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FROM THE PAPERS.

The Interior, of Chicago, states that the total cost of travelling and of the entertainment of the General Assembly of the Presbyterian Church, now in session, will not fall short of \$35,000.

The Methodist Church is not careful of "days and new moons." Dr. Kelley, in announcing Dr. Sumner's death, said it was on Ascension Day. Bishop Keener proceeded, as "an appropriate subject," to preach on the Ascension. It was not even the week of Ascension!—*Richmond, Adv.*

Litigation is a very costly luxury. The costs of the Dobbie vs Temporality Board Suit, (including legislation), reaches \$15,000—\$2,000 more than we in the Maritime Provinces have raised this year for Foreign Missions.—*Pres. Witness.*

Several libraries in the United States report a decrease in the reading of fiction by the young of from 65 to 58 per cent. This decrease is due chiefly to the efforts of teachers and libraries to give school children better taste in reading.

At a recent meeting of the Brooklyn Bureau of Charities, one of the speakers stated that there are 50,000 people supported, in part or in whole, by charity in that city, and that of this number, one third are impostors, and unworthy of help.

Governor Hoyt, of Wyoming, says, "The Sabbath is as quiet in Cheyenne as in any village in Massachusetts." And he attributes the improved moral condition in no small measure to woman's suffrage which prevails in Wyoming.

A preacher of the Christian (Campbellite) Church attended the theater in Louisville in order to get points to fight it. If all his parishioners had done the same, the theater managers would have liked it still better.—*Nashville Adv.*

It is suggested that an itinerant ministry will use bicycles in the future. A bicycle manufacturer writes to *The Western Christian Advocate*: "At this very moment I hear in the riding school above me, the rumbling of eight bicycles, each bearing pupillary propellant Methodist minister."

The Southern Presbyterian Assembly in session at Atlanta, Ga., has offered the olive branch to the Northern Presbyterians in session at Springfield, Ill., by sending the following telegram: "Will it please your assembly for each body to remove aspersions cast upon the Christian character of the other and exchange delegates?"

The Liverpool district has taken a bold step. A resolution suggesting to Conference the modification of the present system of itinerancy, without affecting its principle, by allowing a minister to remain in a circuit for a longer period than three years, was carried by a vote of two-thirds of the meeting. What next?—*London Methodist.*

The question is asked frequently nowadays: What will God do with those men in heathen lands who have never accepted or rejected Christ, because they have never had the chance to hear of him? It is a sufficient answer to say that God will deal with them right, and that their unfortunate position ought to stimulate us to increase missionary zeal.—*N. Y. Independent.*

The editorial correspondent of the *Episcopal Methodist*, referring to the many "pet schemes" introduced at the General Conference of the M. E. Church South says: "If half these schemes were adopted our Discipline would soon become as bulky as Blackstone, and a Presiding Elder would have to put an extra horse to his vehicle to carry around the laws of the Church."

Christian people are citizens and ought to be good citizens; and they should be careful not to vote for any man for office who is openly wicked and corrupt. They should use their influence to put none but good men in civil offices of profit and trust. When the wicked rule, the people mourn. No man who is flagrantly bad is a safe depository of public trusts.—*Holston Methodist.*

If it be true as estimated—and there is much reason to believe it is true—that nine-tenths of the money raised by the churches is contributed by about one-tenth of their members, what is to become of the nine-tenths who pay little or nothing? They seem to have forgotten, if they ever knew, the injunction, "Honour the Lord with thy substance." How few, alas! appreciate its importance.—*Rel. Intelligencer.*

The three whom Christ raised from the dead, were—an only son, an only daughter, and an only brother.

James Gordon Bennett has officially announced in the columns of the *New York Herald* that he will provide for all future wants of the widow and child of Lieutenant DeLong, and not of them alone, but of every widow and orphan of the men who sailed with the Jeannette and have perished. Mr. Bennett says that he made this promise to the officers and crew of the Jeannette voluntarily and will fulfill it.

Self-examination is not simply hunting for disagreeable qualities of character. When a man examines his business and takes account of stock, he does not confine himself to bad debts, but examines the bad, the doubtful, and the good. Not so in religion. Men often shut their eyes to the real increase of spiritual treasures and thereby do injustice to God, by whose grace they are what they are.—*N. E. Methodist.*

Referring to the recent brewers' congress in Washington the *Temperance Advocate* says: "The brewers affect to believe that 'prohibition does not prohibit,' and that more beer is sold than before under its reign. Yet with a disinterestedness quite marvellous they are willing to pay thousands of dollars, and otherwise do all in their power, to obstruct and defeat, if possible, the prohibitory movement."

Then, too, in the House of Lords, the Salvation Army has found apologists and defenders in Lord Fortescue, Lord Coleridge, and the Archbishop of Canterbury. The *Spectator* thinks it necessary to caution General Booth against everything approaching "respectability" for at least five years. This is regarded as the shortest term during which anything effective can be really done.—*Methodist Recorder.*

The Sacramento Record-Union says that not less than twenty thousand Chinamen are employed in California as house servants, being preferred to any other class of servants that can be obtained. This is a very singular fact, if the Chinese be those lascivious and dangerous wretches that the "hoodlums" and the dishonest politicians represent them to be. The fact gives the lie to this sort of talk.—*N. Y. Tribune.*

The liquor traffic does no sort of degree of good in any department of its heinous life. Monetary gain to the seller is the only argument for its unparadiseable existence. The traffic is not "business" in any legitimate sense, since business relates to the exchange of products in which exchangers reap mutual benefit. The liquor trade exports usurious profits, and the buyer procures only the satanic seeds of ruin. Such "business" is worse than gambling. It is downright robbery.—*N. W. Adv.*

The preachers in France on the whole most celebrated for eloquence of the highest order are said to be Father Hyacinthe and Father Monsabre. Father Monsabre is preaching in the Church of Notre Dame. He has openly extolled the Holy Inquisition. Father Hyacinthe challenged his successor in the Cathedral to a public discussion. Monsabre consulted his superiors and declined—a most wise decision for Papias, always, unless they can pack the audience, or use the Inquisition to suppress opponents.—*N. Y. Advocate.*

The attempt to bring the church and the theater into harmony is a bold optimistic effort, but what shall be said of the faith of Gen. Buford, who wants to bring the church and the turf into friendly relations? He lately made a speech in Louisville in which he set forth the great services which the race-course has rendered to mankind, cited the case of the Bishop of Canterbury as that of an ecclesiastic who attends races, and urged all good people to accept the virtues of racing without its vices. Great, indeed, must be the faith of one who hopes to redeem the business of horse racing.—*Christian Union.*

Apreros of the ridiculously far-fetched title of a recent book of travel an English critic recalls a story which used to be told at Cambridge about the celebrated Mr. Simeon. One of his pupils was reading to him a sermon, perhaps the first that he had ever composed, in the course of which he came to the following passage: "Amid this tumult the son of Amram stood unmoved." "Whom do you mean by the son of Amram?" inquired the divine. "If you please, sir, I mean Moses." "Then, if you mean Moses, why do you not say Moses?" was the reply.—*N. Y. Tribune.*

A LIVING CHRIST.

Soon after we were stationed in the village of B——, I became acquainted with a very interesting lady, who was a member of the Presbyterian Church of that place. She was active in all church work, earnest and devoted to Christ.

During the winter of 187—, she became deeply convicted for the blessing of entire sanctification. Notwithstanding the peculiar doctrines of her Church, she sought it openly, definitely, and with great determination, resolved to secure it at whatever cost. Only a few weeks passed, when the work was accomplished in her heart by the power of the Holy Ghost, she receiving remarkably clear and satisfactory witness, in her own consciousness of the fact.

At once her life began to blossom out. A divine soul seemed to be breathed into all she said or did, even as if the Master had stood in the midst and breathed upon them, saying, "Receive ye the Holy Ghost!" She seemed to become intensely alive—*alive unto God*; her soul thrilled into a new being, where the whole manifestation of her life vibrated with the divine currents of incoming love and power. Wherever and whenever she could find or make an opportunity to testify for Christ, her loosened tongue poured forth the sweet strains of conscious love and union with her present and indwelling Lord.

One of the elders of the Church, an influential man in the place, melted and attracted by the new power in her life, resolved to find out its secret. He sought her, and sitting beside her, said, "Tell me what it is like, for you truly loved the Lord before."

"Yes I did," she replied, "but brother M——, my Lord was to me, then, like an accepted lover far away in a foreign country. He was mine, and I was His. I sent Him communications of love and desire, and now and then I received from Him tender messages of love and sympathy. But now," and her face grew radiant, "but now, *He has come home*, and upon all my life falls the glory of His presence. He is with me in my home, when I walk the street. He is beside me, and when I worship in His house, *He leans upon me*, and the joy is unspeakable, the rest and assurance beyond expression. The old longing is swallowed up in the rich consciousness of possession, while His words to me are, 'I will betroth thee unto me forever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.'"

The Christian gentleman bowed his head upon his hands and wept—wept for very joy, although he added, "I know little of such a living, real Christ as that."

The sister's experience was too real, the joy too manifest, its foundations too secure, to be doubted.

This is not an isolated experience. Many in the Church of God to day know all about this hidden union with a living Christ, its wondrous power and mighty joys, but their number should be multiplied. With too many, their Saviour is as one in a far country. There is a sense of distance, strangeness, separateness. They have never been brought into personal relations with Christ. There is no conscious acquaintance with Him, no bright shining of His presence upon their souls. Their communion with Him is vague, and cold, and indistinct; they have no sense of having met and conversed with God as did Daniel, they never lean upon the bosom of Jesus as John did. And yet we are living in the glorious dispensation of the Spirit, when all this is more possible to us, and when the promises of the nearness and realness of the abiding Comforter are to be fulfilled in God's child-

ren. The blood of Christ bought costly things for us, rare and costly; how can we be diverted with earth's baubles, when this pearl of greatest price is within our reach.—*Guide to Holiness for June.*

TEN THOUSAND PER CENT.

Mr. Johnson dropped into the office of his friend, Mr. Brown, in a mood decidedly blue, occasioned by a business investment which had proved a failure. It was a little after business hours, but Mr. Brown was still in his office and alone. He laid down his pen and greeted his friend with a familiar nod and a cheerful "How are you, Johnson?" "Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whom he had known for many a year, and whose counsel he had sought many a time and scarcely ever had been disappointed.

