

S PILLS.

of the diseases which result from derangement of the bowels and liver. Pills act directly upon the system, and are especially designed to be used by their derangement. Indigestion, flatulence, dyspepsia, or ailments, for all of which, safe, sure, prompt, and the extensive use of these systems in regular practice, the estimation in by the medical profession.

composed of vegetable are absolutely free from injurious ingredients.

Headache writes:

are invaluable to me, and I have been suffering from headache, and your thing I could look to will quickly move my head from pain. They are the easiest physic I have and a pleasure to me to use, and I always do so.

of W. L. Page & Bro., Montreal, June 2, 1882. Your Pills in number recommended by you, and I am glad to say that I have constantly kept them, and prize them as a reliable family medicine. They are invaluable. J. F. HAYES, 17, 1882.

B. HARLOWE, writing says: "For some years I have been suffering from headache, and your thing I could look to will quickly move my head from pain. They are the easiest physic I have and a pleasure to me to use, and I always do so."

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The Wesleyan.

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S. F. HUESTIS, Publisher.
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No. 21

NOTES AND COMMENTS.

We want men not so much to lecture against sin, but to live against it.—*Bishop Keener.*

The Philadelphia Conference declares "unwise" the act of Rev. H. W. Cleveland, of Reading, Pa., who took part in the installation of a Universalist minister in that city. He should have been reprov'd.—*Baltimore Meth.*

The Ohio Legislature has passed a law prohibiting the slaughter of wild deer for a period of two years, but the destruction of human life by the liquor traffic goes on. How much better are wild animals than men and women.—*N. W. Adv.*

At the New York East Conference Bishop Warren said: "I know of one whole Conference that abstains from the use of tobacco." Then, of course, rapturous applause. But, last of all, when the uproar had ceased, he added, "It was a colored Conference."

There is an uncompromising hostility between the liquor traffic and all the Societies which have for their object the protection of the Christian Sabbath. The liquor traffic demands the destruction of the Sabbath except as a day of pleasure, debauchery and excess.

Out of a population of 25,000,000 England sends only 5,000 students to her two great universities. Scotland, with a population of 4,000,000, has 6,500 university students, and Germany, with a population of 43,000,000, has 22,000 students in her various universities.

Referring to the short pastorate of Rev. W. F. Crafts who left the Methodist Episcopal Church, according to his own statement, to get rid of "this everlasting moving," the California Advocate makes this wise suggestion: "The only way to avoid itinerating is to die." This is not however to be looked upon by anyone as a personal suggestion.

The government of Brazil has decided to hold a congress composed of officers of public instruction, certain government officials, and professors and teachers of all grades of instruction. It is to meet at Rio Janeiro, on the first day of June of this year, and will consider questions concerning the present condition of education in Brazil.

"The influence of many an able preacher of fine talent and deep piety is hedged in by the detracting tongue of envy and ministerial jealousy. This monster is one of the relics of the fall that Satan uses to distract the salvation of men. Let him be rooted, horse, foot and dragon, from the Methodist ministry of North Carolina."—*Star Correspondent of Raleigh Advertiser.*

It is said that when President Chadbourne, of the Prison Commission of Massachusetts, was visiting the State Reform School at Westboro he asked the superintendent, "How many of these young criminals came from the farm?" The superintendent did not know of one but promised to investigate the matter. A few days after he sent word, "There is not a single boy here whose father is or has been a farmer."—*Central Ad.*

It has been the case in some charges of the Kentucky Conference that where it is ascertained by such Churches that the coming pastor had the property of his own, about the first step taken by such people to support the gospel was to fall back upon the pastor's financial ability to take care of himself. The moral infamy of such a procedure will swiftly bring down upon such a church the Laodicean curse of God.—*Cor. Nashville Ad.*

That from 15,000 to 18,000 people should be found in Baton Rouge, who would go to any place for the benefit of J. L. Sullivan, the champion pugilist and rowdy, is one of the mournful aspects of society about the "Hub." Where is their model Governor, and all the "saints" of that moral centre? The secular press is calling for missionaries to go at once to the help of this benighted people.—*Richmond Ad.*

A writer from Pittsburg, in the *Churchman*, describes the efforts made by the church evangelist, Rev. Mr. Bonham, to awaken interest in two of the Episcopal churches in Pittsburg. The efforts were zealously made, and their nature was fully expounded by the evangelist in one of the churches in the presence of the Bishop, but to a very limited congregation, "the majority of the religious churchmen in the city being engaged in Lenten duties at the opera, where Patti was uncalculating morality and self denial in the edifying rôle of 'La Traviata.'"

