

CONTRIBUTED.

MISCELLANEOUS PAPERS, No. 4.

THE BOOK AND ITS CROWN OF JOY.

Concluded.

In the outer or external conditions of the men who were instrumental in producing this unchanging and undying Book, there is nothing which will for a moment explain the distinguishing element now under consideration. The men, whose teaching and experiences are embodied in this treasured Book were not inspired and assisted by the forces and influences which were ever acting upon them from above. Instead of finding any source of help or encouragement from the Christian community in which they had to move, it is not a fact that in these surroundings they found a perpetual and bitter antagonism, both against the life they were living, and the mission of mercy in which they were engaged? The drift and stream of earthly influences and tendencies were corrupted through and through, and unstable and shrinking characters would have been swept away from their moorings, and carried downward by the flood. But these men of apostolic times, whose hearts had been touched "with celestial influences, and whose forebears had been mitred with pentecostal flame," carried their joy within and maintained a spirit of hope and peacefulness in spite of the noise and tumult and opposition of a godless people and an enraged world! The depth and intensity of this soul-possession was of such extent that it defied all human power to unseat it from its invisible throne, or to any great degree damage or interrupt the growth and flow of that experience, which nothing but a Divine and supernatural religion can explain. In tribulation they rejoiced, the abundant ment of all earthly good, and the prospect of approaching trial, suffering and a cruel death, did not make them speechless or joyless even; but urged them onwards to the radiant goal which filled the everlasting future into which they so nobly and grandly moved. It seemed as if the strains of heavenly music were ever sounding in their ears, a music which the clash and clang of earth's immeasurable tumult could not muffle or hush into a silence which would have robbed them of their strength and made them weak as other men. Through the fury of the storm, their robes of power remained unrent; no wonder that the high and exalted experiences, which were theirs, bathed and flooded the immortal pages they have left behind! These men, whose memories are festooned with "the garland of centuries, and whose traces in the world's most cherished literature can never be obliterated, doubtless felt that "One crowned hour of glorious life, Is worth an age without a name."

But the world did not understand these "crownless kings;" to vast multitudes, their lives appeared wild and strange, a vast and utter waste. But these very men were the true citizens of the centuries to come, and their words were destined to strike the heart of the world, to the end of time, "like a voice from eternity."

Here and here alone, do we find the one grand, and victorious j y-crowned book that the world has ever known; and through the throng of centuries it has pressed its way to this very hour. Outside of this book and the religion which it reveals, ours would be all but a joyless world and the fields of a moral and spiritual midnight would wrap us round and round. And is it not a fact that whatever of deep and real gladness there has been during the past eighteen hundred years, has been found within the influence and teachings of this sacred Word? Outside of the Church of Christ, the amount of deep and abiding happiness has been unacceptably small. Paganism has sickened the world with its cruelties and gloom, so that one vast effort is being made to try it in one vast, one common grave. Atheism has nothing but a gospel of despair to offer to sinful, dying, needy men. The outside enjoyments of earth and time, upon which so many are relying, are uncertain, and in a moment unexpected may vanish away. A change of circumstances, or a message in the wire, may shatter our fancied ease into a lasting and utter ruin. Better is that soul-gladness and peace which no man or want can take from us. Above the revolutions of the past, the overthrow of empires, the noise of thousand battles, the clash of human hairs, the calamities and sorrows which have always marked the progress of the years, there comes to us a book and a religion which have made triumphant amid the separations, pains and overshadowing solemnities of the dying hour. From the persecuted thousands, during the three first centuries, from the bloody arena of ancient Rome, from the vast wilderness of tombs in the Catacombs, where the pious millions after the battles and storms of life were laid away to rest, from the glorious martyr throng, the Christian multitudes of all the past, there comes a blessed repetition, and reproduction of that inward moral peace and spiritual victory which radiates and crowns the sacred book. Nothing less than a Divine and supernatural factor can explain the creation and construction of this most wonderful book. To talk about that sweet Galilean vision, "religious fanaticism" and so on, is nothing more than a foolish and heartless mockery. In nearly three hundred languages are the teachings of this book found to-day; and so vast is the hold that these inward relations have on the heart

and mind of mankind, that no man has the madness to say—"I will sweep this book and its religion out of the grasp of human thought and affection, and it shall be no more." Never can such a work of desolation have any prospect of success until the spiritual consciousness of Christendom is annihilated, and the moral atmosphere of this nineteenth century is shattered into hopeless ruin.