There appeared to be a little more than the usual brightness in Mr. Brown's face as he wheeled around his chair and bid his friend be seated in another. Mr. Johnson noticed it and said:

"What are you up to, Brown? Had a streak of luck, eh?" "O no, Johnson," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," replied Johnson, "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent! Are you raving?"

"Not a bit of it," said Brown. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing!" "Crazy! Not a bit of it," said Brown, and he added: "This," wheeling around and laying his hand upon a piece of paper on his desk, "is a check which I have just signed, and intend for a poor western missionary whom I know, and have just heard is sick and in much need. The Scripture says that 'He that giveth to the poor lendeth to the Lord, but I never was awakened to the fact of what interest he pays until yesterday, when our preacher startled me by saying he has promised *ten thousand per cent.* I picked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in Matt. 19: 29:"

"And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred fold and inherit eternal life."

"I was struck at the sound of *ten thousand per cent.*, but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a dividend."

"You take a worldly-wise view of the matter; don't you?" inquired Mr. Johnson.

"Perhaps I do; but it will bear it, although it is only one view of— Here the office door opened and the conversation was at an end; but Mr. Johnson went on his way comparing his own unlucky investment with the small one of Mr. Brown's which has yielded so large a return in solid pleasure, and who could tell what per cent. was laid up for him in the Lord's treasury.—*Christian at Work.*

COMMUNION WINE.

In reply to some remarks of a previous correspondent, a writer in the *Homiletic Monthly* for June has this: As the word *wine* does not once occur in the New Testament in connection with the Lord's Supper, the question does not turn on *wine too good or too bad for the people*. All the expressions may be reduced to two: "the fruit of the vine," and "the cup"—the cup signifying the thing contained, which is declared to be "the fruit of the vine?" Is it what comes from the vine, or something else? How much of alcoholic wine is what it was before fermentation?

The wine-importing firm of Gibbey say in their annual circular of October, 1867, the fermentation of grape-juice "throws off much of the body and richness of the fruit, so much so, indeed, that it must be admitted, the similarity of the juice of the grape before and after fermentation is scarcely discernible." Every one knows that the blood of the grape is "the fruit of the vine," or that "stewed raisins" and "a jelly of boiled grapes" may be so designated; but only a few will contend that something whose "similarity" to grape juice is "scarcely discernible," is also "the fruit of the vine."

Dr. Shaw asserts "that wines, having once finished their fermentation as wines, do not naturally stop there"; they "proceed directly on to vinegar; where again they make no stop," but "spontaneously go on to vapidity, ropiness, moldiness, and putrefaction." In view of this, can it be shown that alcoholic wine is any more "the fruit of the vine" than other products of its decay? If alcoholic wine is "the fruit of the vine," is not the same true of the yeast which precedes it and the vinegar which follows it? How strange is the contest in favor of fermented wine for the Lord's Supper, in which there is scarcely a discernible similarity to the product of the vine, while pure grape-juice, which is undoubtedly "the fruit of the vine," is rejected as disgusting because of the carbonic acid gas it may absorb from the breath of the communicants!

The bread in the Lord's Supper is the symbol of Christ's body, not the decayed body but the broken body—and so the bread is supposed to be unleavened. The wine is symbolic of Christ's blood—not the fermented blood, but the shed blood—and why may not the wine be unfermented? As the grape is crushed and the wine flows, so Christ's body was broken and the blood flowed; and the wine, which is the symbol of that blood, is the pure blood of the grape.

A REVIVAL SERVICE.

The Rev. Thos. Harrison is now conducting special services at St. Paul, Minn. The *Dispatch* of that city thus describes one of the services: Before 7.30 the house was literally packed, the stairway and vestibule being filled, while several hundred disappointed persons turned away. "Marching to Zion" was sung as the opening hymn, and Dr. Marshall followed with prayer. Mr. Harrison took for his text Prov. ix. 15: "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it." From this he enforced in his usual impressive way that every man is what he makes himself by being wise in his choice, or by scornful. When the invitation to seekers was given, the most extraordinary scene occurred. Persons literally rushed up the crowded aisle from all parts of the house, and fell at the altar crying for mercy. The altar was soon crowded. The front pews were then vacated, and in a few minutes were also filled. Conversions soon occurred. A young man, son of a prominent German family in the city, was the first convert. He arose immediately and testified to his salvation, and then went down the aisle and embraced his aged mother and

sisters. Other conversions followed in rapid succession, and the doxology was sung over each. A young man, son of the Rev. Mr. Snow, formerly a travelling minister in Australia, but now of this city, who has been a seeker for several nights, arose in the congregation and said he felt there was one thing he must do before he could have peace, and that was to profess Christ publicly in the congregation. He then most positively confessed his faith in Christ as his Saviour, and declared his determination to live a devoted Christian life and exhorted the unaved to do likewise. This scene produced a thrilling effect upon the congregation. The gray haired father of the young man stood at the altar, his face aglow with smiles and tears, as he listened to the confession of his son. In the meantime souls were being converted at the altar and additional seekers were constantly coming forward. The congregation was held spell-bound and looked with wonder and amazement upon the scene before them. Dr. Marshall said that in a ministry of twenty-two years he had not beheld such a scene. Mr. Harrison said it was equal to anything he had seen in the great revivals he had held. Over 50 persons were at the altar, and at least 30 were converted. The services did not close until 10 o'clock, and then many still lingered in the house of God, continuing in song and prayer, during which four young men were converted. Without controversy, this was the most remarkable religious meeting ever held in St. Paul. The revival is taking hold of the children of many German families: The interest is deepening and intensifying every day, and this will doubtless be a week of great power. Many of the students of Hamline University have been converted. Indeed, it is stated that there are only two remaining who have not been forward for prayers. Last night was the eighteenth meeting of the series. Up to the present there have been 170 different persons at the altar as seekers. Many others might be designated as seekers who have not been at the altar.

THE LORD'S DAY.

"Petitions against opening national museums on Sundays, mostly from Wesleyan Congregations, were presented." Such is the statement in the *Times* of Thursday, May 18th. We have observed with some care the lists of petitions which have appeared, and we have been glad to find that our own denomination has been so active in the expression of its opinion in regard to Sabbath observance. We know that the associations which exist for the defence of the Lord's day depend very much upon the sentiment and conviction of Methodism. One prominent Christian man in London said some time ago to a Wesleyan layman. "If your people give way, the battle will be lost." We sincerely hope that our church will never relax its efforts in favour of Sabbath observance. The demand for relaxation in regard to the sacred day does not come from the toiling multitudes. It comes from statesmen who have not much faith, from rationalistic Churchmen, and from exceedingly liberal-minded Dissenters. If the demand were granted, the working-classes would not be found in our museums and picture galleries. The people who would frequent them are people who can go on week days, and who on Sunday profess to attend divine worship. The discussion of Mr. Howard's motion in the House of Commons was, on the whole, very satisfactory. Some noble testimonies as to the authority and the utility of the day of rest were given. One point in the discussion is exceedingly hopeful, for the working-men of England are jealous of any encroachment on the day of rest. The matter is very much in their hands. If they are determined to preserve the day, no Government dare deprive them of it. The vote also was satisfactory—a majority of 125 is decisive.

OUR HOME CIRCLE.

A HANDFUL OF EARTH.

There is a problem a wonder for all to see, Look at this marvelous thing I hold in my hand! This is a magic—surprising, a mystery— Change as a miracle, harder to understand. What is it? Only a handful of earth: to you touch A soft, rough powder you trample beneath your feet. Dark and lifeless; but think for a moment, how much it holds and holds that is beautiful, bitter, or sweet. Think of the glory of color! The red of the rose, Green of the myriad leaves and the fields of grass, Yellow as bright as the sun where the daffodil blossoms, Purple where violets nod as the breezes pass. Think of the manifold form of the oak and the vine, Nut, and fruit, and cluster, and ears of grain; Of the abundant water-lily, a thing divine, Unfolding its dazzling snow to the kiss of morn. Think of the delicate perfumes born on the gale, Of the golden willow catkin's odor of spring, Of the breath of the rich narcissus-waxen-pale, Of the sweet pea's flight of flowers, of the nettle's sting. Strange that this lifeless thing gives vine, flower, tree, Color and shape and character, fragrance too, That the timber that builds the house, the ship for the sea, Out of this powder its strength and its toughness drew! That the cocoa among the palms should suck its milk From this dry dust, while dates from the self-same soil Sustain their sweet rich fruit, that our aching silk The mulberry leaves should yield to the worm's slow toil. How should the poppy steal sleep from the very source That grants to the grape-vine juice that can madden or cheer? How does the weed find food for its fabric coarse Where the lilies press their blossoms pure uprear? Who shall compass or fathom God's thought profound? We can but praise, for we may not understand; But there's no more beautiful riddle the whole world round Than is hid in this heap of dust I hold in my hand. —Celia Thaxter.

THE LITTLE OLD WOMAN.

"Let me turn the horse here and go up the other road," said my beautiful and dainty Boston cousin, as we were driving along through a lovely and picturesque locality in Norfolk County, Mass. "We shall be sure to see that crooked, wretched old woman gardener at her dirty work, if we keep along the turnpike. She always disgusts me so." "Do you refer to Miss Wheeler?" I asked in surprise. "Yes," replied my cousin, deftly drawing the crimson and yellow webbing of the reins through her jeweled hands. "I believe that is the name. You have often seen her browsing around in her garden, of course." "O, yes," I answered; "but cousin Mabel, you do not know her as I do, and you entirely mistake her character and condition. She is not 'wretched' at all, but on the contrary, she is the neatest, most cheerful and the very happiest person in my circle of acquaintance. Her face and form, I admit, would not constitute a poet's ideal of female beauty. Her gowns are faded by the sun, to be sure, but they are clean and tidy. Her hands and face are browned from her out-of-door employment, and her back is humped by illness in early youth, for she was an invalid until she was forty years old. "At about that time, one Spring, a neighboring physician who chanced to see her told her she must make up her mind to die within the next four months or else pass the greater part of her time out of doors, for seclusion and confinement in her cramped-up quarters had nearly killed her. That alternative was hard for her to take, as she was fond of books and fancy work, and had dainty, refined tastes. But she was a Christian woman, and believed it to be her duty to try, by every means in her power, to prolong the life which her Creator had given her, not only to be a blessing to herself but to others. "She was very fond of flowers, and at first busied herself about them. She soon became interested in her vegetable garden, and she found that she could earn considerable money in the cultivation of small fruits, as well as by raising early vegetables. Besides, she knew that in order to content herself in her new out-door life she must be employed. Before the Fall she found herself in greatly improved health. That was twenty years ago; and now at sixty, she says she has enjoyed twenty

THE SOUL OF WORK.

