

OUR HOME CIRCLE.

GROWING OLD.

O, to keep them still around us, baby darlings, fresh and pure. "Mother," smile their pleasures crowning, "mother," kiss their sorrows cure; O, to keep the waxen tresses, sunny curls, and radiant eyes, Pattering feet, and eager prattle—all young life's lost Paradise!

BIRDS AT THE WINDOW.

"Better be at work," grumbled John Spence, as he passed the minister's house, and saw Jenny, the minister's daughter feeding the birds that came every day to her window. "My girls have something else to do. I'll not give a cent to support such lazy doings."

"Good morning, Mr. Spence," said a friendly voice. "I want to know how much you will put down for Mr. Elder's salary this year? We want to increase it to \$500 if we can."

"Not a cent," was his emphatic answer. "Oh! you're jesting, Mr. Spence," said his good-natured neighbor.

"No, I'm in earnest. My girls have something better to do than feeding birds. Humph! Do you see that?" and he pointed to a window where Jenny Elder, the minister's daughter, stood feeding half a dozen birds that flew close to her hand: one or two of them even lighting on her shoulder.

"Well, that is beautiful exclaimed Mr. Egbert. "Beautiful?" "Yes; don't you think so?" "I think she'd better be at work," replied Mr. Spence in a hard voice.

Mr. Egbert turned and looked at his neighbor in mute surprise. "I mean just what I say," added Mr. Spence. "My daughters have no time to waste after that fashion, and I can't see that I am under any obligations to support other people's daughters in idleness."

"Jenny Elder is no idle girl!" said Mr. Egbert, a little warmly. "Don't you call that idleness?" "No. It is both rest and invigoration. The ten minutes spent with those birds will sweeten her life for a whole day. She will hear them twittering as she goes about her household duties, and be stronger and more cheerful in consequence."

Mr. Spence shook his head, but not with the emphasis of manner shown a little while before. A new thought had come into his mind. A bird had flown in through a window of his soul.

"Oh, I'm too old for anything like that," was replied. "To the windows of your soul I mean." Spence shook his head. "You shoot too high for me."

"Thoughts are like birds—right thoughts like doves and sparrows; wrong thoughts like hawks and ravens. Open the windows of your mind, and let such thoughts come in. Feed them, and they will sing to you and feed your soul with music. They will bear you up on their wings; they will lift you into purer regions. You will see clearer and feel stronger. You will be a wiser and happier man."

"I never did hear any one talk just as you do, Egbert!" said the neighbor. "You look into the heart of things in such a strange way."

"If we can get down to the heart of things, we are all right," was the smiling answer. "And now we want to know how much we may count on from you towards Mr. Elder's salary. Open wide the windows; let just and generous thoughts come in."

"As much as last year; perhaps more. I'll think over the matter," was replied. While sitting at dinner with his family on that day Mr. Spence broke the constrained silence, the usual accompaniment of their meal, with the words—

"I saw a beautiful sight this morning." Both the sentences and the tone in which it was spoken were a surprise. A weight seemed removed from every one—a shadow fell from each dull countenance. All eyes were fixed in inquiry upon him.

"Jenny Elder at a window, with wild birds feeding from her hands, and sitting on her shoulders," added Mr. Spence. "Oh, yes; I have seen it often," said Margaret, his oldest daughter, a light breaking over her face, "Jenny is so good and sweet that even the birds love her. I wish they would come to my window."

"You must ask Jenny her secret said the father with a gentleness in his voice that was such a surprise to Margaret that she looked at him in wonder. Mr. Spence noticed and understood the meaning of her look. He felt it as a revelation and a rebuke.

The dead silence soon passed away. First one tongue and then another was unloosed; and in a little while the whole family were in a pleasant conversation—a thing so unusual at meal time that each one noted the fact in a kind of bewildered surprise.

Mr. Spence opened the windows of his soul still wider, and let the singing birds come in. All the hours of that day he pondered the new ideas suggested by his neighbor, and the more he considered them the clearer it became that there was a better way to secure the happiness of himself and family than the hard and narrow one he had been pursuing. Minds needed something as well as bodies. Tastes and feeling had their special needs. Soul hunger must be attended to and satisfied.

As he came home from his shop that evening he passed a store, the windows of which were filled with cages of singing birds; and as his eyes rested on them he remembered how often he had heard Margaret wish for a canary, and how he had often said, "Nonsense, you've got something better to do than wasting your time with birds."

Mr. Spence saw things in a different light now. "She shall have a bird," he said, speaking to himself, and turned into the store. "Oh, father! not for me?" Mr. Spence was taken by surprise at the sudden outburst of delight that came from Margaret, when she understood that he had really bought her the bird. Tears filled her eyes. She threw her arms around him and kissed him.

thirsty lips it is sweeter than nectar. And then, as if a window had been opened in his soul, a whole flood of new ideas and thoughts came in upon him, and he saw that the mind had needs as well as the body; and that unless those were supplied, life would be poor and dreary—just as his life, and the lives of his wife and children had for the most part been.

Mr. Spence never shut that window, but let the birds fly in and out at pleasure. When Mr. Egbert saw him he received him with a joyful heart and pleasant smile, and doubled his subscription to the minister's salary.—T. S. Arthur.

THE HOME OF VEGETABLES.

A Cincinnati correspondent of the Chicago Inter-Ocean says: A recent inquiry as to where the cereals and other products come from, has led me into some good agricultural reading, and it may be interesting to have the following digest, which can be preserved for future reference and a basis for profitable talk, and to while away a long winter's evening. Madder came from the East. Celery originated in Germany. The chestnut came from Italy. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. The pine is a native of America. The poppy originated in the East. Oats originated in North Africa. Rye came originally from Siberia. Barley was found in the Himalaya. Wheat is supposed to have come from Asia, and to have grown spontaneously in Tartary, north of the Himalayan mountains. Parsley was first known in Sardinia. Sunflower was brought from Peru. Cabbage grows wild in Siberia. Buckwheat came from India. The apple and pear are from Europe. Spinach was first cultivated in Arabia. The mulberry tree originated in Persia. The horse-chestnut is a native of Thibet. The cucumber came from the East Indies. The quince came from the island of Crete. The radish is a native of China and Japan. Peas are supposed to be of Egyptian origin. The garden cross is from Egypt and the East. Horse-radish came from the south of Europe. The Zealand flax shows its origin by its name. The coriander grows wild near the Mediterranean. The Jerusalem artichoke is a Brazilian production. Hemp is a native of Persia and the East Indies. The tomato originated in South Africa, but was known in England as early as 1597. Deodars, a Holland agriculturist, mentions the tomato in 1583, as a vegetable to be eaten with pepper, salt, and oil. The bean is a native of Persia. The beet originated in Africa and Asia. The cabbage came from England. Cayenne pepper came from the tropics; the best varieties from the West Indies. The sweet-potato came from tropical America, and was early introduced into Europe. Corn, or Maize, is a native of South America; early introduced into Europe.

We were residing in a beautiful village. It was a June morning; the soft light was painting the eastern sky. The green ivy was climbing over the eaves of our cottage-window, the birds were carolling their earliest carols, and the breath of morning was freighted with perfume. All Nature, animate and inanimate, invited to holy thanksgiving. But yonder, returning from midnight orgies, was the confirmed inebriate, stupified as to all the noble impulses of his early manhood. His faltering steps were tending toward that little home, almost hidden amid the graceful maples, which his own hands had planted in other days. Children were there in the heyday of life, too young to comprehend the sadness of their home. The once lithe-some maiden—now the disconsolate wife—was there, wakeful during all the hours of the livelong night. That footstep upon the threshold, that loud rapping upon the door, were but signals of her distress. Let us recall the brief years of their united allment.

He was, in early life, the associate of some who are now leaders in the nation. Endowed amply by nature, admitted always to the best circles, and welcomed to the bar at an early age by the most influential in his profession, all predicted for him a brilliant career. Unfortunately, she who was to share his destiny had no fixed principles respecting the dangers of intoxicating beverage. She provided it at each evening call. She saw him in the social circle with the wine-cup, and smiled.

THE DEEP MEANING. "I cannot let him go. Why, he might be ill; and, among strangers, who would care for him? If he should die away from home, how could I endure it?" Such were the expressions of a mother who thought she had consecrated her children to the Lord, but who would not consent to the plan for one to go to distant regions to teach the Gospel to needy ones. Though himself quite decided on the plan for going, he could not leave his mother while feeling thus, and lingered till at length she gave consent. But she always spoke of him with a sigh, and with eyes brimful of tears, as of one quite lost from the family; though frequent and loving were the letters sent home from this earnest Christian son.

A little more than half the year—which was the limit of his first absence—had slowly rolled away, and there came a new sorrow to this burdened heart. The eldest of the family, a promising young man in active business in the city, came home from his shop one day saying he did not feel quite well, and would lie down. In answer to his mother's inquiries, there appeared nothing alarming about his symptoms, and after a little she left him for duties in another part of the house, but returned to find him a corpse.

Sympathizing friends tried to comfort her, but from the first she said: "It has a deep meaning to me. He was ill, and I could do nothing for him. He died at home, but I had not so much as a farewell look! It is to teach me that God can keep or God can take his own. I said with my lips that H. might go, but my heart never said so till now. From henceforth he may labor where the Lord calls him."

When the heart feels so strongly at meaning of God's providence, shall others dispute it? Shall they not, rather, search their own hearts to see if there be any "wicked way" of withholding what is God's own?—Congregationalist.