The question of Sunday closing very powerfully moves two sections of the community just at present—those who want it, and those who don't. The latter party appear to be composed chiefly of a society of city publicans whose craft is in danger, representing a "trade" interest which according to the statement of Mr. M. Dwyer, their Secretary, will in Dublin alone lose a profit of £50,000 a year by Sunday closing.—*Irish Evangelist.*

Sir Digby Caley, of Brompton, near York, has refused to let a house to a laboring man, who desired to occupy it that he might be near his work. The alleged reason for the refusal is, that the man is a member of the Primitive Methodist Connexion. Such folly confirms Nonconformists in their Dissent and Liberalism, and is helping to prepare a heavy rod for the backs of landlords and others in England. Strange that they cannot see this.—*Methodist.*

At one of the revival meetings in Grafton Street Church, Halifax, Mr. Teasdale told all the converts to unite themselves with some church. If they could not join the Methodist, join some other church, but by no means to allow themselves to become religious tramps. That is a good name for those nuisances who spend their lives in running about from church to church and from denomination to denomination. Religious tramps! Call them by their right name.—*Christian Visitor.*

Harper's Weekly says of Peter Cooper: "There are many morals to be drawn from his long and beneficent and blameless life, but none more timely than this, in the community of great fortunes and of an eager strife for wealth, that the rich man who daily conducts proves that he regards his wealth as a trust for others and not as a prize for his selfish appropriation, although he were worth untold millions, lives universally beloved, and dies amid the benedictions and sorrow of a consciously bereaved community."

An American pastor saw his preaching extraordinarily blessed. For twelve years he had a revival in his church every year. He was himself surprised at such results, until, one evening, in a prayer meeting, one of the brethren stated that for some years he had been in the habit of praying every Saturday until midnight that on the morrow the preaching of the pastor might find its way to the people's hearts. What if every minister had one friend who took really to the heart his pastoral work, and presented it without ceasing at the throne of grace.

A Baptist exchange calls attention to the fact that a Congregational pastor of Brooklyn, Dr. Pentecost, received a hundred members by profession last year, and immersed fifty of them. He prefers immersion, and practices it when circumstances favor though he does not deny that baptism may be by sprinkling. But his old Baptist training he holds to as to infant baptism. He refuses to baptize infants, but does occasionally practice a form which he distinctly teaches is not baptism but dedication. It is things that the sphere of liberty in things non-essential is thus widened in the denomination.—*Independent.*

The Belfast *Witness*, referring to the first "Degree day" at the Assembly's College, Belfast, says: "One word of advice as to the creating of Doctors of Divinity for the future. Because our Church now for the first time enjoys this privilege, and there are many men worthy of it, there is reason for making seven Doctors in one year. But in the future if more than one or two are created each year, the distinction will become worth very little. The value of the honor will depend exactly on the fewness of the numbers of those who receive it, and the honest and fearless discretion that will be exercised in the selection of them."—*Irish Cor. of Methodist.*

The Pesth correspondent of the *Standard* says: "In the lower house of the Hungarian Parliament on Monday Deputy Iranyi moved a resolution guaranteeing the free exercise of all religions. He reported examples of cruel persecution, particularly among the Hungarian Baptists. M. Trefort, the Minister of Public Worship spoke in a somewhat disparaging, derisive vein of the Baptists because their pastors have not had the advantages of a University education. In reply M. Iranyi strongly deprecated the manner in which the Minister had spoken of a denomination of Christians, and pointed out that the first teachers of Christianity had likewise not enjoyed the privilege of attending regular courses of theological lectures. Upon a division the House rejected the motion by a majority of 57.

NEVER SIGNED.