Enduring work, whether in literature or in any other kind of labor, is work that comes from a direct and definite purpose, and a purpose at one with the generous welfare of man. If its defects and failures are those of occasional error and sin, its ultimate influence is not destroyed, however it be diminished. But if it is born of a wish to be deliberately bad, or even if it ignores the canons of right action, it can bear within itself no elements of long lasting. We believe it to be strictly true that no great book, or picture, or statue, or building, or war, or social scheme, or work of any kind, has ever retained a lasting place in the world's esteem, without bearing clear signs of a right purpose and a definite acceptance of the principles of truth and rectitude. It is true, as Keats said in his most famous line, that a thing of beauty is a joy forever; but by a thing of beauty the world means something in close union with the innocence of inanimate nature or the best and truest in man. Power may, indeed, be shown in the most nefarious ways, and a poet or a painter may bring to his basest work the charms of consummate art; but his work does not live unless it is deliberately good, so to speak, or, at least not consciously evil. Purpose and character must ultimately succeed, and the absence of them leaves room for nothing but ultimate failure. *** And the soul of work in every line of labor must be marked by these five things—integrity, sincerity, purity, charity, faith. Such virtues as these must always follow in the path of that soul which alone can look for immortality of life, or even for a perpetuity of earthly memory and love. Those of us who believe God's words to be true can find nowhere in the Bible any statement that art for art's sake is good, or that a thing is praiseworthy because it is externally beautiful, precious, utter, or intense. Over and over again we are told that God's mode of judgment is a moral rule, and never are we given to understand that mere ability or external achievement is the measure of triumph. Work which has no soul has no life. Work which has a soul—and that remark applies to the hod-carrier or the casual-boy as truly as to the architect or the painter—bears within it the promise of life and of approval both by God, who notes all, and by man, whose eyes are not always so blind that he cannot mark the difference between work that must live, and work that must die, sooner or later.—The Sunday-school Times.

THE LAST LEAP.

A young employe on the train of the Northern Central Railway, whose home was near one of the way stations, was accustomed to leap from his train while it was in motion, when nearly opposite his home rather than wait till it stopped at the station. He had done this scores of times, and never thought of the danger after the first few experiments. When some one suggested that he was risking life or limb, he answered confidently, "Oh, I've done it often, and always came out right." But the confident young man did it once too often, and a brief paragraph in our morning paper stated that Mr. ——— leaped from a train at ——— and was crushed to death under the wheels. The last leap! A man had a valuable jewel, a precious heir-loom. He was joying and playing with it in the bright sunlight, on the deck of a ship. He tossed it up and caught it over and over again. Then he leaned over the bulwarks of the vessel in a spirit of daring and foolhardiness, and continued to toss up his shining gem and catch it again. "How dare you risk it?" said a bystander. "What has been done can be done again," was the answer. "I've done it often." Hardly was the boast uttered when he missed his aim and the precious jewel dropped into the sea. The last venture! There are greater disasters than the loss of jewels, or even the loss of a precious human life, to which men and women are daily exposed. They are tossing up jewels of faith, of hope, of character—the chances of eternal life, while leaning over the bulwarks of time, and one by one the precious treasures are slipping out of their grasp, and sinking forever in the bottomless abyss of despair. They do not mean to do it, but they stop not until the last fatal throw ends it all. The first throw, the first daring leap, may be made with fear and trembling, but repetition brings confidence, and at last reckless indifference. The end is a fatal leap, and death. Dear reader, are you courting danger? Are you running any risks? Are you entering into temptation? Are you trifling with the jewel of conscience? Are you experimenting on "short-cuts" in the way of life—turning from the good, old way in which the saints of all the ages have gone up to everlasting honor? Do it not! At once stop it! Once too often, and it will be too late for ever! Your next false step may be your last! Let foot take risks. You cannot afford it. Behold there is a highway cast up for the ransomed of the Lord to walk in—the way of holiness—the way of peace—the way of safety. One with pierced hands and feet will walk with you there. No lion or ravenous beast shall be found there. The end thereof is the city of the great King.

THE SARCASTIC GIRL.

The sarcastic girl is in the language of the negro elocutionist and orator, growing "more prevalent" every day. She is a trifle more insufferable than her giggling, gushing, romance-loving sister, whom, however, she always contemplates with pitying contempt, not entirely free from disguised scorn. She has not the ability to distinguish between impudence and satire, and it is an easy task to convince her that ill-bred rudeness of speech is the perfection of irony, and to say spiteful and unpleasant things to everybody she meets is sure to win her a reputation of being sarcastic. She eagerly cultivates her fancied talent, never allowing an opportunity to exercise to pass unimproved, and she generally succeeds in making herself heartily disliked by those who are unfortunate enough to be numbered among her acquaintances. The family think her brilliant when everyone else pronounces her insulting. The habit of being "sarcastic" grows upon her, until, by the time her fond parents conceive her to be a prodigy, society avoids her as a pest. As she grows older she becomes dissatisfied with her loneliness. Then, too, she hears whispers that she has been pronounced "hateful" by the people who once told her she was brilliant. If she marries, her husband soon tires of her society, and, in common with the rest of the world, avoids her as much as he can and seeks to envy those who are more fortunately circumstanced in this respect. She feels this, and it only makes her more spiteful and disagreeable. Her children feel no sweet companionship in her presence; their natural affection for her is quenched by her unhappy disposition, and they early learn to withhold their respect. Her life is as miserable as it can be, and when she dies she passes

MUST DRINK OR DIE.

When the use of alcoholic liquors reaches a point where a man must "drink or die," it is a sure sign that he will soon drink and die. The terrible power which the appetite for intoxicants has over its slaves is vividly illustrated in the following incident: One wintry afternoon a trembling man entered a tavern in New Hampshire, carrying a small package of clothing. Going to the bar he said: "Landlord, I am burning. Give me a good glass of gin." The landlord pointed to a line of chalk-marks and said: "John, you see the old score, not another drop till that is paid." The poor wretch glared fiercely at the man behind the bar. "Landlord, you don't mean that. You have got my farm, you have got my horses, you have got my tools. All that I have got in the world is this little bundle of clothes. Please, landlord, give me for them one glass of gin." "I don't want your old clothes," calmly answered the man. "Pay the old score first." The drunkard staggered back. A gentleman then said: "What will you give me for enough to buy two glasses of gin. I see you have a good pair of boots on your feet. Will you give me your boots for the ten cents?" The miserable wretch hesitated for a moment, then said: "Stranger, if I give you the boots, I must go out in the snow barefooted. If I give you the boots, I must freeze to death; if I don't give them to you, I shall burn to death. Stranger, it is harder to burn to death than to freeze to death; give me the gin, you may have the boots."

REST.

My feet are weary and my hands are tired— My soul oppressed, And with desire have I long desired Rest—only Rest. 'Tis hard to toil, when toil is almost vain, In barren ways; 'Tis hard to sow and never garner grain In harvest days. The burden of my days is hard to bear, But God knows best; And I have prayed—but vain has been my prayer For Rest, sweet Rest. 'Tis hard to plant in spring and never reap, No heart oppressed; 'Tis hard to till and when 'tis tilled to weep, Or fruitless field. And so I cry a weak and human cry, No heart oppressed; And so I sigh a weak and human sigh, For Rest—for Rest. My path has wound across the desert years, And cares infest My path, and through the flowing of hot tears I pine for Rest. 'Twas always so: when still a child I laid On mother's breast; My weary little head—on then I prayed, As now, for Rest. And I am restless still; 'twill soon be o'er, For down the West Life's sun is setting, and I see the shore Where I shall Rest. —Father Ryan.

THE HANOVERIAN SCHOOLMASTER.

The schoolmaster unites in one person the duties of sexton, gravedigger, and bell-ringer. All teachers must have passed an examination held by the State, for which they are prepared by some years' study at preparatory schools, and a three years course at one of the eight normal schools in Hanover. In order to enter these schools, the applicant must be eighteen years old and be able to pass an examination in elementary studies. Teachers earn from one hundred and seventy-five to two hundred and twenty-five dollars a year. In E., the teacher received eighty-seven cents a year from each of his one hundred pupils, fifteen dollars a year from the church for his services as a sexton, besides fifty cents for each adult's and twenty-five cents for each child's grave dug by him. From the State he got eighty-two dollars, and from the village seven dollars and fifty cents a year, with six acres of good farming land and a house. All the books and maps I saw were of the most old-fashioned sort, and the teacher was drunk whenever he had money enough to buy schnapps. The church consistory appoints and removes the village teachers throughout Hanover. Teachers are not considered socially equal to nor do they associate with ministers. With the teachers end the list of village officers, and next comes those communal servants for whom we in this country have no equivalent.—Popular Science Monthly.

OUR YOUNG FOLKS.

"THY KINGDOM COME." I'm a little herald, But the kingdom needs my voice; To herald in the King of kings Is all my happy choice. I can teach a text to brother, And speak kind words of peace, And help to bring His kingdom in, Which ever shall increase. I cannot be a herald bold To distant lands to-day; But, if I learn my lesson well, I hope I may some day. I'm only a little worker, But the kingdom needs my hand, I'll use these busy fingers To do my Lord's command. And day by day He'll give me work My happy childhood through; Some task of patience and of love, Which only I can do. I'm only a little soldier, But the kingdom needs a my sword; I'll draw it from its scabbard— God's own most holy Word. First using it in my own heart, To cut away each sin; My mother bids me not forget His kingdom is within.

A SAD LESSON.

As the heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his congregation convicted of forgery. The broken-hearted parents had begged him to visit the prison, hoping the peace of the Gospel might reach even his gloomy cell. As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare. "Do you know what done it?" "What have I done?" replied the pastor, striving to understand his strange language. "I began the business," returned the youth, speaking very loud, "in your Sunday-school. Don't you remember the Sunday-school fair, when they first set up raffling and hid a gold ring in a loaf of cake! Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterwards for chances. Sometimes I gained, and sometimes I lost. Money I must have for lotteries. I was half mad with excitement; and so I used other folk's names, and here I am! Don't let the church come blundering around me. They may thank themselves! Their raffling was what done it! It ruined me."