THE "SHUT-IN SOCIETY." As I lay upon my sofa last Sabbath morning thinking prayerfully of the servants of God, some of them very dear to me personally, who were at that time preaching his word in our own and other lands, I seemed to see as in vision a vast extent of country, over which a great multitude of men and women were walking, and as they went scattering seed.

Some walked with feeble step and bowed forms; more ran swiftly; while the most with steady stride and uplifted head advanced continually, but all sowing seed diligently as they went. Up to the high places, down to the shady valleys, over rocky and

The puritanical admonitions of the village pulpit furnished the staple of ridicule. Her influence confirmed him in the habits of dissipation. One look of disapproval, one honest word from the unseen depths of her affectionate nature, would have given another direction to all his life. O, why did she not see it? Why could not some blessed angel have gently lifted the veil upon her dark future? Why did not some deep, divine prophecy, from out her immortal being, foretell the inevitable results of youthful dissipation? She laughed with secret scorn that one so noble, with such self-control, could ever betray his grand destiny. He did betray it, and with it all the affection and hope of her life. A wreck, morally and physically, he lost his position in society, and reduced his family to abject want. The sun which rose that morning in June threw his beams upon a desolate home. The early notes of the morning songsters had long since lost for her their divine music. All was blasted—hope, affection and trust.

Women of America, unfurl the banner of total abstinence in the home. Turn to the future. Behold how our civil institutions are in peril. You are the appointed guardians of our nation's destiny. Your silent, yet potent, influence in the home is our hope. Be true, true as the brave defenders of your own households, true as those who hold the reins of highest power. How can you touch the wine-cup, or use the common beverages that conceal the consuming fire? Your own religious life is arrested by it; and not only this, your home is put in fearful jeopardy. O suffer the desolated firesides, the unrecorded grief of widows and children, to enforce this appeal! Listen! As you value depth of piety, a quiet conscience, an influence that shall bless others, do not hesitate. God, our country, the Church of the blessed Lord and Saviour, require the women of our times "to touch not, taste not, handle not."

WHAT A LITTLE BOOK DID. Mr. S. A. Blackwood relates an instance in which a word was made efficacious to the saving of a soul. He was travelling on the top of a coach from London to Croydon, and after discussing the topics of the day with one who sat beside him, he turned the conversation to the things of heaven, to the disgust of another passenger sitting near, who talked of "canting hypocrites," etc., and when the coach stopped left his seat. In descending the pocket of his coat opened, and Mr. Blackwood dropped in the little book entitled "Eternal Life." When the gentleman reached home and emptied his pockets he found, amongst other things, a small book that he knew nothing of, and, reading its title, he at once guessed who had put it there, and in his rage he tore it in pieces, and threw it inside the fender. When he returned from town the next day his ire was increased by finding the pieces on his toilet table. He immediately rang the bell, and asked the servant why they had not been destroyed. And when she replied that in gathering them up she had seen the word "Eternity," and did not like to burn them, she was in anger ordered from his presence. When the servant was gone he began to look for the word that had so arrested her attention, and then he sought to connect sentences by strips of paper that one buys round postage stamps, and managed in this way to fasten the book together, and became converted by reading it. One day when Mr. Blackwood was walking in Cheapside, he was startled by the exclamation, "You are the man!" and a ragged book was held up to his astonished gaze. He disclaimed all knowledge of that particular book, and was then informed of the circumstances related above, and of the spiritual change in the heart of the gentleman that had taken place by means of it.—British Evangelist.

PERSONAL WORDS.—On a cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said: "What an awful night for the poor!" He went back, and bringing to me a roll of bank bills, he said: "Please hand these, for me to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and said: "How is it that a man so kind to his fellow-creatures has always been so unkind to his Saviour as to refuse him his heart?" That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me that I was the first person who had talked to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a lifetime.—T. L. Ogley.

dangerous ways, through the tangled paths of forest and jungle—even the seas and the rivers presenting no obstacle to their diligence—casting their seed everywhere, sure that if the rain from heaven followed they should find the fruit, and, though after many days, "return again, bringing their sheaves with them."

And then I thought, "Cannot we invalidate, shut out from the courts of our dear Lord's house on earth, do something—much, to bring down this rain, by spending the half hour in which we know the word is being preached, and which we usually devote to study of the Bible, in prayer for this very blessing—the rain of the Spirit upon the seed-sower?"

Thus may we, "passing through the valley of Baca (the vale of weeping), make it a well" of sweetness and refreshing, "the rain also," for which we plead, "filling the pools." Though shut in, and shut out from active work, we may help to make the outside "wilderness rejoice and blossom as the rose," while we ourselves shall "go from strength to strength, every one in the heavenly Zion, the Church above, appearing before God," in whose presence our prayers shall be exchanged for praise.

For "he that watereth," if only by his prayers and tears, "shall be watered again" in his own soul richly by the dew of the Spirit. "They who grow in grace shall at last be made perfect in glory;" and he groweth faster than any other, whose heart is most concerned for the glory of his Lord, most earnestly desirous for the coming of his kingdom in the conversion of the world unto him who came to bless, who died to save it.—Presbyterian Banner.

THE MERRY LAUGHTER. Down she sat, therefore, close to the table in the corner, so as to be out of the way, and began her self-denying work. The merry laughter among the young cousins, as they went in and out to the oven with their delicate cakes and other things, sounded pleasantly to Effie, and she longed to be among them; but she reflected: "Mother will be so tired by this evening that she will not want to do her darning, and it will be a nice surprise to her when she finds all these socks and stockings have been put in their proper drawers all ready for use."

So she persevered with her quiet task, glancing once in a while toward the busy group, and admiring their skillful performances. One of the cousins who had been "cross" to Effie, noticed how industrious and steady she seemed all her work in the corner, and afterwards brought over a beautiful iced cheese-cake and gave it to her.

But that, nice though it was, gave her not half the pleasure she felt when, towards the close of the afternoon, her mother, tired with her baking and other work, sat down by her work-table, saying: "I would like to lie down and rest a little, but I must get the weeks' mending out of the way. But who has been here before me, I wonder?" she added with surprise.

"Your little daughter," said one of the young girls. "I could not but notice her, after she had been refused when she wanted to help with the cakes and sweet things. Not many little girls would have been so thoughtful about doing work that was not attractive."

And when Effie was kissed and thanked by her mother, and had seen her comfortably resting after her labors, she certainly felt much happier than if she had been allowed to help with the icing and ornamental matters which seemed so tempting to her among her young cousins. She felt sure now that she would only "have made a mess," as they said, for she knew nothing about such doings.

Little girls are sometimes troublesome when they undertake to do things of which they have no knowledge, and are called "officious." This day's days experience was useful to Effie. She had borne patiently the disappointment of not being allowed to help in the way she would have preferred, but in the performance of a nearer duty, she had proved herself really a valuable assistant; and in after years she learned to know and value, under all circumstances, the wise and practical suggestion, "Perform the duty that is nearest thee."

This is from the Nashville Advocate: Two young girls, who had recently been converted and brought into the Church, were offered tickets to the theater. "We will not go—we are Christians," they said quietly and firmly. That settled it; they did not go. Their white robes are unstained, and the bird of paradise, a good conscience, sings in their young hearts.

OUR YOUNG FOLKS. HOW EFFIE HELPED.

One day, when she came home from school, Effie found the sitting-room and kitchen occupied by her cousins and friends, all very busy and very lively, for they were making preparations for a wedding. One of Effie's sisters was soon to be married, and of course there was a great deal to be done.

Effie thought how nice it would be if she could help make the cakes and spread on the icing; for it was a country wedding and much of the "refreshment" part would have to be done at home. It seemed such easy work mixing things together, beating eggs, etc.

So Effie went first to one and then to another, begging that she might be allowed to help. "No, child, no; what do you know about such things?" a rather impatient old lady said to her. Another said: "Oh, my! now school's out, we shall have no more peace. Children are always in the way!"

After Effie had been rebuffed in all her attempts at being useful in the pleasant way she wanted to be, she happened to cast her eyes upon a large work-basket in a corner of the sitting-room, and she saw that it was filled with stockings and socks waiting to be looked over and repaired.

"Now, if I really want to be useful," thought the little girl, "I might get these stockings out of the way for this busy week. They have been forgotten, I suppose—but I would rather make cakes." Effie was but eleven years old, but she knew how to darn very nicely, for her mother had taught her, and she had been willing to learn.

Down she sat, therefore, close to the table in the corner, so as to be out of the way, and began her self-denying work. The merry laughter among the young cousins, as they went in and out to the oven with their delicate cakes and other things, sounded pleasantly to Effie, and she longed to be among them; but she reflected: "Mother will be so tired by this evening that she will not want to do her darning, and it will be a nice surprise to her when she finds all these socks and stockings have been put in their proper drawers all ready for use."

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SUNDAY SCHOOL LESSON.

APRIL 24, 1881.

COVETOUSNESS.—Luke xii. 13-31.

The man mentioned appealed to Jesus to act the part of a Judge or arbitrator between himself and his brother. Whether his brother had defrauded him of any part of the inheritance, or whether he was seeking to obtain more than his rightful share of it, does not clearly appear. But as our Lord founds upon it a warning against covetousness the latter is probably the correct supposition. His refusal to interfere was not, however grounded upon the character of the claim, whether right or wrong, but upon the fact that to decide such a dispute was altogether out of keeping with his mission. His kingdom was not of this world and therefore he had no authority to decide civil disputes. There were the proper constituted courts, and it was a presumptuous intrusion for him to bring such a dispute to Jesus. We are not to infer that Christians are to decline to act as arbitrators in such disputes. They may often constitute themselves peacemakers by doing so, and may prevent much evil in protracted lawsuits. The words of Jesus were intended to correct a mistaken view of His office, and to prevent a misinterpretation of his mission. We should be equally wrong in inferring that we may not bring our temporal troubles to Him as our Saviour, Brother, Friend.