OUR EDUCATIONAL INSTITUTIONS.

The Methodist Church in these Provinces has for some years been passing through a somewhat severe ordeal. But it is doubtless owing in some degree to the financial crisis. The hard times have been felt everywhere, and men have been groaning under grievous burdens. Too frequently, however, the trial has not brought its legitimate issue in the household of faith. Our people have not always stood bravely and faithfully beside the cause of God, and given that their first support. In consequence, His work has been seriously embarrassed in many directions, and in some cases a burden too heavy to be borne has been laid upon those directly ministering in holy things. This should not be. It is at direct variance with right, and indicates a serious lack of faith in God.

In the worship of the Old Temple, whatever suffered, it was not the cause of God. When the hearts of the people were right, when the great captivity had ended, and the people were homeless, it was the Temple—the Temple before anything else. And then the Lord honored them, and blessed them for their faith. Just at present a serious embarrassment is presenting itself in a new direction. The Educational institutions in our Israel have been compelled to look to the lovers of God for fresh support. The appeal, with its pressing need and merits, is before us all, and deserves an immediate response,—a practical response. In the first place, let every minister bring faithfully before his people the necessities of our Mount Allison Institutions. Let an appeal be made to the faith, to the loyalty and to the enthusiasm of our congregations; and without a doubt, if this be generally and heartily done, the outcome will be satisfactory. It is not enough for the educational deputation to visit the churches. The most effective appeal must be from the pastors themselves. Our Methodism not only requires ample support for the needs of her present institutions, but an interest large enough to respond to a call, which has now been before us for years, for a larger and more fully-equipped college. The call should not have remained unanswered a single twelve-month. Where are our ministered men, and what are they doing with the talent the Lord has lent them? In whom shall we now oft-repeated prayer for another Charles Allison be answered? Oh, for an enthusiastic, liberal faith throughout all our ranks, and the consequent unbarring of the windows of heaven, and the copious spiritual showers! "Who is there among you of all his people? His God be with him and let us go up to Jerusalem . . . and help with silver, and with gold, and with goods."

ALUMNUS.

CORRESPONDENCE.

ALBERTON, P. E. I. CIRCUIT. DEAR MR. EDITOR.—As we have been sitting for the last three years in the far-West of P. E. Island, and have not during that time occupied any space in your valuable columns, and as the Alberton circuit is a mission, perhaps a brief review would not be uninteresting to your readers. We may confess at the outset that we came to this circuit reluctantly, as the mission house (an old one when purchased) was then dilapidated and too small for comfort; a debt of about \$350 was hanging over our property in Alberton; and the state of circuit finances was only warranting half the allowance of a preacher. We however resolved to grapple with the difficulty, and we are happy to say that by the blessing of God the debt has been removed; and our church repaired; a handsome and commodious house, acknowledged to be the finest in this increasingly large village, has been erected and completed, in which we have placed about \$250 worth of new furniture; a church has been built and almost completed at Miminigaash; and our church at Lot Seven has been seated and otherwise furnished; the whole amounting in value to over \$3000. No debt. In this connection we wish to express our gratitude to the kind friends in Charlottetown and Tryon circuits, who generously contributed towards the completion of our new parsonage. As it regards minister's salary, the first year the circuit raised a sufficient sum with the grant to pay claims in full. The second year, although several of its best supporters, like many others that year, were in financial difficulties, by special effort it maintained its ground, and requested an assistant preacher for the present year. To meet this additional expenditure the grant is quite small, but our people are doing their utmost to make the year a financial success. A review of the spiritual work is also encouraging. The increase to membership was not as large during the first two years as the present year. Owing to the excess of labor in other departments, and the extensive field to be worked by one man, special effort was not so largely employed, still during those years we had tokens of the Master's presence, and some fifty were added to