PERSONALITIES AND ILL-REPORTS.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Poor Burns wrote and did many foolish things, but he was wise when he wrote to a young friend: "Are tell your story free of hand, When wit a bosom crony; But still keep something to yourself; You'll scarcely tell to any." Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer a true and honest man." But when there is no need to express an opinion let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciations, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in men, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—Dr. John Hall.

MORAL COURAGE.

In every school the differences clearly marked between the boy who has moral courage, and the boy who is mere pulp. The one knows how to say "No." The other is so afraid of being thought "verdant" that he soon kills every thing pure and fresh and manly in his character, and dries up to a premature hardness of heart. Five lads were once gathered in a room at a boarding school, and four of them engaged in a game of cards, which was expressly forbidden by the rules. One of the players was called out. The three said to the quiet lad who was busy at something else— "Come, take a hand with us. 'Tis too bad to have the game broken up." "I do not know one card from another." "That makes no difference," exclaimed the players. "We'll show you. Come along." Now that was a turning point in the lad's life. He nobly said: "My father does not wish me to play cards, and I will not disobey him." The sentence settled the matter and settled his position among his associates. He was the boy who could say "No," and henceforth his victories were made easy and sure. I well remember the pressure brought to bear in a college upon every young man to join in a wine drink or to take a hand in some contraband amusement. Some timber got well seasoned. Some of the other sort got well rotted through with sensuality and vice. The Nehemiah at college have been Nehemiahs ever since. The boy was father of the man.—Band of Hope.

A WILLING SACRIFICE.

Some years ago a minister was called to see a little girl seven years old, who was dying. She lived in a back street. When the minister got there a woman showed him where the child was, and he sat down to talk with her. "What do you want, darling?" "Well sir, I wanted to see you before I died." "Are you dying?" "Yes sir." "Would you not like to get well again?" "I hope not, sir." "O, sir, ever since I became a Christian I have been trying to bring father to church, and he won't come; and I think if I die you will bury me, won't you?" "Yes, darling." "Yes, I have been thinking if I die father must come to the funeral; then you will be able to preach the gospel to him, and I should be willing to die six times over for him to hear the gospel once." She died as she had expected, and just before the time she was to be buried the minister himself was taken sick, and could not attend the funeral. But some time afterward a rough looking man called upon him and held out his hand. "You don't know me?" "No, I don't." "I am the father of Mary—the father she died for. I heard as how she said she would die for the gospel once. It nearly broke my heart. Now I want to join the inquirers' class." He did join, and became a true friend of Christ. The little girl was truly walking in the footsteps of Jesus, because she was willing to die, even in order that her father might be saved from his sin. If we do not need to die for others, we should at least try to be like Jesus in living for them and in doing all that we can to lead them to be Christians.—Exchange.

READY BEFOREHAND.

"What are you doing now? I never saw a girl that was so always finding something to do!" "I'm only going to sew a button on my glove." "Why, you're not going out, are you?" "Oh! no. I only like to get things ready beforehand, that's all." And this little thing, that had been persisted in by Grace Hammond until it had become a fixed habit, saved her more trouble than she herself ever had any idea of; more time, too. In fact, it was of almost inestimable value to her. Ready beforehand—try it. As surely as you do faithfully, you will never relinquish it for the slipshod, time-enough-what-it's-wanted way of doing.

THE CH...

1.—As I... on the way... had been... them as to... Their... this, though... words, and... at their dis... they had b... is not sur... asbamed to... knowing al... check thea... any man d... shall be la... In this kin... came not to... minator (... proceeds to... His words... getting a c... be great... Master now... the spirit t... they were... as a child... sential pri... 2.—Just... tion occur... led John to... seen a man... Name, and... because he... He was no... they had d... immediately... had done v... showed, co... cause he w... work as th... the Name o... the apostle... was altoge... view of the... sion narrow... "Men we... to one rule... His Spirit... in His oper... tals attempt... Israel, and... until bette... would rath... to torment... other man... us, howev... is a commo... tians; and... not again... side be ind... 3.—Jesu... subject on... ing when J... partly en... said. W... slightest ne... for his... waded; w... whoever t... hinders, o... the baulb... be pushed... How terri... which Jesu... conduct!... sometimes... When any o... religious a... they profes... to follow O... incur the... hinder the... is to deap... This is no... other, but... ly it may... There are... whom no b... greater r... count of i... looked dow... us never d... treat good... We are li... cause they... are igno... tempted to... us rememb... humblest o... in heaven... The hear... doctrine of... should not... on Lord sp... tioning the... by mean... clear as an... be explain... day-school... WO... Take the... shoes. Th... projects o... ward, and... sure and c... fashion ha... the boot o... centre of t... stand of t... ing upon a... lady it ce... in front, w... body from... the foot is... upon the p... gait is abo... were pract... In order t... two points... situated, wh... rect attac... It is needl... ankles wh... without yie... mon to se... along with... ways, or p... their shoe... der the foo... in contact

THE SUNDAY SCHOOL.

JUNE 18.

THE CHILD-LIKE BELIEVER.—Mark ix. 30-50.

1.—As Jesus and His disciples were on the way to Capernaum, a dispute had been going on amongst some of them as to who should be the greatest. Their Master knew all about this, though he could not hear their words, and so when they had arrived at their destination He enquired what they had been disputing about. It was not surprising that they were ashamed to tell Him. But Jesus knowing all about it, said what would be calculated to vary effectually check their ambitious desires. "If any man desire to be first the same shall be last of all and servant of all. In this kingdom the King Himself came not to be ministered unto but to minister (Matt. xx. 28). Jesus then proceeded to illustrate and enforce His words by the expressive action of setting a child in the midst of them. They had been disputing who should be greatest in the kingdom, but their Master now tells them in effect that the spirit they showed indicated that they were not in it at all, inasmuch as a child-like disposition is an essential principle of its membership.

2.—Just at this point an interruption occurred. What He had said led John to remark that they had seen a man casting out devils in His Name, and they had forbidden him because he followed not with them. He was now anxious to know whether they had done right or not, and Jesus immediately showed them that they had done wrong. This man, Jesus showed, could not be an enemy, because he was doing the same kind of work as themselves, and honouring the Name of Christ. The motives of the Apostles in forbidding him were no doubt pure, but their judgment was altogether mistaken, and their view of their Master's work and mission narrow and bigoted.

3.—Men would restrain their Master to one rule, and refuse to acknowledge His Spirit where a diversity appears in His operations. Thus blind mortals attempt to limit the Holy One of Israel, and tacitly confessed, like John, until better instructed, that they would rather the devils were let alone to torment and destroy men than that they should be cast out in any other manner than their own. Let us, however, recollect that, as there is a common Christianity, so there is a common cause among true Christians; and whoever promotes it is not against us, but on our part, if our side be indeed the side of Christ."

4.—Jesus partly returns to the subject on which He had been speaking when John interrupted Him, and partly enforces what He had just said. Whoever will render only the slightest service to one of His followers for His sake cannot fail to be rewarded; while, on the other hand, whoever offends—that is, despises, hinders, or persecutes—even one of the humblest of His servants, shall be punished with the utmost severity. How terrible is the condemnation which Jesus pronounces upon such conduct! Are not boys and girls sometimes guilty of this conduct? When any of our companions become religious and join the Church, when they profess to be converted and begin to follow Christ, take care you do not incur the terrible guilt of trying to hinder them. One form of hindering is to despise them (Matt. xxiii. 10). This is not so great an offence as the other, but it is common, and indirectly it may produce the same effect. There are some sensitive natures to whom no hindrance in piety could be greater than to be despised on account of it—treated with contempt, looked down upon with scorn. Let us never do anything like this—never treat good people with contempt. We are liable to do it sometimes because they are poor, or because they are ignorant. Whenever we are tempted to anything of this kind, let us remember in what estimation the humblest of Christ's followers is held in heaven."

5.—The hearing of the passage on the doctrine of everlasting punishment should not belet sight of; and that on Lord spoke figuratively when mentioning the hand, the foot, and the eye—meaning sins as removable or as explained.—Abridged from Sunday-school Magazine.

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14.—The hearing of the passage on the doctrine of everlasting punishment should not belet sight of; and that on Lord spoke figuratively when mentioning the hand, the foot, and the eye—meaning sins as removable or as explained.—Abridged from Sunday-school Magazine.

15.—The hearing of the passage on the doctrine of everlasting punishment should not belet sight of; and that on Lord spoke figuratively when mentioning the hand, the foot, and the eye—meaning sins as removable or as explained.—Abridged from Sunday-school Magazine.

such modern improvements on sandals (which allowed the feet perfect freedom and play) the present mademoiselle, and she attempts to run, is a spectacle as much to be gazed well, not quite that, but at which her mother might well weep.

BUDDING PLUMS.

Budding is a very simple operation, which can be done at any time when the bark "peels" readily and the buds are sufficiently ripened—say from the middle of July to the last of September. Take a well developed single bud, cut off the leaf, leave enough of the stalk to take hold of when inserting the bud. With a sharp knife cut off the bud, with a thin slice of bark and wood, commencing a third of an inch above the bud and ending the cut about as far below it, so that the whole forms a straight smooth cut; then make a cross cut through the bark of the stock in a smooth place, and also a longitudinal one, so that the whole has the shape of a Roman cross about an inch long. Now raise the bark on the stock with the knife or with an ivory, and push down the bud under the bark until the upper end is even with the cross cut of the stock. Now wrap the whole smoothly and firmly with basswood bark or woolen thread, leaving the bud out to prevent smothering, but closing all the bark tightly below and above. In about two weeks the bandage may be taken off, and if the bud is fresh and green, it has taken, and the stock should be cut off an inch above it next spring and only the bud allowed to grow.—Rural World.

USEFUL HINTS.

The yoke of an egg gives richness to the milk which you pour over asparagus; beat it well, add butter, pepper and salt as usual.

Beds for roses should be dug eighteen inches deep. Roses need plenty of manure and plenty of water, especially where continuous bloom is required.

The prevalence of near sightedness among French school children is attributed to the thinness and smallness of the type of the text-books they use.

Crackers that are not fresh can be made to appear so by putting them into a hot oven for a short time. Watch them carefully, as a minute too long will serve to brown and spoil them.

A way has been found for making old postal cards useful. Cut lengthwise into strips about an eighth of an inch wide they make excellent lamp lighters which burn readily, do not throw sparks, and leave scarcely a trace of ashes.