The parable in the lesson presents to us a striking picture of a successful man of the world. All his undertakings had so prospered that he had enlarged his barns and storehouses. He had reached a point at which it was not necessary to trouble himself any longer about business. After due consideration he determined to give himself up to a life of epicurean ease and luxury. With sensual delight he gloats over the prospect, and congratulates his soul on the gratifications laid up in store for years to come. But how erroneous were his calculations. That same night his life in this world came to an end.

He was evidently a very thoughtful, calculating man; but his thoughtfulness did not take the right direction. He thought not thankfully of God the Giver; he thought not of himself as the accountable steward of a superior Lord; he thought not of the interests of his spiritual and immortal nature; and though he thought of future life, he thought of it as certain, not uncertain, and as a scene of sensual enjoyment, not of holy, useful work and diligent preparation for eternity. How many like him seem to reckon on life, to build on the future, to form their schemes and lay down their plans as if they had a long period of time secured by some absolute decree, which no possible contingency can abbreviate. There is, perhaps, a still larger number who do not bestow a thought on the subject at all. To enjoy themselves while they can, reckless of consequences, and heedless of the future, they consider the great end of life. Can there be a more pitiable sight than that of a man passing through life without securing to know why or for what he lives—with no end in view—no purpose in life—doing nothing,—aiming at nothing,—at a loss for sufficient ways in which to kill time and fritter away life—and yet, sad as it is, this is the spectacle presented to us every day by numbers of people by whom we are surrounded. Oh! let it not be so with us! "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. xc. 12).

This parable of our Saviour is very rich in doctrinal teachings. 1. The great purpose of the present life is to prepare for the future one. 2. We cannot form a true estimate of the value of things without taking the future into account. 3. True riches consist in the favor of God, and having treasure in heaven. 4. Man is accountable; and death is the requirement of his soul to stand before God in order to give account. 5. "The soul is immortal, something distinct from the body, and shall survive it; for by the soul here is not meant animal life, as some vainly interpret, but the thinking principle in man, that very soul which, in the 19th verse, this rich voluptuary addresses, and calls to lay aside its cares and anxieties, and to surrender itself to ease, and to those enjoyments of which it is capable through the gratified senses of the body. And that this soul was required for judgment and punishment appears from this, that it is declared to be the folly of this worldly man that he had lived so as not to be rich toward God, the evil of which could to him be only felt in that future state where that awful moral poverty would be revealed, and the neglect of religion in this life fully punished.

Jesus Christ enforces his admonition against inordinate desire for, or anxiety about, the things of this life, by the repetition of a very instructive parable of the Saviour on the Mount. We are pointed to the ravens, the lilies and the grass, as illustrations of the care of our heavenly Father; and reminded that his care for us, intelligent, responsible, moral, immortal beings must be much greater than for these objects. If we are Christ's disciples we shall show our superiority to the people of the world by seeking first at the kingdom of God—making it paramount in our considerations—and believing that if we make sure work of its blessings all other things shall be added to us. At the same time we must guard against such an interpretation of our Saviour's words as would give excuse for im-

providence, sloth or carelessness. It is only inordinate care for this world that is rebuked.—Abridged from Wesleyan Methodist S. S. Magazine.

SCHOOL-WORK.

The New York Tribune says:

"The director of one of the largest state lunatic asylums in Germany maintained at a recent meeting of physicians that much of the notorious increase of insanity in Germany is attributable to the excessive amount of work imposed upon the pupils in the national schools. In order to acquire himself in any way creditably, a pupil of average ability must, it is calculated, in addition to attending punctually and working diligently during school hours, work at home at least two hours daily when in the lower classes, three hours when in the middle, and four or five hours when in the upper classes. A boy, therefore, of say, sixteen years of age, has to work in school thirty-six hours a week, and at home twenty-four hours a week, with the exception of Sundays, for ten hours of every day of the week. Several doctors in private practice, who took part in the discussion which followed the reading of the paper, also spoke of the increasing frequency of morbid irritability in children, the result of overwork, which, although it might not always drive pupils into the lunatic asylum, often lastingly and prejudicially affected their constitutions.

FLOWERS IN THE SHADE.

The question "What flowers will grow in the shade?" is put to me every spring by scores of city people, whose little patch which they wish to devote to flowers is so walled up by neighboring houses, that the direct rays of the sun never touch it. But few plants will develop their flowers there, and none will do it as well as if it were lighted up by sunshine a part of the day. Fuchsias, pansies, forget-me-nots, violets, lobelias, lilies of the valley, phloxes, and other herbaceous plants, whose native habitat is shady wood, will do best, but even these languish if denied all direct sunlight. The best effect in such situations is produced by ornamental leaved plants, the beauty of which is not dependent upon their flowers. Among these may be ranked the gold and silver variegated leaved geraniums, acyranthus, alternantheras, begonias, caladiums, centreas, coleuses, etc., which if planted so as to bring the various shades in contrast, produce a pleasing effect, which continues during the entire summer months, and is not surpassed by any display of flowers.—Peter Henderson.

USEFUL HINTS.

The lustre of morocco leather is restored by varnishing with white of egg.

Sand paper is the best polish for flat irons. It removes all roughness and starch.

If meals are kept irregularly in youth something creeps up in adult age which shows diminished vitality. Loose meals are one cause of loose morals.

In making buns, take half a pint of milk, with yeast and flour for sponge; when light, add five ounces of butter, six ounces of sugar, two eggs; knead like biscuit, let rise, mold and rise again; bake.

For a plain rice pudding take one and a half cupsful of rice, one and one-fourth cupsful of sugar, two quarts of milk, one cupful of raisins, and salt to taste. Place altogether in a pudding pan, and bake slowly until done, but do not let it bake too hard.

When you see a man digging a cellar in soil which you know is underlain by hardpan which retains the soil moisture, and will entail consumption on children reared in its cold exhalations, go to him and implore him not to do it.—Dr. Geo. Ray.

The toad is really one of the most useful creatures a gardener can have about him. It feeds on wood-lice, beetles, spiders, slugs, worms, even snakes with their shells. Kept in a garden or a green-house, it will destroy an immense number of injurious insects, while doing no harm itself.

Wood may be permanently colored a beautiful black by washing it with an aqueous solution of chlorhydrate of aniline, to which a small quantity of chloride of copper has been added, and then painting it with a solution of bichromate of potash. The color is not altered by moisture, light, or chloride of lime.

If the strongest men were to clothe themselves in the same kind, form, and amount of garments that most women do, they would soon be laid up with some kind of sickness originating from the exposure. Although every weak lily-clad female will admit this, yet it is almost difficult to persuade her to put on a sufficient amount of the right kind of clothing, as to persuade an old tobacco user to give up the weed.—Dr. T. F. Rumbold.

Spring frosts, even severe ones, rarely do the hardy early vegetables any harm, but long-continued cold rainy weather always injures them. A correspondent writes: "I have had lettuce, radishes, turnips, and cabbage three inches, and onions and peas six inches high, all buried under a foot of snow, and not one was injured in the least. I have seen them frozen so stiff that I could have kicked them all off the ground like icicles; but they thawed out and continued to grow as though nothing had happened.

INFORMATION.

Were man to conform more to the laws of health and of nature, and be less addicted to the gratification of his passions, it would not be necessary to advertise Fellows' Compound Syrup of Hyp-phosphites as a restorative for the power of the brain and nervous system, while the world's progress and enlightenment would indeed be marvellous.

Thackery was not known as an author until nearly 50. Scott was 43 when "Waverley" appeared. Richardson became an author at 51. Defoe was 58 before he wrote his first novel. "Gil Bias" was not finished until the author was 97. All the great writers of fiction have matured late, but the periods of production have been preceded by years of observation, study and literary training.

HARVELL'S CONDITION POWDERS.—Live stock of every description, whether hogs, poultry, sheep, horses, or oxen, are improved in weight, quality and health by these celebrated powders. No stable, or barn yard can pay fully where they are not used. Just give them a trial. Sold every where.

The novelty of shearing sheep by machinery will be presented at Russell, Kan., on the 13th of April, at the fair grounds. On that day a sheep-shearing match will be held by the Central Kansas wool-growers, representing about 40,000 head of sheep.

FOR FROST BITES AND CHILBLAINS.—Bathe the parts affected freely in Perry Davis' Pain-Killer several times a day.

There were exported from the port of New York during the year ended June 30, 1880, of butter, 31,061,610 lbs., \$5,179,071; oleomargarine, 19,833,330 lbs., \$2,586,317.

Hall's Vegetable Sicilian Hair Renewer is highly recommended by physicians, clergymen and scientists as a preparation accomplishing wonderful results. It is entirely harmless, and a certain remedy for removing dandruff, making the scalp white and clean, and restoring gray hair to its youthful color. It imparts a gloss and freshness to the hair which all admire.

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, go at once and 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 every where at 25 cents a bottle.

