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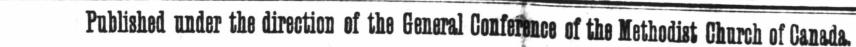
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No. 15

### VOL XXXV.

S. F. HUESTIS, Publisher

T. WATSON SMITH, Editor.

# HALIFAX, NOVA SCOTIA, FRIDAY, APRIL 13, 1883.

## NOTES AND COMMENTS.

" ' On with the Dance !' Lent is over." [In the proof-sheet brought to time March, 1883, the place-that us from the compositor's room the doesn't matter. The Pentecost was above was printed. 'On with the Lent is over."]-Central Sauce ! Presbyterian.

Sleep upon it. That is a good oldfashioned remedy for rashness, which gives a man time to consider the impression of the night by the light of a Lord has given these islands (Fiji) to morning judgment. -- Christian Com- the Methodists, and this shows that monrealth

The Hon. Wm. M. Evart says a good rule for giving is to select a person whose circumstances are about equal to your own, and when you have decided how much he ought to give to benevolent objects, give the achievement. same yourself. -Baptist Weekly.

It was meant that everybody should express some plan in creation. A mosquito means something ; an idiot means something. But if the mosquito tries to be a gnat, or the idiot a Daniel Webster, they have a hard time .- W. M. Hunt.

Preachers who neglect study, and yet go on in the way of written sermons or extempore speaking, become. as President Eliot. of Harvard Colrocate. lege, phrases it, "like those pumps at fairs, which draw all their water from a small box and discharge it into

the same only to be used over again." From The Evangelist : " It is easier (if the soul be not itself revived) to discuss questions about religion, to enter hotly into disputes about incidental matters, to engage in ecclesiastical issues and conflicts, than take in hand and resolutely prosecute the alike." greater business of saving men.'

Parents should give the paster their 181 missionaries in its Asiatic fields. hearty co-operation in the work of 663 ordained and unordained native seeing after the social, moral, and inpreachers, 587 churches, and 46,017 tellectual wants of the young of the members. The first Karen convert congregation. He does not have this baptized by Judson led Quala to when parents in presence of their Christ, and Quala baptized more than children, and prominent members be 2000 converts in less than three years. fore their employes, speak disparaging-He received no salary ; and when the ly of him and of his efforts. government offered him employment I am more and more sure by ex to secure his influence over the wild perience that the reason for the ob-Karens he said. "When I eat with servance of the Sabhath lies deep in. the children of poverty my heart the everlasting necessities of man's sleeps." nature, and that as long as man is man the blessedness of keeping it not General Wheeler, a congressman as a day of rest only, but as a day of from Alabama, had printed in the spiritual rest, will never be annulled. Congressional Record, the American -F. W. Robertson. Hansard, a speech on the Fitz John Porter case which he did not deliver.

SIMPLICITY OF FAITH. " The sermon was a very good one. but it was on the mission business-The simplicity of faith was once iland you know that is dry." The speaker was a Church-member, the lustrated to me in another and very different manner. I was preaching my ordinary weekly lecture in the eighteen hundred years ago, and yet

evening, when I was sent for in great there are grayheaded Christians who have not yet learned that the mission haste to visit a woman who was said of Christ's Church is to preach the to be dying, and who very much desirgospel to all nations. - Nashville Adv. ed to see me. I closed the service as soon as I could, and went immediate-The Christian Index says : "The ly to her house. She was a member of my Church, whom I had known the Lord loves them. Grander herovery well for years ; with whom I had ism was never displayed in this world been acquainted ever since her first than that of Methodist missionaries, serious impressions before she became by the instrumentality of whose labors these islands were subdued to communicant. As I entered the Christ. We honor them, and those room where she lay, I found it filled who sent them, for their sublime with her friends, who had gathered

around to see her die. Making my At each daily adjournment of the way through the midst of them, I Baltimore Conference Bishop Keener reached the side of her bed, and found led the song. The hymn was happily her apparently in the last agonies of chosen. The tune was of the old death. She was bolstered up in her time, such as the Fathers sung in the rude preaching places in the early days. The sound of the weird and bed, gasping for breath, almost suffocated by the asthma, and the whole ancient melody, heard in boyhood bed shook by a palpitation of her made the old men in the Conference heart, which seemed to be shaking join in with quivering lizs, with a shout in the throat.-Richmond Adher to pieces. It appeared to me that she could not live a quarter of an hour. I said to her, " Mrs. M., you Lieut. Dannenhower in a recent lecseem to be very sick ?" "Yes," said ture upon the Arctic voyage of the

she, "I am dving." "And are you Jeannette, says : This was the first Arctic expedition which did not deal ready to die ?" out grog to the men, and the health She lifted her eyes to me with a record was the best. There was not a

solemn and fixed gaze, and speaking case of scurvy during the entire voyage, a fact, of which no other ex. with great difficulty, she replied ; pedition could boast. Men and offi-"Sir. God knows-I have taken him cers had the same rations and fared at his word-and-I am not afraidto die." It was a new definition of