A few years before the death of the late Mr. Mark Lemon, the well-known editor of *Punch*, the writer had the pleasure of travelling with him on the railway from London Bridge to the Three Bridges station on the Brighton line. Mr. Lemon's request to the inspector, "let us alone," secured the compartment to ourselves. This led to much frank and interesting conversation between us. After various topics had been discussed, such as improved dwellings for working men, the better education of the poor, &c., &c., the writer remarked:

"There are many good things you have furthered, Mr. Lemon, by means of your pen and the shaft of ridicule; but there is one thing in which you have always been on the wrong side."

"What is that?" he asked eagerly. "You seem never to have lost an opportunity of throwing ridicule on those who desire to uphold the sanctity of the Lord's Day, and who earnestly labor to prevent what you and others wish to see in this country, viz.—a Continental Sunday."

Feeling deeply on this matter, I spoke warmly, and expressed my belief that he and others who sympathized with him on this subject, were seeking to bring about a state of things in our country which would in the end be most disastrous to our national welfare, and especially prove one of the greatest wrongs ever inflicted on the working classes. Mr. Lemon replied with great frankness: "Well, now, you speak very plainly; but I like to hear a fellow do so, when I feel sure that he is honest and believes what he says, although I differ from him. Go on—I am listening."

The writer continued: "On this question, I believe the working men of this country are sounder than many professing Christians, and that they are wide awake to the fact that if the barriers which surround the Lord's Day in this country were broken down, ultimately they would have to do seen days' work for six days' pay."

With a smiling face Mr. Lemon said: "Now I will make a confession to you which I have not made to others. Some time ago I got up a petition in favor of the opening of the British Museum on Sundays, and sent it into our printing office for the men to sign, when, judge of my astonishment, the foreman came to my room and said, 'If you please, sir, do you press for the signing of this petition for unless you do the men had rather not sign it.' What in the world they mean by that? Why, it's for their benefit that we want museums opened on Sundays.' 'Well, sir,' replied the foreman, 'the men think that would not be the end of it—it would only be the thin edge of the wedge, and that before long work-shops, offices, and all kinds of places, as well as museums would be open on Sunday too.' 'Now,' added Mr. Lemon, 'that petition was never signed. The conduct of the men made a strong impression on my mind, and I honestly acknowledge that it furnishes a strong fact for your side of the question.'

From the day of our interview until his death I never heard of Mr. Lemon having penned an unkind line against the better observance of the Lord's Day.

AMONG THE INDIANS.

The Rev. A. E. Green writes from Naas River, British Columbia, Nov. 7th, 1882: "I am thankful to state that Mr. Master's work is in a very hopeful condition, and we are looking for a mighty revival. During the past summer our Indians were much separated, working at various points. Quite a number went down to work on the C. P. Railroad, but I am glad indeed to say that they have all returned home. We were grieved deeply by one or two who yielded to the temptation of liquor, but thankful they came back, confessed their sins and sought the Lord's pardon. It is a great pity that, at the liquor law is not enforced. But it is not in Victoria, New Westminster, and Nanaimo. The Indians get all the liquor they want, and the officials wink at it. This has a bad effect upon any of our native Christians who may be seeking employment at any of those places. But we thank God that His grace preserved so many of them, so that they were lights burning among the darkness. Our Indians who went to the Fraser River were helped much by the Rev. E. Robson, of New Westminster. We feel very grateful for the great interest he takes in the Northern Indians. The proprietors of the French Canneries tried hard to get our Indians to work on Sunday. They were told unless they did it they would be discharged. Refusing to break God's law, they were not allowed to work that week. They chose rather to obey God than man. I am surprised that the Dominion Government grant the Cannery proprietors permission to fish on Sundays.

