western Counties Railway will grant return tickets to holders of certificates from Secretary of Association that they have attended the Camp Meeting, for one third fare. Intercolonial Railway Company will grant Excursion Tickets for One Fare, Friday August 18th, good to return up until August 26th. J. C. E. JEFFERSON, Secretary N. S. C. M. A. Berwick, Aug. 1, 1882.