The American Baptist Union has faith. "I have taken him at his word." It struck me in an instant as a triumph of faith. "God knows I have taken him at his word, and I am not afraid to die." It was just the for her to say. I have tried to think what else she could have said that would have expressed so much in such few words. I prayed some four minutes by her bedside, recited to her some passages of God's words, and was about to leave her for a moment to her friends, whom she seemed anxious to address. She held me by the hand, and uttering a word at a time, as she gasped for breath It was illustrated with seven maps she said to me, "I wanted to tell you printed in colors, and occupied sixty -that I can-trust in God-while pages of the Record, costing the coun I am dying. You have-often told try about \$1,500. This abuse of the me-he would not-forsake me-and absurd privilege of allowing congressmen to have undelivered speeches now I find-it true. I am-at peace. printed in the Record has had the I die-willingly-and happy." effect of stirring up a discussion and In a few minutes I left her, uttermay lead to the abolition of the ridiing to her such promises of the Saviour as I deemed most appropriate. It has, to say the least, a very sin-However, she did not die. She still gular look, to see the officers of the lives. But that expression of her inited States government, intimating to a neighboring government that any faith has been of great benefit to me. change in their law relating to cus It has aided me in preaching and in toms, permitting the great whiskey conversation with inquiring sinners dealers of our country to avoid the very often. It gave me a more simpayment of their legal taxes by shipning, temporarily, their bonded stocks ple idea of faith than I ever had beinto Canada, will be regarded in a fore. It put aside all the mist of favorable light. Why should the of metaphysics, speculation, and philosophizing. It made the whole naby the interposition of government at ture of faith plain. Everybody could the sacrifice of many millions of dolunderstand it., "God knows, I have taken him at his word."-Dr. I. S.

lem are bown the more calmly and eousness, and those who caricature INTERESTING PRAYER MEET-the more initiafactorily can the great their faith, parade their catholicity, INGS.

dereslepan.

question be answered. We are not and then desecrate their church. The aware that any of the English Metho- choral efforts of Bordesley Ritualism dist churches have yet considered the are not attractive. We could their subject at an official meeting, but power to edify. - Meth. Recorder.

there has been a considerable ex-change of private and unofficial opini-on in some circles. It is widely be-

lieved these a large number of dis-The Rev. M. D. Buell, in a paper tinguished ministers and laymen of the New Connexion would give a deread before the Convention at Hartford, said :-cidedly favorable consideration to a I find that plain, common-sense peo-

well-arranged scheme for re-union with us, now that the only essential ple in our churches are decidedly of the opinion that the spiritual efficiency. difference has been removed by the admission of laymen to Conference. the soul-saving power, of the church is hurt by such miscellaneous enter-We have the prominent to Conference. We have the prominent of our own ministers and laymen reciprocate that sentiment. It is said that there has been some significant sign of a similar disposition in the United Metainments as fairs and festivals. The elder Disraeli, I remember, somewhere records a curious fact noted in the casting of great bells. He says that if, just at the moment of fusion, there is in the adjacent air an unusual vibrathodist Free Churches, but that the tion, the tone of the bell is sure to be injured. I am sure you have seen feeling in fivor of union is not yet by any means to marked or widespread as in the New Connexion. We do not know that is the attitude of the Bible Christians, and our Primitive Methodist rethren are so numerous feeling, when, all at once, the meetings were postponed for a festival of the ladies' aid society. Your heart was and so widespread that they will be the last to malize the inestimable adpained to see how the spiritual tone of the community was injured, irreparvantages of usion are inestimable no rational being could deny, but whethably injured, by so trifling a disturb ance. Brethren, let me freely hay that er, under custing circumstances, or-ganic re-union or brotherly co-opera-tion would be preferable in never see a house of God with an inscription on its walls, "Oyster Supper. Admission 25 cents," without

feeling shame and sorrow of heart. on which we must expect, at least for a time, a great diversity and vehem-I have in mind a shrewd business man, said to be worth nearly \$200,000. the second secon who lately took a good deal of interest in promoting a twenty five cent entertain. At present Biethodism in small towns, and above all in villages, is most paintally crippled, and even paralyzed in the existence of two, or uilding II I had seen the dear old brother on his knees playing marbles with the boys on the street corner, I should have deemed that he was making a hardly less trivial use of his opportunities. But lif I had heard of is calling one of his men aside out of his factory, and endeavouring to lead him to Jesus, I should have felt he was doing something worthy of himself. I can but believe that the church side-show is seriously threatening our spiritual efficiency. You know the usual ad clerum argument that has so often closed your mouth and mine There are worse eccentricities than met." I believe however that if the church would seek souls, they would find their finances improving. Why, brethren, it is considered a very lfair trawberry festival that nets the management \$50. But suppose you get one average citizen thoroughly converted to God soul and pocket. He lone is as good to the church, even finance-wise, as an indefinite series of ealousy-provoking and distracting enertainments. He is himself a perennial strawberry festival. I seriously believe the church panjarum is hurting our spiritual efficiency. -Zion's Hera'd.