"We have had tokens for good during the past two weeks. An old conjurer named 'Ulu-cheat' living at Kit-hi-eh has long been the terror of the poor superstitious people. He professed to be able to kill or cure by sorcery, and in this way extorted much property from the Indians. This last fall he was heavily fined at Port Simpson by the magistrate for extorting money by sorcery. Two weeks ago this old conjurer came to the Mission-house and asked to speak with me. Several of our Christian natives went to the house to see to us as follows: 'I am filthy; I am bad; I am come to the fountain! Help me! help me! Long I have worked for the Devil. Long my heart has been troubled! Now I am come to Jesus for rest. Now a little child has lost, its father and mother, and its home, it cries in great trouble. Anyone who may see the lost one takes it by the hand and leads it to its father. Lead me; I am lost! Lead me to my Father. You know God, take my hand, lead me to Him. I want him to forgive me and give me a new heart.' We pointed him to the Lamb of God, and our native Christians prayed earnestly with him. The following evening in meeting he said, 'I feel strange to-day: I feel like a little bird beginning to fly! The weight is gone from my heart. My trouble seems all gone! Last night I could not sleep; I wanted to sing. I feel that I belong to Jesus.' This man was simply dreading by the natives, but the power of God has reached his heart. He tells the people that he had no power to wish them ill, but his bad heart wanted their property, and so he professed himself a conjurer to get it. Now he is returning the things so taken to their owners. The other day he came up to the house, and coming in the inner room, he said, 'If ever I came to this house when I was doing the devil's work, I used to feel ashamed, and so sat down just inside the door, but to-day I come right in for I am washed in the blood.'

HOW IT LOOKS TO OTHERS.

The following, from the *New York Tribune*, may promote a spirit of contentment:

The most striking thing about these conferences of ministers is that the ideally least desirable ministry is the one which is crowded. Every outsider says (and many insiders concur) that the rotary system is a hardship to the pastors. No one can serve a church more than three years. The rate is terrific, and has been likened as "a great iron wheel." There are pastors who complain and pastors who get out. Two excellent men leave the New York East Conference for the Episcopal ministry this year. They are pastors of high grade, but they will no more be missed than two grains of sand would be missed by a sand-bank. The conferences are crowded; young men stand waiting at the doors. It is a hard matter to find supporting churches for all the effective pastors. This is true all over the country, until the most sparsely settled regions are reached, and then the only question is one of support. Other churches complain that they have an inadequate number of pastors.

But here is the largest Christian denomination in the country subjecting its ministers to a hardship unknown in other churches—a hardship which is believed to render that ministry so undesirable that bright men would be expected to shun it—and this ministry is overflowing. There are probably 500 first-class Methodist ministers who are not in pastoral service, but would be if there were need of them. Bright, strong men go into this ministry and stay there.

God makes us brave to meet each loss Without a sigh; To do our work and bear our cross, Nor question why. He knows the secret of our ways And what is best, The long, dark sorrows pulse with praise, And lead to rest. —*Mary M. Bowen.*

If the time of affliction be not a time of supplication, I know not what it is. There are two kinds of antidotes against all the troubles and afflictions of this life; namely, prayer and patience; the one hot, the other cold; the one quickening, the other quenching. Chrysostom understood this well enough when he cried out: It is more bitter than death to be spoiled of prayer.—*Brooks.*

language. In the report of the district, just to hand, we have a record of results which may well excite our gratitude. Last year we had 109 members; this year we have 215, with 44 on trial. Then we had six native local preachers; now we have seventeen. Nine new churches have been opened, and the attendance at the services in every part of the group has increased. Schools are being multiplied. The people are everywhere for the Gospel, and, with a field there white unto the harvest, the great need of the hour is an increase of reapers. Remembering the recent date at which the Gospel was taken to the tribes, the darkness and savagery in which they were sunk, and the grave difficulties that at one time gathered like a black cloud over this mission, we lift our hearts in adoring thankfulness to Him who has so signally prospered his Word, while the success which has been thus vouchsafed summons us as with a trumpet-call to wider labors and yet more glorious triumphs.

THE CONVERSION OF THE WORLD.