It is said that bathing the eyes freely in cold water, at the morning bath, and rubbing them toward the nose with the fingers, will prevent the flattening of the eyeball and diminish the need of artificial aid. Some tribes of Indians are said in this way to preserve their sight to old age.

Ink stains on black walnut furniture may be removed by touching the spots with a feather wet in a solution of nitre and water, eight drops to a spoonful of water. As soon as the stains are erased rub the place with a cloth dipped in cold water. If the stains still remain repeat the operation, making the solution stronger.

Wild cherry is wood for which a large demand has sprung up in the United States. In supplying the place of walnut, cherry is a very valuable wood, and good care should be taken of the growing trees. It is used very extensively in making ebonyized furniture. It has a very close grain, takes the best stain, and is capable of high polish. Besides its use in furniture, cherry is used largely in the internal fittings of railway cars and public buildings.

Peter Henderson says: "If garden seeds, when planted in the Spring, are firmly pressed when under the earth by the ball of the foot at the time the gardeners are putting them into the ground they will invariably grow, drought or no drought, and what is still more important, they will spring up earlier and grow faster, and mature better than any of their kind which have not been subjected to this discipline. This same rule of pressure holds good in regard to transplanting trees, shrubs and plants.

A correspondent of the Ohio Farmer has discovered a remedy for the worms that play so great havoc among currant bushes. The ordinary black ant is an inveterate enemy of the currant worm. He encourages ant colonies near the bushes, and the result has been that while his neighbors had few or no currants his crop was abundant. At one time he took pains to destroy the ants. This is another instance of the necessity of a knowledge of the habits of insects to the fruit-grower and to agriculturists in general.

No part of the farm pays better than the land devoted to the garden; yet no part is the work more grudgingly given. Often it will be true economy to have an acre or two less of wheat or other field crop, and invest the labor that would have been spent there upon the garden. When farmers learn that a constant

diet of corned beef and cabbage, varied by pork and beans—both excellent in their way—can be varied by many other and not more costly forms of food, we shall hear less of the question, "How to keep boys on the farm?" and in other forms of food we include an ample supply of fruits.—American Agriculturist.

BURYING ANIMALS.

A woman came to Baron Van Seebach weeping over the loss of her goat. The baron had missed some clover that was rankly growing over the spot where a sheep that had died of splenic fever had been buried. The woman confessed that she had taken the clover and fed it to her pet and stay. The unfortunate goat had taken the fever from the clover and died from it. Pasteur asserts that the germs of splenic fever have been known to retain full vitality where the victim had been buried for ten years. Earth-worms, undoubtedly, many times bring them to the surface. There is every argument in favor of cremating farm animals that die of contagious diseases. In fact, recent disclosures by Mr. Pasteur would seem to render this course absolutely imperative.

INFORMATION.

FOR COUGHS COLDS AND BRONCHITIS, ALLEN'S LUNG BALM, sold by all Druggists the world over.

The chief clerk of the Government Dispensary says that no medicine chest is now complete without John's Anodyne Liniment. No medicine known to medical science for internal and external use possesses the wonderful power of this Anodyne.

This paper has done as much as any other to expose the worthlessness of the big pack Condition Powders, and means to keep it up, too. We know of only one kind that are absolutely and strictly true, and that is Sheridan's.

THE GENERAL ELECTION.—The general election is now on the tapis. It may perhaps be a useful hint to intimate that an absolute need at the polls may be obtained by the judicious distribution of the electors of PUTNAM'S CORN EXTRACTOR, the great remedy for corns. Every sufferer would certainly vote for the person affording them relief. Safe, sure, painless. Beware of dangerous substitutes.

THE COMMON EXPRESSIONS. "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the early Spring and Summer months, are conclusive evidence that the majority of people require at least season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution. Hannington's Quinine Wine and Iron, and Tonic Dinner Pills, taken according to directions, produce buoyancy of spirits, vigor of mind, and give lasting strength to the whole system. Beware of imitations. See that you get "Hannington's," the original and genuine. For sale by all druggists and general dealers in Canada. June 3—1m.

GRAHAM'S CATARRHINE is proving to be a complete success in curing that difficult and disagreeable disease Catarrh. It is a soluble snuff that dissolves in the head, and cleanses and heals the sore and inflamed surface of the nasal cavity, and is free from the objectionable feature of most other remedies in use for that complaint. There is no smarting sensation to cause sneezing from its use, or to irritate the raw and inflamed surface of the nasal cavities, which render it more subject to colds as the result of their use, and it obviates the necessity of washes or the expensive apparatus required for using them. June 2—2m.

MOTHERS! MOTHERS!! MOTHERS Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, at once get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle. febl07

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. febl07

Remember This.

If you are sick, GOLDEN ELIXIR will surely and Nature in making you well again, WHEN ALL ELSE FAILS. If you are comparatively well, but feel the need of a grand tonic and stimulant, never rest easy till you are made new being by the use of GOLDEN ELIXIR. If you are COXTIVE or DYSPPEPIC, or are suffering from any other of the numerous diseases of the stomach, or a resident of a malarial or paludal district, or are in your own fault if you remain so, for GOLDEN ELIXIR is a sovereign remedy in all such complaints. GOLDEN ELIXIR will give you fair skin, rich blood, the sweetest breath, health and comfort. If you are a frequenter of a resident of a malarial or paludal district, or are in your own fault if you remain so, for GOLDEN ELIXIR is a sovereign remedy in all such complaints. GOLDEN ELIXIR will give you fair skin, rich blood, the sweetest breath, health and comfort.

FELLOWS' SPEEDY RELIEF

ONLY REQUIRES MINUTES—NOT HOURS —TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief

In from one to twenty minutes, never fails to relieve PAIN in one thorough application. No matter how violent or excruciating, the pain, the Rheumatic, Bed ridden, Infirm, Crippled, Nervous, Neuralgic, or prostrated with diseases may suffer.

Fellows' Speedy Relief

Will afford instant ease. Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Congestion of the Lungs, Sore Throat, Difficult Breathing, Palpitation of the Heart, Distention, Dropsy, Catarrh, Influenza, Headache, Toothache, Neuralgia, Rheumatism, Cold Chills, Ague Chills, Chills, Chills, Front-ache, Bruises, Summer Complaints, Colic, Gout, Sprains, Pains in the Back, Back or Limbs, are instantly relieved.

Fever and Ague.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague, all malarial fevers, Bilious, Scarlet, Typhoid, Yellow and other Fevers so quick as Fellows' Speedy Relief. It will in a few moments, when taken according to directions, cure Cramps, Spasms, Scurvy, Stomach, Heartburn, Sick Headache, Diarrhoea, Dyspepsia, Colic, Wind in the Bowels, and all internal pains.

Fellows' Speedy Relief

Travellers should always carry a bottle of FELLOWS' SPEEDY RELIEF with them. A few drops in water will prevent sickness or pain from change of water. It is better than French Brandy or Bitters as a stimulant. Miners and lumbermen should always be provided with it.

Truly a Household Friend

The uniformly gratifying and often astonishing results attending the use of FELLOWS' SPEEDY RELIEF since its introduction, render it desirable and proper to bring it to the notice of all classes. Its record as a pain relieving and healing remedy for ailments almost constantly occurring in nearly every household, affords the most positive evidence of its superiority. For all other painful and distressing complaints—Rheumatism and Neuralgia, it is regarded as the greatest specific, and as such it is used by all classes of people.

PAIN CANNOT STAY WHERE UNIVERSAL LINIMENT IS USED.

IS WARRANTED EQUAL TO ANY ARTICLE FOR ALL DISEASES OF MAN AND BEAST.

UNIVERSAL LINIMENT

Is warranted equal to any article for all Diseases of Man and Beast.

UNIVERSAL LINIMENT

An external application for sprains and Bruises, Sore Throat, Quinsy, Pains and Swellings in the Bones and Muscles, Paralysis of Numbness in the Limbs, Pains and Swellings of the Neck, Swellings and Tumors, Rheumatism, Gout, the Doloureux, Neuralgia, or Pains in the Nerves, Milk Leg, Wind swelling, Chubbins or Frost Bites, Ringworm, Pains in the Chest, Side and Back, &c., and useful in all cases where Liniments, Rubefacient, Blisters, Sinapiams &c., or any other kind of Counter Irritant is required.

Directs for Using Universal Liniment

This Liniment should be liberally applied to the parts affected, three or four times a day (and even more frequently in severe and dangerous cases), and rubbed well into the skin with the hands and fingers, or with a small piece of flannel, saturated with the Liniment, so that more or less irritation, or smarting is produced in the parts to which it is applied.

CHILDREN.—They are inflammations of the feet, especially about the toes and heels, with painful itching and burning; and are caused by exposure to cold. Stimulate the feet with warm water, and rub with the Liniment. Wash with castile or tar soap, and apply UNIVERSAL LINIMENT freely. Wrap them in Liniment saturated with the Liniment and keep it on during the night. Keep the feet warm and dry during the day.

LAMENESS.—It is the result of over use. There is no cure, accompanied by pain and exertion, in the affected part. The celebrated UNIVERSAL LINIMENT is unequalled in lameness. Rub the tender portions with the Liniment at night, and on going to bed, and again in the morning.

BURNS.—They consist of enlargement or thickening of the sack about a joint, usually that of the big toe of the foot. Caused by light soles. Treatment.—An easy boot or shoe when wanted. "As it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. febl07

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THIS ORGANIZATION has for its object the acquisition of desirable locations in the North-West Territories with a view to speedy colonization in accordance with Government requirements; and the exercise of other functions incidental to this end, and promotive of the general interests of its Colonies.

THE STOCK LIST consists of numerous and widely distributed, bona-fide subscriptions to the Company, liable to calls, at reasonable intervals, in the discretion of the Directors. The project being the spontaneous outcome of a large class, no advantage is allowed to one shareholder over another, but all stand upon an equal footing.

THE OPERATIONS of the Company will be conducted upon a basis of prudent liberality, that will strongly invite all classes of settlers from the most needy colonist to the well-to-do farmer, artisan, merchant or manufacturer; and at the same time afford a fair compensation for the capital invested.

HOMESTEADS and Pre-emption will be offered in these settlements upon the same conditions as those of the Dominion Government. SUBSTANTIAL AID will be given in the erection of places of worship; and the Company will encourage public improvements of all kinds, such as the construction of railways, the formation of Commercial centres, early and direct postal communication, etc., etc.