The largest gold brick ever cast in California was turned out at San Francisco a few days ago. It measured twelve and a half inches in length, seven inches in breadth, and four and a half inches in thickness. It weighs 335 18 ounces troy (315 pounds) and is valued at \$76,000.

BEST AND MOST COMFORT FOR 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 a 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. jan 28-1y

DELIRIUM IN PETER PARVENTED.—Mrs. Northan Ellingwood, Grand Harbor, Grand Manan, N. B., says:—"I have found GRAMM'S PAIN ERADICATOR to relieve the most distressing headache, and prevent delirium in fever, and the subsequent madness in my husband's case, while the others of my family that had that disease, before I knew of the virtues of, or had used, that medicine, had suffered with their heads, and had delirium, and their hair came out. I find the PAIN ERADICATOR invaluable in that and other diseases."

New Brunswick is just about as large as England; Nova Scotia the size of old Scotia, and Newfoundland of Ireland.

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 spring and early summer months are conclusive evidence that the majority of people require at that season, especially a restorative medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

Hanington's "Quinine Wine and Iron," taken according to directions, produces buoyancy of spirits, vigor of mind and gives lasting strength to the whole system.

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YOUNG FOLKS.

FRIEND HELPED.

When she came home Effie found the sitting-room occupied by friends, all very busy, for they were making for a wedding.

How nice it would help make the cakes the icing; for it was doing and much of the part would have to be done.

What do you say to that? a rather badly said to her.

Now school's out, we more peace. Children the way!

Had been rebuffed in at being useful in any way she wanted to be, to cast her eyes upon basket in a corner of room, and she saw that with stockings and to be looked over and

really want to be used the little girl, "I stockings out of the busy week. They have I suppose—but I make cakes."

At eleven years old, how to darn very mother had taught had been willing to

ant, therefore, close to corner, so as to be and began her self

laughter among the as they went in and with their delicate her things, sounded Effie, and she longed to; but she reflected

will be so tired by this he will not want to, and it will be a nice when she finds all stockings have been proper drawers all re-

covered with her quiet once in a while to-group, and admiring performances.

ousins who had been noticed how industriously she seemed at her corner, and after awhile beautiful iced queen-

though it was, gave pleasure she felt the close of the after, tired with her work, sat down

like to lie down and out I must get the of out of the way- here before me, be added with sur-

daughter," said one girls. "I could not after she had been she wanted to help and sweet things girls would have

thful about doing not attractive."

He was kissed and mother, and had tably resting after certainly felt much she had been allow-

which seemed so among her young it sure now that she have made a mess," she knew nothing

re sometimes trou- they undertake to do they have no know-

alled "officious." says experience was She had borne pa-

appointment of not to help in the way preferred, but in of a nearer duty, herself really a val-

and in after years now and value, an- nances, the wise and tion, "Perform the rest thee."

the Nashville Advoc- girls, who had re-verted and brought were offered tick-

er. "We will not istians," they said y. That settled it; Their white robes and the bird of para- sence, sings in their

THE WESLEYAN.

FRIDAY, APRIL 15, 1881.

EASTER.

The most important of the "movable feasts" of the ecclesiastical calendar has again been reached. Whatever shyness may be felt toward the "table" in which the name of the festival occurs, we can only rejoice that so many members of the Christian Church can agree at a certain season to concentrate their thoughts upon that one grand, central topic of gospel teaching, the death of Christ for our sins, and his resurrection for our justification.

"Christ our Passover is slain for us." Before our paper shall have reached the hands of many of our readers, the appropriate scripture lesson, read at private and domestic and public worship will have reminded them forcibly of this solemn fact. Happy they who solinger at the scene as to cry out, "Tis He, the infinite, 'tis He," and there make or re-claim a covenant that shall never be broken. "Good Friday" has to not a few been emphatically "good," since from it they ever dated their bright enduring vision of a "Godhead reconciled." None, indeed, save those who at some time have clung to Jesus as the Infinite Saviour can enter into the fellowship of his sufferings. No endurance of physical agony can prepare one to do this, no aptness at placing one's self in quick relation to another's sorrows can enable men to estimate this "love and grief beyond degree." The sufferings of Christ, increased by that strange sensitiveness which is the accompaniment of purity, may best be tasted by him who is pure in heart; that agony—the pressure of a world's guilt—which scientists tell us caused the heart literally to break, can be guessed at, and then only very, very faintly, by him who has mourned for personal sin with inward smart. Even he, however who has learned

"Like the beloved John, To lean upon the Saviour's breast And thus to journey on."

has, in view of the tremendous sacrifice of Calvary to say, "Tis mystery all." He stands upon the brink of a fathomless, shoreless ocean.

To him who can testify of the sufferings of Christ how vain seem those sensuous modes of celebrating His death which are not seldom adopted. The crossed yards of the ship, the black drapery of the church, the mourning garb which some even put on, all seem to point to a death-detained captive, rather than to Him of whom the Psalmist said in words too grand to refer to any Israelitish kings, or indeed to any mortal—"He shall live." One thinks of the remark of a great writer, recently deceased, who looked at an artist's sketch of the Saviour, and then said—"I do not like pictures of Christ. Men never thought of painting them until his spiritual worship was departing from their hearts."

He best honors his Saviour who stands gazing at the foot of Calvary until his heart is filled with the wondrous theme, and all his powers are placed at the complete disposal of the Redeemer, and who thence goes forth to love and reverence men because He died for them; and to save them, since He made their salvation a glorious possibility.

Men only serve their Lord and Master when they seek to continue the work He loved above life itself. Activity is the normal condition of the religious life; meditation and introspection are only intended as a preparation for spiritual toil. When apostles stood upon Olivet, following with straining eyes the ascending Saviour until the last dim trace of glory had disappeared within golden gates, angel visitors gently chided them: "Ye men of Galilee why stand ye gazing up into heaven? Yet, as we linger with the many thousands of the Church militant at the vacant tomb of Jesus on Easter morning, we may gain rich blessing. There our faith shall discern the risen Lord, and in strong confidence we shall utter the rapturous cry, the salutation of early Christians: "The Lord is risen indeed"; and holding the truth which forms the key-stone to the arch of Gospel doctrine, we shall find ourselves in possession of a strength before unknown. A fact so important in itself and so tremendous in its consequences may not be accepted at second-hand except with loss. He who in spirit visits that vacant sepulchre in prayerful mood and there studies the Gospel narratives shall "know of the doctrine" that "it

is of God." So strong is the foundation upon which it rests that one who approached it to discover supposed weakness returned to give to the world one of the most convincing works ever written upon that mighty theme.

A brief glance at the records of early Christian work will convince any of the importance of the lesson to which, once at least in the year, the Church calls our undivided attention. The theme of the Apostles in those days of power upon which we look back as a "season of grace and sweet delight," was "Jesus and the resurrection."—Jesus Christ, declared to be the Son of God with power by the resurrection from the dead. Is it not possible that to-day we build in vain to a great extent, because we fail to convince those to whom we preach of whom we teach, that Jesus is "over all, God blessed for evermore." Let preachers and teachers and individual Christians but feed upon the glorious truth to which our attention is once more called—so feed upon it that their lives shall be colored by it, and such "signs following" shall attend the declaration of salvation as our generation knows little about. The old Gospel has lost none of its power, but its agents "walk" not so much "about Zion's towers," they consider not so much "her palaces," and hence a lack of successful utterance.

Strength is gained at "the place where the Lord lay," and comfort as well. From it we may go the house of mourning, and to the "God's-acre" where bodies of kindred rest, and whisper amid the silence, "Thy brother shall rise again." For the resurrection of Jesus is the guarantee of our own. The doctrine of the resurrection of the body has, in some degree, faded from the consciousness of the Christian Church. St. Paul spoke of that as the consummation of bliss, the grand central point of the believer's hope. "I press forward," he says, "if by any means I might attain unto the resurrection of the dead" and he announces that the final triumph will be when this is accomplished.

DOMINATIONAL COLLEGES.

Are Denominational Colleges necessarily sectarian? Do they foster bigotry? Do they use their influence for the spread of the peculiar doctrines of the Church to which they belong? And do they thus subvert the great design of the higher education? Or are such affirmations and suggestions put forth to deceive the simple, to excite and nurture prejudices, and to serve the end of those who are practically the most assuming and illiberal of denominationalists? Let the truth be told. We desire facts, not conjectures or fancies, even though they should be delivered, as much of this character has of late been delivered, in a most self-satisfied manner. Many have expressed surprise that some of those who strongly plead for a secular College, because of its tendency to "broaden" the human intellect, in opposition to a denominational one on account of its alleged tendency to narrow it, should disclaim in such a manner as, in the case of any one else, would certainly entail the reproach of narrow-mindedness and ill-breeding.

Denominationalism, when regulated by that true Christianity which it represents, is, as we believe, of great advantage in Collegiate work. We have already shown that the existence and supervision of a Board of Governors answering to the College on behalf of the Church, and appealing to the Church on behalf of the College, is an arrangement fraught with good to all concerned—Professors, pupils, friends, and the public at large. And where else can anything like the same safeguards and sympathy be found? Test this theory by facts. Who ever witnessed such enthusiasm, so spontaneous, so general, as is displayed at the Anniversary exercises of our Denominational Colleges in the halls of the "public trust" at the corner of the city Parade?