the Church. The year now closing has been crowned with a gracious baptism of blessing, and about one hundred have professed faith in the Lord Jesus, sixty of whom have already been received by the right hand of fellowship. Of the number received about forty are heads of families. The places that have been signally blessed this year are Pierre Jacques, Alberton, and Cascampée Village. The first was only visited once a month, till we obtained help for that side of the circuit. The special meetings there were conducted by Mr. Waldman, my esteemed colleague, an earnest worker, who has rendered efficient aid during the year. At Cascampée Village last Sabbath we had a season long to be remembered when, after the sermon, thirty-one stood around the altar to be received into the Church, after which they joined the other members at the Lord's memorial feast, in obedience to His command, "This do in remembrance of Me." As thus the memory was quickened, and the Lord's death set vividly before us, joy and gratitude seemed to fill every heart. To God alone be all the praise. J. SELLER. Alberton, May 25, 1881.

NOVA SCOTIA CONFERENCE. MINISTERS AND THEIR HOSTS.

- Granville Ferry List: Addy, John S.; Angwin, Thomas; Bent, Joseph F.; Big, John G.; Bird, Richey; Brown, R. A. M.; Brecken, R. A. M.; Beattie, Elias; Brown, William C.; Buckley, James; Cassidy, John; Coffin, Joseph S.; Dawson, J. L. A. M.; Day, Geo F.; Deane, J. P.; Dugas, S. B.; England, E. E.; Fisher, Jos M.; Gae, Joseph A.; Giles, Jesse B.; Hale, Joseph; Hart, James R.; Healy, W. B.; Henneman, Jos B.; Hennygar, James G.; Hickey, David; Howie, John W.; Housley, S. E.; Johnson, Geo (A); Johnson, Geo (B); Johnson, D. W. A. B.; Jost, C. A.; Lathen, John; McMurray, John; Morton, Roland; Morton, Arthur, A. M.; Mullen, I. M.; Ouden, J. C.; Parker, Caleb; Pike, John M.; Prentwood, Paul; Robinson, Geo O, A. B.; Robinson, P. H.; Rogers, Jabez; Rogers, Thos, A. M.; Ryan, William; Scott, James; Smith, T. Watson; Spangole, John L.; Strot, and, James; Sutcliffe, Ingram; Swallow, Charles, A. B.; Temple, R. Alster; Tuttle, Alex.; Thurlow, I. E.; Tweedy, James; Tweedy, Robert; Tyler, Charles M.; Weston, A. F.; Williams, Robt. The following Ministers with homes in the vicinity of Annapolis will be provided with dinner at Granville Ferry during the sessions of Conference, as follows: Robert Mills; E. H Knowles; Capt Farnsworth; H. M. Irvine; R. P. Rhodes; Mrs Pratt; Israel LeLucy; Annapolis List: G. Flanders; W. Rosch; Arthur Ruggles; Mrs Newcomb; Eben Anderson; Mr Bartheaux; Eben Anderson; Thos Whittman; Mr Bartheaux; Thos Whittman; Delancy Harris; Frederick Hardwick; Mrs Perkins; Mrs Gates; Johnson, Geo F, A. B.; Mrs Geo Hardwick; John Rice; Mr Snow; Mrs Geo Hardwick; Mr Arthur; John Rice; Parsonage; E. Gates; Mrs Grassie; Mr Rosch; Delancy Harris; G. Flanders; Sheriff Bonnet; E Lockwood; E Leavitt; Jas McKay; Mrs Grassie.

NOTICE. If any brother of the Nova Scotia Conference does not intend to be present at the sessions held at Granville Ferry, either of the undersigned will be glad to be informed of the fact. A. W. NICOLSON, W. H. HEARTZ. May 12, 1881.

MISCELLANEOUS.

A CHANGE.