The conversion of the world, the most stupendous of all reformations, immeasurably surpassing that of Luther, and demanding a proportionately greater development of spiritual power, is not to be the work of an individual. It demands a whole generation of reformers—a whole Church animated as a mass with the burning energy, the uncompromising steadfastness, the heroic benevolence, the glowing love of the truth, and the deep piety, which animated Luther and Paul. In times of revolution, when great interests are at stake, great principles defended, and great changes in progress, the people as a whole, exhibit an intensity of feeling and effort which, at another time, would be extraordinary in a single individual. The conversion of the world is to be the greatest of all revolutions, accomplished gradually and in quiet, but pulling down the most massive of the old strongholds of error, and changing the whole aspect of the world. The actors in it must exhibit the intensity of feeling and effort which such an era demands. The cause must go down deep into men's hearts. Love to God and men must underlie and heave the Christian community throughout; and the Church, with all the fire of revelation, and all the energy of the mightiest reformation, and all the love, humility, and faith which become the disciples of Christ, must throw themselves into the work as the one business of life, as the vital interest of society, as the end of all heroism, the sum of all greatness, the grand object of the existence of the world. At present low spiritual attainments are the characteristic of the Church, pre-eminently piety the exception. Before the world will be converted pre-eminently piety must be the characteristic, low attainments the exception.

"Bring forth every thing—separate yourself, your family, your reputation, your property; relinquishing all claim, and surrender the whole to God, to use and enjoy them only as He directs, and with reference to his glory; never to withdraw what you solemnly covenant shall be only His."—*Bishop R. S. Foster.*

If we had stood at the foot of the cross and watched the tremendous payment of our redemption with the precious blood of Christ—if we had seen that awful price told out drop by drop, from his own dear patient brow and torn hands and feet, till it was all paid, and the central word of eternity was uttered, "It is finished!" should we not have been ready to say, "Not a drop will I withhold!"—*F. R. Hargreaves.*

God makes us brave to meet each loss Without a sigh; To do our work and bear our cross, Nor question why. He knows the secret of our ways And what is best, The long, dark sorrows pulse with praise, And lead to rest. —*Mary M. Bowen.*

When thou prayest, rather let thy heart be without words than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—*John Bunyan.*

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OUR HOME CIRCLE.

THE HALF-WAY HOUSE.

Somewhere, dear friend, upon our pilgrim way,
We reach a place at which we pause awhile
And backward gaze and forward, ere the day
Reluctant carries hence its lingering smile.

Below us stretch the hills we crossed at morn,
The streams we bridged, the orchard's
Pleasant rows;
Above, white peak on peak, climb heights
Unworn,
Crowned with the beauty of eternal snows.

And much we marvel, looking o'er the path,
That e'er we deemed it tangled, rough or
long,
Since dale or cliff, or briery thicket hath
To-day the grace of a remembered song.

Forgot the toils, the terrors—all forgot,
Only the blessings garnered, like the sheaf,
Remain our wealth, which rust nor stain
shall blot,
Nor moth despoil, nor rife reckless thief.

And fearfully we scan the years to be—
The coming days, advancing one by one;
Steadfast and brittle we hail them; strong
and free,
Henceforth we walk to meet the setting
sun.

Dear half-way house! Sweet friend, hast thou
been there;
Dost know how soft its pillow to the head;
Hast breathed its pure caressing air;
Hast dreamed its dreams; hast there been
comforted?

Then grateful for the good hand of thy God,
And trustful for the changes still unknown,
Once more thou mayest essay the pilgrim
road,
Secure of never failing there alone.
—Margaret E. Sangster.

MR. S. D. WADDY, Q.C., M.P.

It is sometimes said that the sons and daughters of our ablest and most useful Methodist ministers and laymen as soon as they begin to "get on" in life, and to take a prominent place in society, forsake the Church of their fathers, and find their way to some other community where they may escape the prejudice which in not a few circles still attaches to the name of Methodist. No doubt there is only too much cause for this complaint; yet, on the other hand, there are not wanting many conspicuous instances of families who, to the third and fourth generation, have been faithful to their precious heritage of Methodist doctrine and practice. Amongst such families, a very high place belongs to that of Richard Waddy, who entered the ministry only two years after the death of John Wesley, and whose long and honorable ministry closed in 1853. Two of Richard Waddy's sons entered the ministry. One, the late Samuel Douglas Waddy, D.D., was President of the Conference in 1859 and died in 1876, after a long and active life of service which the Church will not soon forget; the other, the Rev. Benjamin B. Waddy, still lives, and is almost the oldest minister now in "full work."