Ever and ever comes to the front

the inquiry, How can we make our prayer-meetings more interesting ? The singing can be more lively, the invocations more spirited, the pastore remarks more timely, the experiences and exhortations more short and spicy. But how are these results to be brought about which we see to be sonecessary ? One answer will include many. It is in the word preparation, Don't be horrified and stop reading because we intimate that we can prepare beforehand for a prayer meeting. Won't that be too much like a studied essay or sermon and not like the freedom of the Spirit ? Let us hear Him who spake as never man spake : "Thy Father which seeth in secret shall reward thee openly." If you have gone to your closets for a baptism ere you started for the weekly social service communities before now just at the and carried the fire with you, the other gracious melting point of religious part will be assured. To go just as we go to the office or store is to be dull and doubting. The Holy Spirit has laws of communion and power as the natural life has its methods of preservation and growth. " Take not Thy Holy Spirit from me" is a much needed supplication. We knew the captain of a steamboat who had a valuable clock in the cabin which had served them many a voyage. Once it stopped. Noingenuity of him or of the mate would make it run again. They looked into the works ; they shook and shook it to give it a new start ; but all to no purpose. Once while gruising on the New England coast the boat stopped for freight at a city where the clock

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And this reminds us that the Rev. Mr. Bjerring, so long the pastor of the only Greek church in New York. which has been discontinued by the Czar of Russia, was last week received as a Presbyterian minister (a licentiate only) in this city. Truly the fences which divide the Churches seem to be losing their top rails very fast.-Lux in Central Christian Adv.

A correspondent of the Boston Herald, who has been interviewing the walks and ways of English working. men, says that an English cobbler gave him the secret of the workingmen's sufferings and degradation in "Write it down, that country. "Write it down," said the cobbler, "write it down and don't soften it at all, beer is the curse of the English laboring man.

The Jewish custom of making Purim calls in masks and costumes has bad speculation of these manufactur fallen into abuse. "The unthinking ers of poison be sought to be averted crowd," says the Jewish Messenger, do under mask what they would decidedly object to undisguisedvisit' a stranger's house and drink. It is time the liberal entertainers insisted on limiting their hospitalities to

a Protestant lady once said to a Roman their own friends. Catholic priest, --- " the difference be-You talk of giving up your class, tween your religion and mine is simply and there is a giving up because the difference between 'that' and 'be there has been no giving to. Teach- cause.' You teach that men must laing demands labor, time, consecra- bour and endure in order that they tion. It must cost something. There win forgiveness and salvation. We must be work. To look at a hoe- | are taught that Christians work and handle will not hill the corn. There strive because God has graciously wel-

is a lot of muscle to be laid out on comed us and freely forgiven us for His Son's sake." Such is the differ. that handle. Your Sunday school garden asks for that hoe handle effort. ence between the bondage of a slave Let there be a giving to, and there and the liberty of a child, between a will be no giving up.—Sunday Jour- legal and an evangelical Christianity. -- Eran, Churchman,

culous system. -- Chron.

lars. - Zion's Her.

Forgiveness is the starting-point,

not the goal of the Christian life; as

The Rev. S. Morais in the Jewish The Governor of Wyoming says wo-Record says that the scheme of trans- man suffrage has had a beneficial effect porting all Jews to Palestine is im- upon the politics and upon the gov practicable. "I do believe," he says, ernment of the Territory ; that the that the outcasts of Judea will be women take an interest in the elecgathered from the four corners of all tions, and that "a smaller percentage the earth to their land. Had I re- of women than of men stay away nounced that doctrine I would look from the polls ; they are less persist for a reading desk and pulpit in ent office-seekers than the men, but are when elected to office they have in places where the ancient Sect considered visionaries and their prom- every case done their duty satisfacises impossibilities. Yet, implicit as torily; they are accorded entire libmy trust is in the Scriptures. I hold erty of action -- brequently a ,wife that an attempt to renationalize our votes in opposition to her husband, people, placing the bulk thereof now and it has even happened that wives in the Holy Land, would be a fatal er- have worked and voted for one ticktor : a scheme retarding rather than | et when their husbands were candihastening the fulfillment of prophetic | dates on the other.-Central Christian Adr. aspirations.

Spencer.