But we have still stronger reasons for believing that the higher education can best be carried forward in Denominational Institutions. The student himself is a most important factor in the settlement of this question. Whatever system offers the greatest security for his well-being must, to a large extent, recommend itself to the approval of thoughtful men. Now, even in a physical point of view, the country possesses vast superiority over the city. Fresh air, field exercise, and the comparative freedom from the low attractions of the theatre and the drinking saloon which the Denominational Colleges in our land enjoy, do certainly place their pupils in a more highly favored condition for the prosecution of their studies than is to be found amidst the bustle and fascinations of a populous city. If the former be without some of the incidental benefits of a public resort, it is nevertheless

better adapted to promote studious habits; and young men go to College in order to study.

But more, in the Denominational Colleges, the character and deportment of the students respectively are held as a sacred trust. The training imparted contemplates the conscience and the heart no less than the understanding and the memory. And who can estimate aright so high, so sacred a trust? Take the case of a young man, often for the first time crossing the threshold to mingle with the world. It is the occasion of the development of self-hood. Ambition is high. There is a strong tendency to discard the principles of action which have held sway in the home from which he now withdraws. Deep is the persuasion of ability to govern himself. Appetite and passion seductively strive for the mastery within him. New companionships open wide the doors to vanity or self-gratification. A crisis has come. It must be met. During these few years of College life—often during the first few months—a human being will be made or marred. Out of this ordeal the raw, untrained plastic youth will come forth a man, with tremendous capabilities for good or for ill. Must this boundary line be passed without the hand of true friendship, the eye of generous vigilance, or the voice of sacred authority? Surely not. Christian parents will repose more sweetly and labor more contentedly, to know that when the study hours of their son are over he is not left as a vagrant to wander whither he will, held in check only by the conventional usages of society. They will rejoice to think that he is watched over with unremitting Christian affection; that he is led to the acknowledgment of God in College worship every day; and that there surrounds him, and presses upon him, at all times, like the very atmosphere itself, the fear of the Lord which is the beginning of wisdom.

A mere man of the world may scoff at the word "revival of religion;" but other countries and our own stand higher not only in reputation for justice, truth and all other virtues which bind society together, but for the attainments of her sons in science and literature, because of some of those powerful revivals which have often swept through her Denominational Colleges. Once more, we do not see how, in the present day, satisfactory College work can be done anywhere without the recognition of Christianity. Take natural science. Every step, from first to last must be based upon the belief or the denial of the personal existence of God. This point must be settled. Are we and all things around us creatures of God, or is He one with us and them? Do the heavens declare the glory of God, or simply show the productions of chance? Can we think the thoughts of God after Him, or do the various departments of nature contain no thought, no purpose, no controlling power? So again in metaphysics. We must start with atheism or with Christianity. In fact there can be no start at all until we postulate an abyss of being, all embracing, infinite, as made up of all finites, and excluding all dependence and responsibility; or the Infinite One, who has made us and not we ourselves, and to whom we must all give an account.

Now we rejoice that even the so-called non-Denominational College in our midst holds the Theistic view. But the Denominational Colleges can hold no other. It is in perfect harmony with all their principles and pledges. It is conceivable that it might be otherwise with an Institution which professes to hold itself aloof from allegiance to any church. Indeed so much has been said in praise of freedom from denominational control, so much in condemnation of such control, that the advocates of this system lay themselves open to the suspicion that they would willingly leave out the settlement of a question upon which all for time and eternity depends. Christianity as it affects the doctrine of God, of man, of morality, and of the future life, not to speak of redemption and of its application, is vital only in the denominations; and whoever accepts this religion identifies himself with one of these. They are therefore consistent in blending the higher education with Christian principles. Are they consistent who disdain all denominational control and yet borrow that which is most precious to the denominations, but make no acknowledgment of their obligation?

If the non-Denominational claims public support while holding the belief in Christianity, though not professing it, should the denominational system be deprived of that support because it simply does profess what it holds in common with the other? Is there a premium to be put upon suppression of the truth? In our view the various denominations can hardly be said to fulfil their

obligations to Christ and the world, without taking their part in the higher education of the country. We rejoice that they do, yes, even that most vigorous body of Christians which claims to be an exception. As the other Christian Churches are compelled to do their share of the work without government aid let them shake themselves clear of all non-denominational control and assistance. Let them become ostensibly what they are in reality, and let them help forward the Denominational Collegiate system.

THE DEPARTING.

In spite of all that may be said by our local papers respecting "the exodus," it can scarcely be denied that large numbers have already left our shores this spring for the neighboring republic. We attach little political significance to the movement: the premiership of Sir John A. McDonald or Alex. McKenzie can but slightly, if at all, affect it. Friends already there attract others; glowing stories of business prospects prevent our youth from listening to the warning voices which occasionally reach them; country life, on the farm, becomes monotonous, while distance lends enchantment to the view; many capitalists in our Provinces prefer to keep their property under lock and key rather than to invest it in such enterprises as give employment at home; and thus in a steady stream, in the earlier part of each year, our most vigorous and promising young people make use of our railways and steamers only to carry them abroad. A certain percentage of these will return, but the great majority, or perhaps that part of the whole we can least afford to lose, will never come back, except to visit some of the friends they now leave. In our losses, however, we are not alone, for we have good reason to believe that the tide which is constantly setting towards the larger American cities, or the great prairie lands of the Far-West, draws as heavily upon the smaller Eastern States of the Union as upon the Lower Provinces of the Dominion. We cannot easily be convinced of any necessity for this annual emigration, and can only hope that a state of affairs which seems to have become chronic, may, through the development of the rare wealth of the older Provinces and the settlement of the almost boundless distances of our new territories, be gradually checked.

As a rule Provincials have no reason to blush at the record of those who have left us to find a permanent home in the United States. It is at least some satisfaction to know that our loss is another's gain. In the Church, in the state, in the various business circles, are men who look back from honorable positions to our cities, or, perhaps, more frequently to our country settlements, as the homes of their childhood.

No branch of the Church in the Maritime Provinces has felt the loss of her children more sensibly than our own. A few years since we worshipped on a Sunday afternoon in a church in East Boston. The faces were all strange. Yet seemed to us to be of a provincial type. A brief conversation at the close of the service proved that we were not mistaken, for we learned that the membership of the church in question was almost wholly composed of persons who had removed from time to time from the neighborhood of Barrington and other parts of the county in which that township is situated. These descendants of the Pilgrims had lost their Calvinistic ideas and forgotten the form of Church government held by their fathers, and had gone back to swell the volume of that Methodism which Puritan New England so long and so firmly resisted, though in vain. From the losses which our Church in the Maritime Provinces has sustained, American Methodism must have reaped a large numerical gain. And doubtless many a minister now preparing to give an account of his stewardship, thinks that in spite of additions to his classes through the winter, a decrease in numbers through removals must be reported.

If our youth will leave us, let us surround them with all the guards possible. The minister may do much by a note of introduction to a future pastor, and by earnest counsels to immediate union with the Church in the new home. Parents may do much—a Christian mother, especially. She may secure from her boy an intelligent, well considered promise to avoid those temptations which will beset his pathway in the wide world, and by her frequent letters, may hold him back from many dangers. At no cost should he be allowed through loneliness to seek the proffered sympathy of those who will lead him astray. To any about to leave home we offer an

incident as told in "Zion's Herald." A friend of ours was passing up Fifth Avenue, New York city, a short time since, when a young gentleman, well-dressed, of attractive appearance, passed him on the sidewalk. The gentleman went in advance of him a short distance, then turned deliberately around and approached our friend, calling him by name.

"You evidently do not know me," he said, "but I readily recognized you. I was in your Sunday-school class in B. The sound of the voice, and a recognized expression of his countenance, soon brought back to our friend's mind the recollection of a boy, formerly a member of his class, and he called him by name, with some surprise at the great change that had occurred in him and his present manly appearance. As they walked together up the Avenue the young man related the incidents of his life since leaving his far-distant home in a rural city. His good fortune had not been an accident; and this it is well for any of our young readers to remember, who are anticipating the entrance upon a business life this season. "He never," he said, "forgot the counsels of his mother, or the lessons of the Sunday-school." He came into the whirl of the great city, amid its thousand temptations, but he had promised his mother neither to use tobacco nor alcoholic liquors, and to avoid vicious company. He had kept his promise. With very little capital he started in a small business with another young man; and by thorough attention to it and economy, after a few years he had amassed quite a sum of money. Having an opportunity to make a good purchase of mining lands in Tennessee, he invested his capital and had acquired quite a fortune. "I board there," he said, pointing to a large and valuable house upon the Avenue. It was the residence of a brother of a late mayor of that city. He had become acquainted in the family, and was soon to be married to one of the daughters. His life had been a succession of good fortunes, but they were not accidents. If he had not continued the temperate, diligent, prudent young man that he was when in the Sunday-school and in his faithful mother's home, his career would have been widely different. Thousands of young men left their country homes to seek their fortunes, at the same time he did, in the great cities. Most of these had as good opportunities as the young man referred to, as graceful an address, equal education in the schools and in business, as large a capital, but they do not now board on the Avenue! Indeed, many of them are not alive. They fell soon into the ranks of the awful army of intemperate men, marching by thousands annually to a drunkard's grave; they chose vicious and immoral companions; they lost opportunities while squandering their hours in gambling halls, or their strength and virtue in dens of infamy. Some of them are in prison for fraud or crimes of violence, and others are vagabonds upon the face of the earth. It is the remembrance of the piety of home and of the Sabbath-school, the following the counsels of a devoted mother, and a life of abstinence and obedience to God's law that ensures a clear mind, a good faculty, the confidence of others, the blessing of God himself, and good success in one form of business or another.