ARRANGEMENTS are being made with the Government, pending which, reference to locations would be premature. It may be premised that the utmost care and discernment have been exercised in making selections, as will be very evident when details are furnished. This announcement is made that those interested may govern themselves accordingly.

PROSPECTUSES containing full information as to locations lands, prices, conditions, etc., will be prepared as soon as possible, and will be favored to any person on application to the Secretary. Address communications to JOHN T. MOORE, Secretary, Drawer 2717, Toronto. CORNER GRANVILLE & SACKVILLE STREETS.

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REMOVED TO 139 HOLLIS ST. (2 DOORS NORTH OF SACKVILLE ST.) M. A. DAVIDSON, CUSTOM TAILOR, Has removed to 139 HOLLIS STREET, and is showing a full line of carefully selected goods suitable for the season. The Cutting is executed by Mr. A. McKAY (former partner of M. MacLennan & Co.) whose name is a guarantee of a good fit and entire satisfaction. sep. 23-1y

NOTE 11

The WESLEYAN will be sent to any address during the remaining months of the year upon receipt at this office of One Dollar. Show this to your neighbor, or take advantage of the offer in behalf of some friend.

THE WESLEYAN

FRIDAY, JUNE 9, 1882.

A BRIGHTER DAY.

Late English papers contain cheering tidings respecting English Methodism. The annual returns of membership from the various Districts included in the British Conference have nearly all been received. These show a net gain in the membership during the ecclesiastical year of twelve or thirteen thousand persons. Besides these about thirty-five thousand others are reported on trial, with many thousands in the junior classes who bid fair through their early training to prove valuable members in years to come.

These results, which call forth grateful remark from our fathers and brethren "at home," will be read with deep satisfaction on this side of the Atlantic. The Church at large has of late been subjected to keen criticism, and has been driven by public opinion, as a contemporary remarks, "to justify, by effort and progress, her right to exist." This criticism has been called forth in a special degree in the direction of Methodism, because of the annual enumeration which her financial system, in part, obliges her to make. For a time the logic of numbers has been a favorite weapon in the hands of those who loved none too well to see her advance, and whose comfort in the event of any decrease was but poorly concealed. Some of her warm friends, too, though aware that apparent losses were in part to be accounted for on grounds satisfactory to themselves, were inclined to ask whether the days of rapid progress were not past, and to speak of "altered conditions of religious and social life." Any such lack of faith has been rebuked in Heaven's loving style, and the Church has learned that in compliance with certain conditions success may now be looked for as certainly as in the days of our fathers.

Several facts in connection with these returns are worthy of notice. The list of Districts before us, with but three blanks to be filled up, shows a general distribution of the increase in numbers—thus proving that the conditions upon which the gain of the year has rested are general and not local. A pleasing coincidence, shall we say!—we dare in these days of doubt to call it a manifestation of law—is that this general spirit of revival is witnessed at the period when the large Thanksgiving Fund is approaching completion, and when English Methodists by bold effort have relieved the Missionary Treasurers of a burden which has been crushing men and calling forth ruinous retrenchment in foreign work. But most cheering of all is the fact that directly evangelistic work has of late taken its old place in English Methodism. The spirit of the Salvation Army, which is in part a reproduction of early Methodist earnestness, has manifested itself in the most scholarly ministers of the Church as well as in those less widely known, while care has been taken to avoid those extravagances in word and act which make the War Cry such a tax upon the patience of the average reader. The results of this evangelistic labor are very evident. In the words of the Methodist Recorder, "To-day we see what has resulted from entire dependence upon the power of the Holy Spirit when plain Gospel truth is carried to the homes and urged upon the consciences of men. The use of the same means has been followed by the same blessed effects all over the country. The scholarly and the eloquent have found both eloquence and learning sanctified by the Master's use. The simple, earnest pastor who never dreamed of being either learned or eloquent has found himself leading back many rescued wanderers to the fold. It is the Lord's doing."

The words with which the same paper closes an editorial upon this subject are commended on the eve of our Annual Conferences to our ministers and people: "Is this to be a new beginning, leading on to greater and yet greater triumphs? It should be. 'Christianity in earnest' has not

lost its power, has not finished its work. There is nothing in the altered conditions of the world or of the Churches which can hinder progress. This truth, at least, is to be heard as if spoken from heaven. It remains that with a humility more profound, a consecration more simple, a faith more childlike, and an earnestness more intense every worker should give himself at once to renewed toil, expecting the success which the Master has promised."

A HERO GONE.

Several Italian cities are now claiming the right to possess the dust of Giuseppe Garibaldi, the liberator of Italy, who died on Friday of last week. A century hence the work of this noted man will stand forth in more distinct outline than it now can. Strange it is that a sailor lad, the son and the grandson of a sailor, should have gone down to the grave with a marvellous military record. His first attempt at Italian freedom drew upon him sentence of death which he fortunately escaped. Sixteen years of subsequent life in those South American republics to which Spain seems to have bequeathed a spirit of interminable warfare, gave his military talents full exercise. The European revolution of 1848 drew him back to Italy. Thence, after he had won several marked victories over the French and Neapolitan troops, he experienced dire defeat and went forth a second time an exile to America. Returning again to aid his beloved Italy, he led his "Hunters of the Alps" into Austrian territory and inflicted sore injury upon the enemy. During the next year he struck in Sicily the first blow of a struggle which ended in an Italian Parliament—the first in history—which proclaimed Victor Emmanuel constitutional King of Italy. Leaving Sicily in opposition to the wishes of Victor Emmanuel, he unfurled his banner on the mainland, drew around him by his magnetic power a large body of men, passed from place to place, proclaiming Victor Emmanuel king, and then, to prove to the world his aim as a liberator rather than as a conqueror, he entered Naples, from which a despotic king had just fled, attended by only one or two of his personal friends. His defeat of Francis and his 30,000 troops a few days later forever freed Italy from Neapolitan despotism. More than once Garibaldi's impatience to see Rome the free centre of a free Italy compromised him with the government, but his dearest wish was attained when in 1875 he took his seat in the Parliament holding its sessions in Rome. A year later he saw fit to accept the sum of \$20,000 per year voted him by a Parliament which recognized what he had done for the country.

The oft-quoted remark that "the Bible is the cannon that must liberate Italy" has been ascribed to Garibaldi. He doubtless saw the influence which the Bible given to Sardinian soldiers during the Crimean conflict had had upon their ideas of liberty, and esteemed the impulse which so aided the over-mastering purpose of his life. Yet certain details of his domestic life, and the announcement that his interment is to be marked by the absence of religious ceremonies, remind us that the influence of the Bible may be esteemed when it fails to be accepted as the guide of life. But—and the recollection ought to make us the more thankful that Italy is slowly being regenerated—he lived where a false form of religion often drives the half awakened into the quagmires of infidelity.

The Anniversary of Acadia College called together last week a large number of its friends. The Dr. Cramp Memorial Service on Wednesday evening elicited warm tributes to the memory of one to whom the Baptist Church and the cause of general education throughout a wide sphere are deeply indebted. The editor of the Presbyterian Witness, who was present at the College closing exercises on Thursday, says of his Baptist friends: "They, with one accord, stand by Acadia, and Acadia is doing admirable work for the whole community. The scene witnessed in Convocation Hall on Thursday signified immense and well directed labour in the cause of education." President Sawyer announced sad enthusiastic applause that the degree of D. D. had been conferred on Rev. E. M. Saunders, Ph. D. on Professor Higgins, D. C. L. on Hon. Dr. Parker and Sir C. Tupper, and M. A. on Mr. Roscoe.

OUR SABBATH SCHOOLS.

The Secretary of the Sabbath-school Committee, the Rev. A. Andrews, writes that the "Catalogues of Windowed Books" have been issued. These, with copies of the Report which we could only give in part, are forwarded free to any minister or superintendent who may apply to Mr. Andrews, or to the Book Rooms. Secretaries of the Sabbath-school Committees of each Conference will receive a number for distribution.

We give the following items from the Treasurer's report, closed Oct., 1881. If any one is disposed to ask where the larger share of the General S. S. Fund is raised, and where the greater amount is expended, he will find the answers in these figures. For any others we refer him to the Reports.

Table with 2 columns: Location and Amount. Includes London Conf., Toronto Conf., Montreal Conf., Nova Scotia Conf., New Brunswick Conf., Newfoundland Conf., and Total.

GRANTS TO NEEDY SCHOOLS.

Table with 2 columns: Location and Amount. Includes London Conf., Toronto Conf., Montreal Conf., Nova Scotia Conf., New Brunswick Conf., Newfoundland Conf., and Total.

The first step towards the holding of an American Methodist Centennial Conference in 1884 was taken the other day, when, in accordance with an understanding arrived at during the Ecumenical gathering of last autumn, the Bishops of the Methodist Episcopal Church, in their semi-annual meeting at Detroit on the 11th inst., appointed the following persons to be a Committee to co-operate with similar Committees of other Methodist Churches, in making arrangements for the Conference:

- Bishops: Simpson, Wiley, Andrews and Hurst.
Ministers: Luke Hitchcock, C. N. Sims, Andrew Longacre, I. W. Joyce, C. H. Fowler, J. F. Goucher, Daniel Rochester, Sr., M. D. C. Crawford, Sanford Hunt, D. A. Goodsell, Joseph Horner.
Laymen: G. I. Seney, J. B. Cornell, G. J. Ferry, A. V. Stout, Charles Scott, J. A. Wright, Wm. Claffin, Theodore Runyon, D. H. Wheeler, John Owen, Amos Shinkle.

It was at the "Christmas" Conference, held in Baltimore in 1784, that in accordance with William Black's personal appeal, Freeborn Garretson and James Oliver Cromwell were sent to Nova Scotia.

In the course of his address at the Southern General Conference, the Rev. H. Sprague, A. M., implied that a scarcity of D. D.'s had led to the choice of himself as delegate to the General Conference, from the ranks of "the undistinguished." Hereafter we shall miss him from that worthy list. We congratulate the Board of Governors of Mt. Allison on the selection made. Some one is credited with the somewhat cynical remark that they never thus honor a man, "until all the juice is squeezed out of him." Hereafter that statement cannot be repeated. In fact, it was not true in the past. Our congratulations are tendered to Dr. McMurray, Milligan and Sprague. May they long live to serve the Church of which they have been successful ministers and worthy representatives.