Dr. Waddy's ten children all remain faithful to the people of their forefathers. Samuel Dank Waddy, the oldest of the family, was born at Gateshead, on the 27th June, 1830. His father thus records the event in his diary: "This day our first child was born. He was consecrated to God from his birth in earnest prayer; and, I trust, he will at last be found of Him in peace." His mother, who lives on in a green old age near to her son, was the daughter of the late Thomas Danks, Esq., of Wednesbury.

Mr. Waddy was educated at Wesley College, Sheffield, of which Institution his father might almost be called the founder, and of which he was Governor for eighteen years. Mr. Waddy early gave evidence of the powers which have since won him distinction, not only in the church, but also at the bar and in political life.

In 1850 Mr. Waddy took the degree of B.A. at the London University, to which Sheffield College is affiliated. He chose the law as his profession, and was called to the Bar in 1858. His facility of utterance, acuteness and wit, soon made him a popular lawyer, and won for him an extensive practice. In 1874 he was made a Queen's Counsel; and has probably by no means reached his highest professional honors.

Mr. Waddy married, in 1860, Emma, daughter of the late Mr. S. A. Garbutt, of Hull. His children are growing up in close attachment to Methodism; and at the late Ecumenical Conference he mentioned with pardonable pride the fact that two of his sons were already "on the Plan."

The same month (February, 1874) in which Mr. Waddy received his silk gown, saw him returned to Parliament as member for Barnstaple. In politics he is a Liberal. A vacancy occurring at Sheffield in 1880, he accepted the stewardship of the Chiltern

Hundreds, in order to offer himself as a candidate for the representation of the town in which so much of his early life had been passed. He was returned; but at the last General Election Mr. C. B. Stuart Wortley defeated him. In November, 1882, however, he was returned to the House of Commons as member for Edinburgh.

The pressure of professional and political duties does not prevent Mr. Waddy from taking an active part not only in Connexional, but also in local Church-work. He is well-known and widely appreciated as a preacher of very rare and manifold excellence; and has, we believe, held all the offices in Methodism. It was Dr. Waddy's earnest hope and prayer that his son might one day fill an honorable and useful position in the Church, a wish which has been abundantly fulfilled; for Mr. Waddy ranks amongst the very foremost of our laity as one who not only gives generously of his substance, but gladly consecrates time, talent, and personal influence to the cause of Christ. It is to such men that we must look, under God, not only for substantial help in doing what may be called directly religious work, but also for permeating our legislation with earnest, honest Christian sentiment, which will not shrink from facing the social sins of our time, and will ever seek that "righteousness" which "exalteth a nation."—*Chris. Miscellany, for April.*

THE STORM AND ITS LESSON.

An awful thunderstorm was raging one evening. One flash of lightning followed another so quickly, that the bedroom in which two little girls were lying was brilliantly lit up every few seconds, and the roar of the thunder, harmless if they had but known it, had a terrible sound in the ears of the children. They hid their heads beneath the bedclothes trembling and afraid, or peeped out for a moment, only to shrink again below the welcome covering.

It was still early in the evening and only the children were in bed. Passing backwards and forwards on the landing outside their door, went a young housemaid who was arranging the other rooms for the night. As she moved briskly from place to place, she lifted up her sweet young voice and sang a favorite hymn:

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of Thy throne,
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

"Jane, Jane," cried a little voice from the bed-room, "are you not afraid? How can you go on singing when it lightens so and the thunder makes such a noise?"

"Afraid, Miss Annie? Oh, no," said the girl. "How can I be afraid, when I know that God is here? He takes care of me and nothing can hurt me without his will. Beside, he made the lightning and thunder and rain, and they all do a great deal of good too, each in its way."

"Do they?" said the child, venturing her head outside the clothes and taking courage. "But lightning kills people sometimes," she added, with a shudder.

"Yes, dear," said Jane, "but it is only as God wills. It cannot do anything but just what he sends it to do. Don't be afraid; just try to think that you must be safe in God's keeping. He will take care both of you and me."