EDITORIAL NOTES.

The College Bill, introduced by the Government, has received the "three-months' hoist" in the Legislative Council. The Colleges are, therefore, thrown upon the several denominations for support, Dalhousie excepted, which it seems, in the absence of any legislation to the contrary, is still to continue in the enjoyment of a large sum from the public funds. This action can only be regarded as a direct breach of the contract made in 1864. In all justice Dalhousie ought to refund at least the \$20,000 borrowed from the Province. There is reason to believe that a large proportion of the Presbyterians of Nova Scotia are becoming convinced of the false position in which they have been placed in relation to Dalhousie. The Higher Education of the Province will gain by the earliest possible abandonment of that position. We shall rejoice in any step which may remove the cause of late unpleasant discussions and relieve the several religious bodies from the danger of similar irritation in future.

The continued existence of the Halifax University is yet uncertain. In case of its survival the future relation of Mount Allison to it will be a matter for consideration. From rumors which reach us it may be doubted whether the Board of Governors will feel justified in asking her students to incur the expense and discomfort of undergoing the University Examinations. It is to be feared that they will have no wish to connect themselves with a University which exists on a so uncertain tenure. We believe it to be a fact that not one of them could now be persuaded to leave the Institution for that purpose. Meanwhile, we await the result of the many schemes, personal and public, which, day after day are being developed.

It was expected by some that grants to the several Colleges would be placed by the Government in the Estimates for the ensuing year. On Monday evening

the leader of the Government distinctly stated that this course would not be adopted. The High school grants, \$600 per year—are to be given to the counties of Kings, Hants, Antigonish and Halifax. The precise manner in which these are to be used does not yet appear. Their possible availability by Academies which feed the Colleges within strict Provincial limits is mentioned in some quarters. From the desirability of such an arrangement, if benefit thereby, the Methodists of Nova Scotia by the position of their Academy are of course wholly debarred.

The sudden withdrawal by the Government of Nova Scotia of a grant of \$2,400 from our Institutions at St. John's, must involve the Board of Managers, in embarrassment, unless the Methodists of the Lower Provinces come to the rescue. We write in no depressed mood, but under a conviction of the necessity for speedy and energetic action. Our Institutions at Mount Allison have won for themselves a noble record, and the President and the various members of the staff, now in charge, will make history repeat itself, if the Church under whose direction they work will, by a generous support of the Institutions, permit them to do it. Without any Provincial aid, they are dependent wholly upon the liberality of the Church.

The N. Y. Weekly Witness, after quoting a brief item respecting the purpose of Edward Judson to devote himself to missionary work in the lower part of New York city, remarks: "The above unpretending notice is fraught with deep interest for the population of the lower part of the city, who have long been as sheep almost without a shepherd. Hundreds of thousands of Jews, and Gentiles, Roman Catholics, Protestants and heathen are living in ignorance of the True Light that came into the world to lighten every man; and but few Christians have any practical care for their souls. There are already excellent laborers in this lowest field, but they are few compared with its wants, and a son of the gun missionary to Burmah, being impressed with this destitution, leaves a large and flourishing church in Orange, N. Y., where he is well beloved, to throw himself into the more needy work of a field as difficult, we fear, as ever was that of his father in Burmah." Earnest Christian workers are needed and will be welcomed by the managers of the several missions in this city and St. John.

Our Presbyterian friends have wisely taken exception to a recent Episcopalian statement that "confirmation" is "expressly commanded by God's law," and a newspaper discussion is the result. We have not been able to read with care the several letters which have appeared on the subject, but remember that an Episcopalian writer quotes Adam Clarke as a proof of the regard which Methodists entertain for the rite. Whatever Adam Clarke may or may not have done proves nothing as to the views of the Methodist Church, which are, we imagine, precisely the same as those set forth by their Presbyterian brethren. Adam Clarke was a great and good man, and a leader in Methodism, but great and good men are sometimes afflicted with vagaries, and from these Adam Clarke was by no means free. Some of them, too, if told as they might be, would create no little amusement. Yet the Church of which he was an honored minister does not hold itself responsible for these, much less for one or two doctrinal points on which he differed widely from all his brethren.

A note from the pen of Dr. McLeod, the first editor of the WESLEYAN, will be read with great interest, but especially by those who are able to remember his able management of our Church papers. Its weekly arrival was one of the pleasures of our boyhood, and its influence for good upon ourselves and other members of the same household leads us, apart from any business aspect, to press the reception of our paper into all our Methodist homes. Allotted to the post occupied by the venerable Doctor and his worthy successors, we shall strive to do for others what they did for us, and for the friends of our early days.

The brief detention of George Railton has proved a blessing to this city. Several converts have been reported, and a number of Christian workers have been stimulated to greater activity. A "United Christian Mission for open-air services and house-to-house visitation, has been formed to continue this work. About twenty volunteers, men and women, have offered their services. Mr. Major Theakston has been chosen as

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perintendent, and Mr. John Ervin, secretary. The initiative in the movement has been taken by the South Brunswick and Albermarle St. missions.

Not a few of our readers could furnish illustrations in support of our recent warning against those religious or temperance tramps who have so often managed to get into our churches. Some memories may be refreshed by the warning of a gentleman of South Easton, Pa., who cautions the readers of the Christian Advocate against a man and his wife who are "wanted" at that place on account of money and clothing procured under false pretences: "They profess to be temperance workers. They make appointments, and she lectures. She announces herself to be Mrs. Kent Mason Clayton. She is tall and graceful and full of animated talk. He is slow of speech, lethargic of movement, and assumes the role of a clergyman. They are well calculated to deceive."

Any "touchy" Methodists, who are tempted to neglect the worshipping of God through dissatisfaction with the minister, or to abandon any of the social services of the Church because of the presence of some incongenial individual, will do well, before they sin against God over their neighbor's shoulder, to consider the pointed reply given by an old Scotch lady to a minister who knew he had offended her, and who expressed surprise that she should come so regularly to hear him preach. Said she:—"My quarrel's w' you, mon; it's no w' the Gospel."

LATEST.—The University Grant was withdrawn on Wednesday afternoon.

A VOICE FROM ABROAD.

From the Rev. A. W. McLeod, D. D. of Baltimore, Md. we have just received the following letter on an important subject. We are pleased to see that his confidence in his former friends is yet undiminished.

DEAR BROTHER SMITH.—I see by the Wesleyan that you are fighting battles similar to those waged thirty-one years ago. Those were hard times for Denominational educational institutions. Every inch of ground had to be contended for by their friends, in resisting the assaults of their enemies. The latter would not understand the merits of the case. Prejudice was allowed unprovoked sway, warping the judgment, and producing an effect on the mental vision similar to that caused by jaundice on the physical. Sackville, Acadia &c., appeared yellow, not a bright but a dark, sombre, repulsive yellow. There was only one speck of white: Dalhousie was white, very white, quite as white as if white-washed—all the others were yellow! Color, whether genuine or factitious, goes a long way with some persons. Say what we would—reason as we would—place before opponents as many facts as we would—deny, refute as we would—still the opposition continued. A feeling, however, was aroused that eventually arrested the onslaughts, and they, on whom the final determination respecting the continuance of the Grants depended, felt it advisable to pause and reconsider their course: the result was the legislative aid was continued.

One would suppose, that upwards of thirty years experience would have buried the opposition to Denominational institutions so deep, that it would never rise again; but in this case, as in other cases, time has repeated itself. The same feeling, it appears, still exists. Opposition, from similar causes, has again stretched out its hand, prepared to accomplish by legislative power what it cannot effect by legitimate argument. If the destruction of these seats of learning be the object at which their opponents aim, the expectation, however fondly cherished, will utterly fail. The hearts of their friends are in this work, and when this is the case necessary supplies will not be wanting. The withdrawing of a thousand or so of dollars will not be allowed to arrest these important and necessary institutions in their career of usefulness. A standard for defence and support will be erected, around which hundreds of brave and good men will rally, who will prove by words and deeds, that among others, the Mount Allison Institutions shall not be crippled.

PERSONAL.

We are glad to learn that Hon. Dr. Parker, who has been seriously ill, is now recovering, though but slowly.

A bequest of fifty pounds by the late Stephen March, Esq., to the Newfoundland Bible Society, was announced at the recent meeting in St. John's, N. F.

In the list of Sheriffs for the several Counties of Nova Scotia, we are glad to find the name of Leander J. Crowe, Esq., for Colchester Co.

The Eastern Chronicle says that the lecture on "How to make the most of life," delivered at New Glasgow last week by the Rev. I. Thurlow, was "one of more than ordinary merit."

The Recording Steward of the Tryon, P.E.I. circuit informs us that Rev. J. S. Binney has been unanimously invited to return to that charge for the third year. The note contains kindly allusions to Mr. Phinney and family.

Mr. F. U. Anderson, of Edinburgh University, son of the late Mr. T. A. Anderson, of this city, has just passed very successful examinations, winning two silver medals, for senior classes in anatomy and physiology.

Professor Holloway, of the Wesleyan Academy, St. John's, N. F. recently lectured in that city upon "Forms of Life." A concert of sacred music, under his leadership, was to be given in the basement of the George St. Church on the 6th inst.

The writer of "A few straws from Salt Lake City," in the New York Advocate, gives latest advices respecting D. Banks McKenzie, whom the papers have reported in half-a-dozen places, and at as many occupations, at once: "McKenzie, the temperance apostle, is holding gospel temperance meetings in the Methodist Episcopal Church. The auditorium is crowded nightly, and many are signing the pledge."