ENGLISH JMETHODISM. In an editorial under the heading, "Ought the Methodist Churches in Great Britain to unite ?" the Metho-

dist Recorder says :-evidently a most serious fact, and may were the loudest in the uproarious man- er for relationship than the blood of hereafter prove to have been an epoch- ifestations against the incoming vicar. father or mother. Look above you.

another. We have been brought near-object of drowning their voices." The alike. er to one another. A deeper feeling police though present in force, could bled in City-road.

even morts dethodist chapels. where only one could really flourish. It is also certain that at a time when superstition and infidelity are making mmense efforts Methodism ought to present a united front to both foes. and do her utmost to remove any removable cause of internal weakness. Thoughtful Christian men of all the Methodist communions could not give their attention too earnestly or too prayerfully to this momentous subject.

ence of opi

tain. At

RITUALISM.

those of the Salvation Army. Birmingham is remarkable for many things. Among the many not the least notorious of late has been the High Ritual of the Church of Holy Trinity, Bordesley. A few days ago the Bishop inhibited the vicar. Mr. Enraght, and appointed the Rev. H. Allen Watts, a Low Church clergyman from Sunderland. Mr. Watts read himself in on Sunday last. In the streets and in the churchyard the mob was numerous and noisy. In the church itself the rioting and uproar of the morning were outdone by the "catcalls" and "free fighting" of the evening.

On hearing of the new appointment the choir and the organist had resigned. Having been fully instructed in the doctrines and ethics, as well as in the æsthetics of Ritualism, they were of course quite equal to any emerg-

ency. We take the following sentenmembers of the old choir took up a your own house or in your own The Ecumenical Conference was position at the end of the church, and sphere. The blood of Christ is strong-

making event in ecclesiastical his- A scratch choir had been organized for All there are yours. Go down even tory. Already it has perceptibly af- the occasion, but when they commenc- to the bottom of society. All below fected the attitude of the various Me- ed to sing the Litany the old choir set you are judgment day brothers, and thodist churches in reference to one up a counter demonstration with the God's eternity is on them and you

of kinship has arisen. It will be a not quell the disturbance. Surely this Nothing grows old in memory ; the long time before we are in a position is another version of "the three R's." little boy that died so long ago is an power. to gauge the full meaning of the most "Ritual and rebellion" have become eternal child; and even as he crept remarkable gathering that ever assem- almost familiar in their association. over the threshold of God, at the

tual facts and conditions of the prob- the men who fear God and work right- that lets the wanderer in.

you will understand Jesus. Not by Philips Brooks.

in, he said, "Captain, I tell you the truth these clocks were never intendto run without being wound up. That's all the matter." Everything had been thought of to make the clock go except the simplest thing-wind it up. And we say, wind up religiously before going to prayer meeting, and then the prayer-meeting will go.-Baltimore Methodist.

was made. The captain resolved. to

and told the story of its late failure

to run. As the manager of the estab-

lishment opened the clock and looked

take it to the factory for an

#### THE CHURCH AND THE THEATRE.

Until the theatrical players of deep religious life can be pointed to : and until theatrical visitors are seen to be earnestly devoted, not to art and amusement, but to the salvation of their own souls, and that of others : and until men and women of saintly lives shall declare they have, without spiritual harm, participated in this amusement ; and so long as the estimony of persons, that they have here led by this door away from relig peace, and hope, in the paths of sin and the way of death, is not set aside, it is right for the church to maintain its attitude of determined opposition Obey Jesus with cordial loyalty and to the theatre, and warn souls who would escape the death that never studying Him but by doing his will dies, to withdraw from its associa shall you know how divine He is. - tions. We love music and painting.

elocution and I oetry-beauty in every form in which it is compatible with ces from the Daily News :-- "The Look not alone for your relations in religious life. But when these high arts are combined. as they are in the theatre, to pander to such thoughts and feelings as lead the soul from God and Christ, they are prostituted and abused-they lead to eternal death, even while gratifying a false semetic taste. - Ala. Adr.

> Do not rely upon worrying the devil out. He never gets tired. Lay hold , of the people and save them from his

A call to preach is a direct call. A Bordesley adds the "rowdy ism" which beckoning of the Lord, so ever in 'can to go to a lotega deld as a cir-Under all these circumstances the is not quite so frequent. Happily heart his parting look, with heaven cumstantial call. The first is of the question at the head of this article those in England who have least rev- shining full upon his brow, the beauty Spirit, the second is of Providence. will certainly force itself more and erence for Christianity know very well that the heart grew warm in be. This we can establish nome two more upon the minds and consciences that this is none of it. Even they holding, in life's forenoon, when dews calls of the first missionary to the of Methodists everywhere. It must who are accounted the lowest classes were on the world, remains untouch. Contiles. Both calls may come togethbe discussed, and the sooner the ac- can respectfully distinguish between ed by time, even as the unreat sky er, but still they are separate and distinct \_J. K Faulkner.