The advice of an American paper may be valuable in many Provincial districts just now. It may save some from sore hearts, which, in the view of the thoroughly good, are worse than sore heads:—"The most important service that any citizen can render the Province or Dominion at this time is to openly discountenance everything in politics that has even the semblance of dishonesty and fraud. In speaking of the candidates, be just and refuse to put the worse construction on matters about which there may be differences of opinion. Take no part in schemes to secure an unjust advantage; make a firm opposition to all groshop influence. Help to reform the political methods that have been forced upon the people by designing politicians."

Has your pastor in his recently revised list of membership classed you as an earnest devoted member of one branch of the Church of Christ, or has he thought of you only as a nominal member? There will be "no nominal members in the Church triumphant."

Her Royal Highness, the Princess Louise, reached Quebec on Sunday evening. The Mayor and members of the City Council met her at the landing. A despatch to the Sun says: "H. R. H. enjoyed the passage out very much, and suffered very little indeed from sea-sickness. She moved about and conversed freely with the passengers, and manifested considerable interest in the condition of the steamer passengers, whose quarters she visited the day after leaving Liverpool. She appears in excellent health, and looks none the worse for her long voyage."

MOUNT ALLISON COLLEGE AND ACADEMIES.

The written examinations of these Institutions commenced on Tuesday, May 30th, and the oral examinations on Thursday, June 1st. The latter were well conducted by the teachers, in the presence of visitors, and the freest exercise of question was invited. By the preference of courtesy our notes begin with the

LADIES' ACADEMY. Classes were examined in Rhetoric, History, Geometry, Arithmetic, Algebra, Grammar, French, Latin, &c. In those your correspondent had the opportunity of attending, there was observable the facility of answer, with the clearness of statement, characteristic of the ladies. In the Rhetoric class, the Principal had no difficulty in eliciting from the students clear and correct answers. In arithmetic the young ladies were as ready with figures literal as figures figurative. Neither did they falter in languages other than their own, as proficiency in Latin and French proved. But I need not specify further. During the year 112 students have been in attendance. The general health of the students has been good. The moral discipline has been healthy, and as the graduates go forth, and many of the students, not to return, there can be no question of the efficiency of the work of the teachers as the result of another year's toil, responsibility and unrewarded care.

THE MALE ACADEMY. To this branch of the Institutions, in some respects, the year has been most trying. The term just closed had scarcely opened when the fire of January 8th destroyed the Academy building. Laboring under the disadvantage of having the students in the Commercial College, a rented house, and in several private families, there was danger that due attention could not be given to all parts of the work. As it is well known that moral discipline is a prominent feature in the Academies, danger was here to be feared, but these fears have not been realized. In class work, Principal Paisley, with his staff of teachers, has kept up the teaching of the Institution in all its former efficiency. If the boys make choice of a mercantile life they have had a good drilling by Mr. Davis. If the choice be literary, or any profession, they will not make grammatical mistakes if they follow the teaching of Mr. Smith. There may have been failures, but not from want of teaching ability. "Boys will be boys," and sometimes may step out of the well defined path, but our people may rest assured that the Principal will do all he can to keep his charge under good control.

The number of attendants during the year has been 79. We do not pretend to predict the future of these lads, but are glad when any of the "old boys" reach prominent positions in life's callings, and fear not that some of these in years to come will do as well as those of the years that are gone.

THE COLLEGE.

This branch of the Institutions has had in attendance during the year 52. Seniors 8, Juniors 3, Soph. 3, Freshmen 10, Special 28. Class examinations took place on Thursday and Friday, in the following subjects: Latin, Greek, Hebrew, German, French, Logic, Rhetoric, Metaphysics, Algebra, Chemistry, Geology, &c. In the oral examinations the classes showed general proficiency. As results are here tabulated, the success of the year is marked by the passing to graduation of all the graduation class, besides the advancement of the other classes to the proper year. Dr. Inch, with his fine staff of educationists, has spared no pains this year as formerly to make this college equal to the other colleges in these Provinces in work and proficiency in all branches of study. If we are to judge by the well-earned and gracefully worn honors won by graduates of former years, there can be no doubt of the future success of the graduating class of this year. Judged by results, this College need not fear, and does not fear, competition with kindred institutions. As usual, the pen was running into the ordinary style—"the young men of the graduating class," but just then, what of the young lady of this class? For the first time in the Provinces a young lady passes on to the B. A. degree. Miss Stewart will be the first, it is hoped, of a long list of lady graduates to come from this and other colleges. The College Board instructed the President to request the Edinburgh University to recognize the students of Mount Allison, who go to study medicine, as they do those of other colleges.

Seven graduates receive the B. A. degree and one that of Ph. S. In competition the following have won prizes, or scholarships: H. Webster, Prizeman; Fresh. Mathematics,

Arthur Robinson: Physiology, J. R. Ruggles: Soph. Greek, F. Nicholson: English, W. A. Taylor.

SABBATH SERVICES.

On Sabbath morning Rev. A. Morton, M.A., preached the annual sermon for the Theological Union. His text was, Colossians 1. 19; his subject, "the Divinity of Christ." The leading thoughts of the discourse were: The Church in its perpetuation and efficiency the result of the power exercised by the Divine Christ—the fact as realized in consciousness—the support granted to believers in the trials of life, and the intercession as prevalent for the Church. In the evening the Baccalaureate sermon was preached by the Rev. John Read. His text was taken from 2 Kings 2. 15. The two leading thoughts were: "The spread of knowledge—the transmission of spirit." Under the first head he dealt with the Church as the friend of science, instanced Stuart Mill whose father did not permit him to read the Bible, and Sir Isaac Newton in his homage to the truth of God in his conversation with Halley. Elijah expanded the work of Samuel in the schools of the prophets. He did not allow negations in his schools, but infused his earnest spirit into them. He was to elicit agnosticism with the clamour on his eye, saying "I do not know God; but he taught his scholars of the great Jehovah of Israel. Elijah was the central colossal figure of his day. He drew in his ardent temperament the youth to him. A single mind has given an imprimatur to an age. The power of a single life was well illustrated by the example of Columbus and the school of Iona, the predecessor of Oxford and Cambridge, and kindred institutions.

The second thought was, "the transmission of spirit." Elijah cast his mantle on Elisha. A great life touched a lesser life. The latter followed his master's footsteps, studied his life, and caught his spirit. Demosthenes, the disciple of Plato, reproduced the manners and actions of his master. From these facts the preacher turned to Jesus and his disciples. Teachers are successors of the followers of the great Master. As Elijah passed to his translation he said to Elisha, "Ask what I shall do for thee." "Let a double portion," etc. i. e., he wanted to reproduce the spirit of his master. The singer dies, his songs live on. The scholar dies, but his text-books exert an influence. So, unlike in personality, Elisha wrapped himself in Elijah's mantle, clothed with his spirit. An exhortation was then given to the graduates to reproduce the spirit embodied in these Institutions. Take the mantle, smite the waters of difficulty, and pass over and on to the activities of life.

The graduates, with degree of M. L. A., are: Alice Cole, Sackville N. B.; Miss Janet Grant, Stollerton, N. S.; Miss Lillian D. Hanson, Bonabon, N. B.; Miss Sarah L. Taylor, Kingston, N. S.; Miss Annie Burwash of Sackville graduated in music.

ANNIVERSARY EXERCISES, MALE ACADEMY.

The following is the programme of the Anniversary exercises in Lunenburg Hall, Monday, June 5th. Devotional exercises, Rev. C. Stewart D.D. Chorus: Elysian, Brightly the Morning. Vocal Duet: Singing Class. Essay: The Irish Question, P. C. Black. Declaration: Emmett's Speech, C. W. Robinson. French Speech: To the Electors, J. C. Hartley. Declaration: Irish Aitens, J. A. McLeod. Argentine Mazurka, J. C. Hartley. Recitation: Paul Revere's Ride, Frank Black. Debate: Northern Pacific Railway Contract, Messrs. J. F. Neary, Jos. McQueen, O. E. Smith and F. Teed. Declaration: Three forms of Government, R. J. Mosher. Vocal Duet: O, Come to me, Kuecken. Messrs. Ogden and O'Brien. Essay: Canada, Frank Gierow. Declaration: Lord Macaulay, (Parishon) J. H. M. Wade. Recitation: Waterloo, Geo. H. Turner. Declaration: The Partisan (Macaulay) A. C. Borden. Recitation: Darius Green and his Flying Machine, E. W. Outerbridge. Reports, Distribution of Prizes, &c. March Triomphe: Overture Solennelle, F. Ries, Misses Lefroy, Brady, Wier and Filmore.

This programme was carried out. The declamations were of the usual order, but a committee after the hearing gave the prize to the best declaimer, J. H. M. Wade. The essay on the Irish question was not the politician's question, but related to the Irish servant-girl. The debate brought political issues before the audience, and many seemed to enjoy the sharp and well made points. At the close of the exercises, Principal Paisley read the report of the work, &c. From this report we gather that 18 students had over 700 marks out of 1000, 31 over 500, and some few below that minimum. The prizes consisting of books, were given to the following students: Latin, Greek, Algebra, Geometry, R. J. Mosher; 1st prize Latin and English grammar, W. A. Robinson; 2nd prize same subjects, Crosbie; Geometry, English Grammar, Arithmetic, McFarlane; French, J. C. Hartley; Department, A. Borden; Declaration, M. Wade.

THE CORNER STONE.

At three o'clock the exercises attending the laying of the corner stone of the new Academy were commenced. Dr. Inch presided. Rev. Mr. McMurray, as Chairman of the Board of Governors, read the service for the occasion. Rev. Dr. Stewart conducted devotional exercises. Rev. Dr. Pickard read a portion of Scripture, after which he delivered the address of the occasion. He referred to the first corner stone laid upon June 9th, 1840. All of those who took part then had gone. He then read the account of the founder's intention in the Institution, that the education should be Wesleyan, i. e., Christian. On Jan. 19th, 1842, work commenced with 7 students. On Jan. 16, 1866, the Acade-

my was burnt. He touched then upon numbers in every department of political and professional life who have gone out from these Academies. June 4, 1866, the foundation stone was laid by Dr. Scott, and now, June 5th, preparation is made for another building. The Doctor closed his capital and timely address by wishing all possible success to the new Academy and those who teach therein.