Our death-list to-day announces the death of the widow of the late Rev. Michael Pickles. Mrs. Pickles was widely and favorably known. She leaves three sons in the Methodist ministry: one a successful pastor at South Lawrence, Mass.; another, a member of the Kansas Conference, the third, Rev. F. H. W. Pickles of Newport, N. S., well known in many Provincial circuits. All the members of the family are assured of our deep sympathy.

We have not space to copy the highly favorable comments of the North Sydney Herald upon a lecture by the Rev. D. Hickey, on "Canada Retrospectively and Prospectively Considered." During the hour and a half which the speaker occupied he secured the closest attention of the audience. From a private source we learn that he has "done good work" at North Sydney, "in spite of many obstacles." At the close of the lecture, Joseph Salter, Esq., who presided, stated that the sum of \$88 had been contributed by Mr. Hickey's friends towards a purse to be presented to him.

Dr. Dewar, editor of the Christian Guardian, who has been suffering during the winter from protracted nervous prostration, has not regained his usual vigor, as we with many others, had hoped. "The great part of what he has done on the paper has been dictated to others. There has been occasional improvement, which however, has not proved permanent." His physicians sometime ago decided that he should have absolute rest from mental labor, but this he found difficult to obtain. We hope he may be able to cross the ocean in advance of the time fixed for the Ecumenical Conference, to which he is a delegate, and thus secure the needed change.

We are happy to find that no serious consequences have followed the accident which befell Rev. R. Smith, the President of the Nova Scotia Conference, last week. From a brief business note, we learn that while he was hastening to an evening appointment, over a rough and frozen road, the bolt connecting the forward wheels with the other part of the carriage gave way, suddenly detaching them. Mr. Smith was thrown to the ground, "earth to earth, in earnest," to use his own expression, and for a few minutes was unconscious. A free discharge of blood from the face seemed to relieve him, and aided by a friend—his own horse—he reached his appointment.

LITERARY NOTES.

The principal illustrated article in the April number of the Canadian Methodist Magazine is an account, with twelve engravings, of Ocean Grove, the famous Methodist sea-side resort in New Jersey. Mr. Sutherland gives a very interesting illustrated account of his visit to Jerusalem, and the Editor of a visit to the Catacombs. The latter also tells the stirring story of Coligny, the celebrated Martyr of the Massacre of St. Bartholomew. Mrs. M. E. Lauder, of Toronto, describes the Festa of St. Agnese at Rome, in the present year. Other articles make this a number of special interest.

The Canada Health Journal for March contains the speech of Dr. Brouse, in the Senate, on the cost of sickness and deaths, and on the measures nearly all other countries have adopted, and the reduction in the death-rate therefrom. It also contains valuable information relative to the last decade, showing that diphtheria has very largely increased, and that there has been a large increase in deaths from cancer; with an instructive paper on the causes of the latter disease. It contains articles, too, on the Yearly Death-rate; Regulation of Milk Supply; Contagiousness of Typhoid Fever; Sewage and Typhoid; and other subjects of great interest.

Voices from the Throne: or God's Call to Faith and Obedience. By the Rev. Jas. C. Seymour, of the Toronto Conference. Toronto; W. Briggs. We have looked over this little book with much satisfaction. It is written in good style and published in a neat form. Its author has not given us truth at second hand, but rather sought to impress others with his own deep clear convictions. Its sentiments and style are quite in keeping with his avowed purpose, "to help to save souls, to arouse the people of God to greater holiness and usefulness, and to glorify God." Few more suitable books could be placed in the hands of young converts. Its price, only 50 cts., will enable it to be used as a "guide to young beginners," while the "profit" of readers of more advanced years cannot fail to appear.

On Sunday, March 27th, Dr. Cuyler delivered his farewell sermon before leaving for Palestine, on "Love for an Unseen Saviour." The communion service was held, and 46 persons received into the Church. Dr. Cuyler expects to be absent about five months.

THE SALVATION ARMY.

The London Methodist of the 1st inst. says "The Salvation Army is still in the wars. On Sunday afternoon last a serious disturbance occurred at Basingstoke in connection with this movement. Owing to the apprehension entertained by the authorities, 120 special constables had been sworn in on the previous Friday, and during the afternoon a number of these, who had been engaged in protecting the "Army," came into collision with a mob of roughs who were parading the town. The Mayor read the Riot Act and sent for the military, who speedily cleared the streets, and the police-court one of the rioters was fined £1. A rather serious disturbance also occurred at Reading on Sunday, the "Salvation Army" having commenced to hold its services in a bathhouse. The morning service was broken up, and in the evening the mob attacked the two leaders of the "Army," and severely ill-treated them. Now it may be granted that the "Army" is not always as discreet as very sober people might wish, and people of taste may object to their noisy demonstrations, but this opposition to them is quite unjustifiable, and ought to be put down with a firm and impartial hand. Other processions may pass down the street without exciting hostile demonstrations. The opposition to the Salvation Army really originates in the same temper which led the mobs to pelt Wesley and Whitefield. At the bottom it is a hatred of earnest religion, whatever may be its pretences. The world is still the world, and if Diana is in danger there must be a smelt, and the appearing of the town clerk. Some fancy they may insult with impunity any one who engages in evangelization. It is earnestly to be hoped that the "Army" will give as little provocation as possible to its enemies, and in the mean time the law must secure it fair play.

WAR AND MISSIONS.

An Episcopal missionary writes from Basutoland that the late war has scattered both European and native congregations to the winds:

"I am thankful to say that at this trying crisis not one of our native converts has joined the rebels. They have all proved loyal, and have had to suffer accordingly, having been promptly and effectually 'caten up' by their rebellious and, at the present moment, prosperous brethren. Six of our mission huts have been sacked and four of them burned down by the insurgents. Our church has been looted in every direction by the government, and is now used as a barrack. The enemy has taken care not to spare it either, and the whole building has been riddled with shot. Our school has shared a like fate. Our new native training college, only partially completed, has been levelled almost to its foundation, and all our walls have been thrown down by the authorities, in order that the rebels might find no cover behind them. The garden of the native training college, upon which so much care has been expended by the Rev. R. K. Champernowne, and upon which we mainly depend for our supply of vegetables, has been completely destroyed, a troop of the Kimberly Light Horse being at present quartered in it. The season being unusually wet, and fuel being consequently very scarce, the timber and galvanized iron which arrived a short time since for the roof of the training college—most expensive articles in these regions—have been appropriated by the volunteers, and 30,000 of our unburnt bricks, which the iron used to cover, are gently melting away. Even our little cemetery has not been spared, the walls having been thrown down and the gate carried off and chopped up for fuel. Fortunately we were able before the outbreak took place to remove some of our furniture and books to the Free State; but a great many of the things that still remained have been stolen by the rebels, and three of our four horses have shared the same fate."

A BRIGHT PROSPECT.

Governor St. John has sent a letter to the Woman's Temperance Union of Chicago, which sets at rest various rumors relative to the nature and probable operation of the prohibitory law in Kansas. The Governor writes: "That many of the whiskey dealers in this State are moving to Kansas City, Mo., is true, but for every saloon-keeper that goes out of Kansas on account of our prohibitory law, a sufficient number of sober, industrious, energetic families come into the State to build a school-house, and Kansas can always afford to trade her saloons for school-houses, and drunkenness for sobriety. That part of the letter which alleges that the law interferes with the free and unrestricted sale of tinctures or compounds that are used solely for medicine, is not true, nor does the law directly or indirectly interfere with the right to administer or partake of wine at communion services. All such stories are instigated and circulated by the whiskey ring in order to break the force of the prohibitory law in this State, for the advocates of free whiskey well know that when it has been thoroughly tested and proved, which it will be, that prohibition in Kansas is a grand success, other States will follow our example, and eventually the policy of prohibition will be a fundamental law of the United States. Notwithstanding the law does not take effect until the 1st of May next, already the saloons have closed in most of the towns of the State, and after the 1st of May we will not have an open bar in Kansas—nor will Kansas ever again be guilty of giving the sanction of law to that which everybody knows to be wrong."

OUR OWN CHURCH.

On the 3rd inst., at Tabusintac, N. B., Rev. S. T. Teed admitted three persons into Church-membership.

Brief notices of revivals at Lower Granville, N. S. and in the Alberton circuit, P.E.I., appear in the local papers.

The first Methodist missionary meeting ever held at Esquimaux, Que. was conducted by Rev. L. N. Parker, of Bathurst, on the 19th ult. \$15.00 were contributed by those present.

Last week Rev. T. Rogers was holding special services at Lower Horton. Mr. Rogers has received a unanimous invitation to return to the Horton circuit for another year.

Rev. A. F. Weldon, of the Wentworth circuit, reports services at the Lake Road. Several persons among the young and more advanced hearers are asking the way to be saved. Mr. W. also reports a donation visit last month at Mr. Hubbert Purdy's by which \$26 were added to circuit receipts.

The Missionary Society of the Methodist Sunday-school at Summerside, P. E. I. had a public meeting recently in the church, over which Charles Strong, Esq., superintendent, presided. A large audience highly appreciated the addresses, recitations and music to which the evening was devoted.

The Carleton Scouting reports that on the 3rd inst. at McKenzie's Corner, Richmond, Rev. E. C. Turner baptized two candidates and received ten persons into membership. A very fine organ has just been placed in the church. Mr. Turner is said to be very much respected and loved by his people, who have not failed to evince their regard for him by tangible proofs.