These mills of the gods that grind slowly but surely have lately been at work in Paris. The famous Admiral Coligny—Huguenot hero of the famous and infamous St. Bartholomew massacre—is at last to have a statue in that capital in which he and his were so foully murdered. The Secretary of the Minister of Public Instruction and the Fine Arts, has just signed

the order to raise a statue to the great Admiral on one of the public squares of Paris. To that end a committee has been appointed, of which the chairman is the well-known and much-loved Pastor Bessier, of the Protestant Church just outside the Champs Elysees, and the favorite resort for all American Christians who desire to hear the word of God treated in the plain and beautiful style of the French Protestants. Bessier is desirous of placing the statue on the small square in front of the Louvre, and in face of the Church of St. Germain l'Auxerrois, whence started the signal for the massacre of August 24th, 1572. Thirty-three thousand francs have just been awarded by the Government for this purpose, and the execution of the statue is confided to Frank, one of the best sculptors of Paris. This is retribution.

HOW TO TELL OLEOMARGARINE.—An exchange says a certain housekeeper suggests a way to decide when a buyer gets butter that is spiced with a "B" and when it is commended with an "O." She has been buying the article all winter at the rate of 40 cents a pound, and has a dim and not unfounded suspicion that it was "oleo," and not butter, that she has been getting all the time, and she feels so sick when thinking of it that she wants to do and go where they do not eat butter. Receipt—Take a knife—any kind or shape will do—and scrape the butter (?), gently but with a firm touch two or three times; then hold it up to the light to discover if there be any fuzz hanging thereto; or cut off a piece and hold it in the same position. By doing this the writer has found fuzz varying in length. This is your sure butter and hated "oleo." Good butter never shows these signs of weakness. Try it and be convinced.

BREVITIES.

Life is a book of which we have but one edition. A man's character is like a fence—it cannot be strengthened by whitewash. The man who makes a good off hand speech is usually the man who has a good speech on hand. Some men are never more possessed of a devil than when they are self-possessed. Competition is the life of trade, but in trying to run your competitor out of business, be careful you do not run yourself out. "Dried tongue," was the answer that a minister gave some one who asked what he had in his carpet bag, which contained seven sermons. Young ladies and elephants attain their growth at eight years. But here analogy ceases. One trunk is enough for an elephant. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching, lies down by the wayside, to be overlooked or forgotten. The editor of a Virginia paper was asked by a stranger if it was possible that little town kept up four newspapers, and the reply was, "No, it takes four newspapers to keep up the town."

An old man who had been badly hurt in a railroad collision, being advised to sue the company for damages, said: "Wal, no, not for damages, I've had enough of them; but I'll just sue 'em for repairs." Look at the partiality of nature. When a bee stings once, its work is finished, and it dies. But we have known one gaunt mosquito to tap a conference and then get mad because there wasn't a picnic in the neighborhood. One of the finest compliments ever paid to a woman was that of Steele, when he said of Lady Hastings, "that to have loved her was a liberal education." Viewed in this light, woman is an educator in the highest sense, because she educates humanely and lovingly. Grace Greenwood relates, as an instance of the extravagance of New England humor, that when a young farmer's wife made her first boy's pants precisely as ample before as behind, the farmer exclaimed, "Goodness! he won't know whether he is going to school or coming home!"

Dr. Blaikie's "Life of Livingstone" is replete with prophecies, not the least of which was uttered before the great explorer set forth upon his mission: "The time will come," he says, "when rich men and great men will think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses."

Even the best scholars sometimes find it difficult to spell correctly. The simplest words will frequently so crook themselves in the mind that it is utterly impossible to make them look right even when spelled right. We have great sympathy with the poor uneducated farmer who, on being corrected for having misspelled a word, replied that he didn't think much of a man who couldn't spell more than one way.

There never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent; for a bee is not a busier animal than a blockhead. However, such instruments are necessary to politicians; and perhaps it may be with states as with clocks, which must have some fixed weight hanging at them, to help and regulate the motion of the finer and more useful parts.

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