Principal Paisley then read a list of the articles put in the box to be placed under the corner stone. There were the contents of the box of the building destroyed, and added to them, Halifax Morning Chronicle, of Jan. 10th, 1882, containing the account of the first Wesleyan, May 26, 1882; St. John's Star and Telegraph, June 3d, 1882; Calendar of the Institutions; Gleanings of Peace, June 1st, 1882; Minutes of N. B. and N. S. Conference, This box was then deposited under the stone, and Josiah Wood, Esq., usual manner. After this, Dr. Inch expressed closed by the singing of the Doxology, and the benediction by Mr. McMurray. May this new Academy be equal to the old, was the wish of our hearts, as we passed from the old ground, so dear to many of us.

THE LADIES' ACADEMY.

The anniversary exercises of the Ladies' Academy were conducted according to the following programme. Devotional exercises, Rev. C. Stewart D.D. Selections of St. Paul (Macaulay). Chorus. Essay: French Sundry, Miss S. Duff my Back, Duot, (Aveka), Misses O. Elliot and L. Parry. Magic Fingert, Miss G. Kennedy. Misses M. Fawcett B. Connery, L. Parry, and S. Shenton. Address: Tenacious, Miss B. Beveridge. Awake, the Night is Beaming, (Lobby). Chorus. Essay: Broken Columns, Miss A. Cole. Essay: Impressions amid Nature, Miss J. Grant. Il Bacio, (Arletta), Miss F. Greenfield. Essay: Our Inheritance, Miss L. Hanson. (Before you can be in a ship) coming in. (You must be in a ship going out.) Miss S. Taylor. Presto of Moonlight Sonata, (Beethoven), Miss A. Burwash. Presentation of Diplomas, Prizes, &c. Victory March, (2 parts), C. Fox. Misses G. VanWart and F. Greenfield. To Thee, O Vancouver, (F. Eichberg). Chorus.

The Selections of St. Paul was beautifully rendered by the singing class of the Institutions. The French Sundry was well rendered. The two addresses on Longfellow and Tenacious, while original in form, were made up largely of quotations from those poets. "Broken columns" presented several of the poets who died early, as Chatterton, White, Shelley, &c., with a critique of their works.

In "Impressions amid Nature," differences were presented of lightning, the rainbow, the catarract, the snow, the dew-drop, as they impress different persons. True impressions of nature must be obtained by proper and devout study. "Our Inheritance" dealt with the acquisition of wealth, social position and intellectual culture. Our country, its freedom and position, the Bible, all things around us, were considered as our inheritance. The last essay of the Graduating class was given by Miss Taylor. In the introduction she quoted a short poem in which the motto of her essay was found. The idea presented was, that before results can be enjoyed you must pursue the course to obtain those results. Words of farewell were then spoken to the friends of Sackville, to the teachers, and then to her fellow-students, and finally to the Graduating class. After this the Principal presented diplomas to the class: L. A., to the Misses Cole, Grant, Hanson, Taylor, and diploma in music to Miss Burwash. The prizes were awarded for English literature to Miss Costes; Penmanship, Miss Elliott; Physical Science, Miss Eaton; History, Miss Ogden; Arithmetic, Miss Jardine; Physiology, Miss Fawcett; French, Miss S. Shenton and Miss Oxley; Latin, Miss McKay; Algebra, Miss Weldon; Biblical History, Miss Mann and Miss Flinn.

The Principal said a few words upon the general work of the year. He drew attention to the studies, as good judges had pronounced the paintings to be excellent; also to the musical department as highly efficient. Short congratulatory addresses were given by Rev. T. Marshall, A. A. Stockton, Esq., Dr. Allison, Revs. J. Taylor and J. A. Rogers.

COLLEGE CONVOCATION.

Order of Exercises. Reading Scriptures, Singing and Prayer. Music. Cheerfulness, Duet: Gumbert. Misses Greenfield and Gilbert. Orations, Essays, &c. by graduating class. Salutatory Addresses (Latin) J. B. Rogge, Sir Walter Scott. G. T. South. Magna Charta. J. W. Reid. Our Civilization. J. C. Webster. Music. Oberon. Misses Parry, Forbes, Weir and Morrison. Then and Now. Harriet S. Stewart. Commercial Panic. H. V. Thompson. Mythology and Science. W. B. Jonah. Valcictory Addresses. W. M. Tweedie. Music. Somebody's Darling, (Solo for Alto) Gabriel, Miss Purdy. Conferring Degrees, Reports, Prizes, &c. Music. Concert March. Wollenhaupt. Miss Fawcett.

COMMUNICATED.

FROM BOSTON TO MINNEAPOLIS.

At 6 o'clock, p. m., May 2nd, we boarded the "Pacific Express" train at the Boston and Albany Depot and started toward the setting sun...

with it, and was a good and faithful member through life. In maidenhood, gentleness, mental excellence, rare piety and zeal in good works were associated with the name of Annie Harrison.

On the 16th of May, 1882, the lessons and tasks of her life were learned and done, and the books taken away; and the Father put forth his hand from a window of the "house of many mansions" and took the returning spirit in.

Again his death removed from our midst one of the aged members of our church. On Sabbath, May 21st, 1882, Mrs. Mary Allen, widow of the late James Allen, passed away from earth in the 82nd year of her age.

MRS. E. O. JOHNSON. The sun rises and sets, the tides come and go, and human life surges on to eternity. Few gardens from which death has not plucked a flower.

11 a.m. Conference Prayer Meeting. 7.30 p.m. Anniversary Miss. Meeting. Speakers—R. Wason, R. Brecken, E. B. Moore. Thursday, 22nd.

6.30 a.m. W. A. Outerbridge Anniversary. 7.30 p.m. Anniversary. Speakers—Jas. R. Hart, R. McArthur, S. B. Dunn. Friday, 23rd.

6.30 a.m. F. A. Buckley Temperance Meeting. 7.30 p.m. W. H. Evans, J. S. Coffin, J. M. Fisher, J. J. Teasdale. Saturday, 24th.

6.30 a.m. William Purvis Holiness Meeting. 7.30 p.m. —R. Wason. Sunday, 25th.

6.30 a.m. J. B. Giles Centennial Sermon, by Ex-President Rev. J. Lathern. 11 a.m. Sunday School Anniversary. Speakers—L. E. Thurlow, T. D. Hart, Jas. Tweedy.

6.30 p.m. Rev. Geo. Douglas, L.D., President of the General Conference. Sacramento. Presbyterian Church. 11 a.m. J. A. Rogers. 6.30 p.m. R. A. Daniel. Baptist Church.

11 a.m. B. C. Borden. 6.30 p.m. John Cassidy. Brunswick Street. 11 a.m. Jas. Strothard; 7 p.m. J. M. Fisher. Grafton Street. 11 a.m. Wm. Ainley; 7 p.m. D. W. Johnson.

6.30 a.m. J. M. Fisher; 7 p.m. Wm. Ainley. Kaye Street. 11 a.m. J. M. Fisher; 7 p.m. Wm. Ainley. Hantsport. 11 a.m. A. D. Morton; 7 p.m. C. Parker.

INTERRUPTIONS. Interruptions come to us usually when they are least welcome. We are deeply engaged in a delightful study, and the door-bell rings.

BREVITIES. Don't leave to memory what should be written; it makes lawsuits. If you know how to spend less than you get, you have the philosopher's stone.

TIMBER IN EUROPE. Some statistical statements recently published in the journal of the agricultural society of France, with reference to the timber production and supply of Europe, indicate that the same wasteful recklessness which has marked the treatment of our own forests has prevailed in Europe also.

WHY PRINTERS ARE CYNICAL. The other day I stood within the composing room of a great daily newspaper. There was nothing to delight the eye—no pictures, statues or sumptuous furniture.

NOVA SCOTIA CONFERENCE SERVICES. The Nova Scotia Conference will commence its Ninth Annual Session (D.V.) at Windsor, on Wednesday, June 21st, at 9 a.m.

MEMORIAL NOTICES. MRS. E. O. JOHNSON. The sun rises and sets, the tides come and go, and human life surges on to eternity. Few gardens from which death has not plucked a flower.

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MARRIED

On the 28th of May, at the parsonage, Lunenburg, by Rev. A. S. Tuttle, Mr. Adam Heckman to Miss Elizabeth Heisler, both of Heckman's Island.

DIED

At Bridgetown, N.S., on the 5th ult., Mr. Thomas A. Sancton, in the 73rd year of his age.

DISTRICT MEETINGS.

MIRAMICHI. The Annual Meeting will be held (D.V.) in the Methodist Church, Campbellton, Antigonish Co., N.B., beginning on Wednesday, June 21st, at 9 a.m.

PREACHER'S PLAN, HALIFAX & DARTMOUTH.

SUNDAY, JUN 11th, 18-2. 11 a.m. BRUNSWICK ST. 7 p.m. Rev W H Evans Rev R Brecken

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WELLAND CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the eleventh day of July next, for certain alterations to be made to, and the lengthening of Lock No. 2 on the line of the old Welland Canal.

MURRAY CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for the Murray Canal," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY, the eleventh day of June next, for the formation of a Canal to connect the Eastern and Western Quays with Presqu'ile Harbor, Lake Ontario.

TRENT NAVIGATION.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Trent Navigation," will be received at this office until the arrival of the Eastern and Western Mails on WEDNESDAY, the Fifth day of July next, for the construction of two Lift Locks, Bridge Piers and other works at Fenelon Falls; also, the construction of a Lock at Buckhorn Rapids, and for the construction of three Locks, a Dam and Bridge Piers at Burleigh Falls.

INFANT'S HOME.

The Treasurer of the Infant's Home acknowledges with thanks, from Grand Pre, Kings Co., Methodist Sunday School \$4.50 collected by Miss L. Parker per Rev. Thos. Rogers, for the Building Fund.

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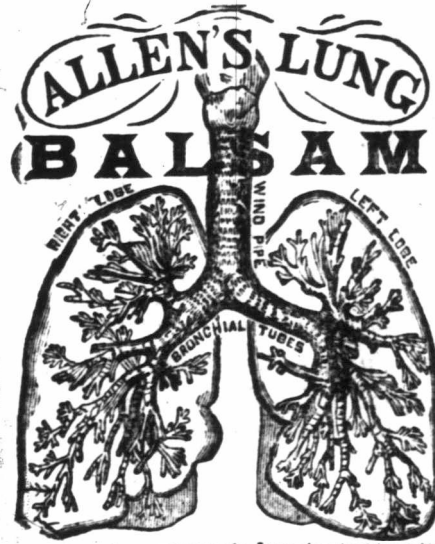
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