SECULAR GLEANINGS.

MARITIME PROVINCES.

The Scott Act is to be tried in Cape Breton.

Mr. J. H. Parks asks Portland, N. B., for facilities for the erection of another cotton mill.

The College Bill was defeated in the Legislative Council by the casting vote of the President.

Charlottetown has been added to the list of ports at which cattle from Europe may be brought into the country.

John Nash was killed by a fall of top coal in the pillars in the Acadia Co.'s mines on Saturday at Stellarton.

On Monday Mr. W. Cole brought to the city from Moose River a bar of gold weighing 70 ounces, valued at \$1,300.

The Anchor Line steamer Elysia, which sailed on Monday for London, G. B., had among her cargo 2,500 barrels of apples.

The Union Line steamer Star reached Fredericton on Monday afternoon, having had very little difficulty with the ice.

Alderman Simson Jones will be the next Mayor of St. John, having been the only person nominated for that office.

Trains will probably pass over the new railway bridge across the river at Upper Woodstock, about the first of April.

Messrs. Samuel Locke, Esq., of Lockport, and W. H. Owen, Esq., of Bridgewater, have been appointed to the Legislative Council of Nova Scotia.

It is said that a company will erect a potato starch factory at Mount Stewart, P. E. Island, when a sufficient number of acres are subscribed by the farmers.

The body of a seafaring man which had apparently been in the water for some time, was washed ashore near Sambro on Monday.

The remains of the late S. R. Thompson, who died in England recently, arrived here in the Anchor Line steamer Elysia from London, and were forwarded to St. John.

Owing to the death of Sheriff Blanchard and the voting on the Canada Temperance Act in Colchester County has been postponed to the 13th of May next. Charles Blanchard, son of the deceased, is appointed returning officer.

Previous to the prorogation of the P. E. Island Legislature on the 5th inst., resolutions condemnatory of Senator Almon's amendment to the Canada Temperance Act were unanimously passed by both branches.

The steamer Tantallon arrived at St. John on Saturday from Barrow-in-Furness, with a cargo of 2,220 steel rails for the New Brunswick Railway. The remainder of the rails needed are expected in a few weeks.

Petitions of right have been filed in the Exchequer Court on behalf of Geo. McLeod and six others, claiming damages for injuries suffered by them through an accident on the P. E. Island Railway on August last.

Mr. John Sears is President of the "Society for the Prevention of Cruelty to Animals" recently formed in St. John. R. K. Jones, of Woodstock, W. B. Beveridge, of Andover and A. F. Randolph, Fredericton, are among the Vice Presidents elected.

Mr. Thomas P. Way died very suddenly on Saturday. He rose as well as usual, and asked his wife to get his breakfast early as he had promised to meet a customer at eight. As he was about sitting down to the meal he was seized with a violent coughing, and within five minutes was a corpse.

Mayor Dawson has received Mr. Gilbert M. Wood's report on, and plans of water works for the city of Charlottetown. The report is a document of one hundred and thirty-four pages. It is said by those who perused it to be very able, and clearly shows that Charlottetown, with its present insufficient and polluted water supply, is physically in a dangerous position.

NEWFOUNDLAND.

Two men named Jones and Atkinson are supposed to have been lost on the 17th ult. whilst seal hunting from Herbyingneek.

A revival is reported from Lunenburg—the most extensive that has been witnessed at that place for years. Rev. A. S. Tuttle writes that the sacramental service on Sabbath, 3rd inst., was a season of great power and blessing. Among the communicants were many whose seats had been vacant on such occasions for years, and a good number who had found their way to the feast for the first time. Pastor and people rejoice together.

ABROAD.

John Gorsuch, Esq., late of Baltimore, bequeathed \$10,000 to the bishops of the M. E. Church, in trust for the benefit of the superannuated ministers of the Baltimore Conference.

The New York Advocate says that the great revival that began in Meriden, Conn., under the labors of the Rev. Thos. Harrison, has continued and is extending in every direction. It says: "More than 800 have made a public profession of religion, and nearly 400 have been received on probation in our Church. We are assured by persons who have had the opportunity to know, that the work presents every evidence of genuineness."

UPPER PROVINCES.

A census enumerators in Montreal was thrown down stairs by an irate French-Canadian, who took this summary method of getting rid of his interrogator. He will have to answer at the Police Court.

The London Christian World says the Queen has been entertaining at Windsor Mr. and Mrs. Stephen, of Montreal, who showed such kindness to Prince Leopold when he visited Canada.

The captains of the Richelieu Company's steamers have received orders to proceed to Sorel next week, to take possession of their boats. At present everything is very lively on board the vessels, preparing for the opening of navigation.

Among the passengers by the steamship Montebello, on Monday, were 65 orphan boys, gathered from Scotland's Orphan Homes, and provided with homes in Canada.

ABROAD.

A heavy snow storm prevailed along the Hudson on Tuesday.

A slight improvement in Benconfield's condition is reported.

Prince Pierre Napoleon died at Versailles on Friday of gout.

The river Theiss in Hungary has overflowed, and thousands of acres of wheat are destroyed.

Lord William Lennox, who recently died, was the last surviving guest of the Duchess of Richmond's Waterloo ball.

Since telegraphic messages in Germany have been at the rate of one penny a word, they have proved profitable. Before that they were a loss.

Naru Kissar, the most advanced fort on the road to Merv, has been taken by surprise and captured by Turcomans. The entire Russian garrison was killed.

Accounts from Foochow, China, speak of two natives who had been steeped up to their necks in quicklime for counterfeiting "cash," the smallest of Chinese coins. Both speedily died.

Tenders were lately received by the Royal Prussian Railway Board for 5000 tons of iron sleepers. Such sleepers are becoming general in Germany, and the Berg-Mark Railway has replaced all its defective wooden sleepers by iron ones.

A Candahar despatch says: "General Hume has published an order to evacuate Candahar, which, subject to the approval of the Commander-in-Chief, will commence on the 13th inst., the final evacuation taking place on the 22d inst."

New York is excited because a bill providing for street cleaning has been thrown out of the Legislature at Albany. The result was due to party jealousies, and the consequence is New York is threatened with various forms of disease.

The sad rumor that three of the famous Kennedy family perished at the burning of a theatre at Nice has been continued by the last English mail. Mr. Kennedy Sr., with these three had arranged to make a tour through Canada, and were to have arrived here in August.

The Bey of Tunis has sent a protest to the foreign consuls, accusing France of violating his rights as well as those of the Porte and the friendly powers. The Italian Government has declined to accede to the request forwarded through its Consul at Tunis for the despatch of a squadron to the Tunisian waters.

Brigands near Salonica have captured an Englishman, Mr. Suter, Manager of the Oponella Mines, near Mount Athos, for whom they demand £15,000 ransom. The English consul has informed the Turkish Government that it will be held responsible for his safety and release.

At 6.20 a. m., on the 10th inst. the Court called to try the murderers of the Czar, returned a verdict of "guilty" against all. The sentence of death, by hanging, was pronounced. Sophie Picoffsky's sentence will be referred to the Czar for confirmation, because she is of noble birth.

It is believed that throughout the Island of Chios, which contained 70,000 inhabitants, six or seven thousand are killed and a quarter of the survivors wounded by the late earthquake. Only ten of the inhabitants of Chesme are killed, but many houses are in ruins and 30,900 people are without shelter. In other parts of the Island the destruction is terrible.

The Duke of Argyll, Lord Privy Seal, has left the Cabinet because of the Land Bill. Although not opposed to the extension of the ownership of land by peasants, he was opposed to a bill which would destroy the ownership of land by other classes. Lord Carlingford accepted the office, and he will take charge of the Land Bill in its passage through the House of Lords.

BOOK ROOM, Books

Table listing various books and their prices, including titles like 'The PAIN-KILLER', 'The Bible', and 'The Prayer Book'.



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MAITLAND, ONT., February 26, 1880. I have much pleasure in adding to the number of the numerous testimonials you have already received, as to the value of your renowned Pain-Killer. I have sold it and used it in my family for twenty years or more, and have no hesitation in saying that it is the best patent medicine I have ever used for the purposes for which it is recommended.

STOCK, ONT., February 17, 1880. We have great pleasure to state that the Pain-Killer holds its position in this place as the old, reliable family medicine. Although there are a great many other remedies in the market—some better than others—we speak very highly of it, and I could send you no end of testimonials showing up its merits and intrinsic worth.

ESCOFF, ONT., March 4, 1880. We hereby certify that we have used Perry Davis' Pain-Killer in our families for several years. We consider it a very useful and necessary article to be kept in all households as a resort in case of accidents and exposure to attacks of cold.

MAITLAND, ONT., February 25, 1880. I have used your Pain-Killer for the last twenty years, and I carried it with me all through the American War. I believe I would have been dead long ago, if it had not been for your Pain-Killer. I believe it is the best remedy in the world for which it is recommended.

COBURG, ONT., March 3, 1880. I have been using your Pain-Killer for many years with results that justify me in recommending it. As a family medicine, we consider it almost indispensable: being good not only as a pain-killer, but for colds and sore throat, and many other ailments for which it appears specially adapted.

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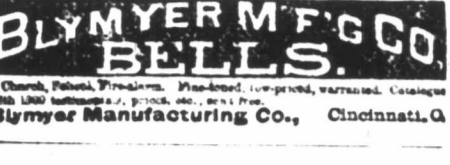
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