Then Jane kissed the young faces, and bade them notice how already the lightning did not come so frequently or the voice of the thunder sound so loudly. Her words left them comforted, and with the sweet thought in their minds, "God will take care of us;" whilst the young housemaid resumed alike her work and her song;

Before the hills in order stood,
Or earth received her frame;
From everlasting Thou art God,
To endless years the same.

It was noticed in after years that when older people showed fear during a storm these children were calm, cheerful and always ready to cheer others. Their confidence arose from the lesson of trust taught them by the young servant's words and example. They learned to say, "These are God's works. They are only fulfilling his word. Under the shadow of his wings we rejoice."—*Child's Companion.*

THE LITTLE LIGHT.

The light shone dim on the headland,
For the storm was raging high;
I shaded my eyes from the inner glare,
And gazed on the wet, gray sky.
It was dark and lowering; on the sea
The waves were booming loud,
And the snow and the piercing winter sleet
Wove over all a shroud.

"God pity the men on the sea to-night!"
I said to my little one,
And we shuddered as we heard afar
The sound of minute-guns.
My good man came in, in his fishing coat,
(He was wet and cold that night),
And he said, "There'll lots of ships, go down
On the headland rocks to-night."

"Let the lamp burn all night, mother,"
Cried little Mary then;
"Tis but a little light, but still
It might save drowning men."
"Oh, nonsense!" cried her father (he
Was tired and cross that night).
"The highland light-house is enough!"
And he put out the light.

That night, on the rocks below us,
A noble ship went down,
But one was saved from the ghastly wreck,
The rest were left to drown.
"Was a little light," he said,
"Till we saw it sink from view;
If they had only a light that light all night,
My mates might be here, too!"

Then little Mary sobbed aloud,
Her father blushed for shame,
"Was our light that you saw," he said,
"And I'm the one to blame."
"Was a little light—how small a thing!
And trifling was its cost,
Yet for want of it a ship went down,
And a hundred souls were lost."
—Good Cheer.

IN CASE OF FIRE.

The papers have lately told us of a number of distressing deaths by fire. Great hotels and warehouses have suddenly burst into sheets of flame in the night, and frantic people have either perished in the dreadful blaze or, throwing themselves from windows have been dashed to pieces in the street. I hope that none of my young friends may ever have to pass through so awful an experience. But if you should be surprised, at night or in the day-time, by the presence of smoke in your room, do not lose your wits if you can help it.

Remember at such a moment that although you are in great danger, there are friends near who will try if possible, to come to your assistance. Do not open doors or windows wildly, and waste no precious moments in standing and screaming for help. Instead, think if you can of the straightest way out, quickly wrap a thick shawl or blanket around you, covering your head and your hair, and creep on your hands and knees to the door or stairway. There is always air to breathe near the floor.

If you are in the room with others, and a lamp is upset or some floating drapery takes fire, recollect that you must smother the flames by throwing a rug on them, pulling curtains or hangings down, and covering them with a carpet or quilt, or in some similar way stop the current of air on which fire feeds. If a child's apron catches from the grate or stove, wrap a shawl or blanket about the little creature promptly and roll her on the floor.

You cannot be too careful with regard to matches, candles and lamps. Those of you whose homes are lighted with kerosene or other oils should ask the person who takes care of the lamps always to fill them in the morning, never doing so after nightfall. A properly filled lamp is not likely to explode. Servants should be warned to be extremely careful in the use of kerosene. They should not be allowed to pour it upon their kindling-wood in order to light a fire quickly. Make it a rule never to trifle with fire, which is a great comfort in its proper place, but a dreadful foe when beyond control.

"GETTING HAPPINESS."

The watched pot never boils; there are people forever in search for happiness who never find it. Happiness oftenest comes by indirection. You are intent on duty, and are surprised to find you have stumbled on more than you sought? To make happiness an end of your seeking is an easy way not to find it. It is a coy blessing. Hovering about your path it yet eludes your grasp. Attempt to put your hands on it, and, like the wild gazelle upon the mountains, it bounds away. The search for happiness is like the search for the end of the rainbow—it recedes as you advance. You cannot capture it. After all your planning and straining after happiness, you will have to give up the pursuit and content yourself with following the plain and plodding path of duty, and to find your joy in fidelity to conscience and in obedience to the divine will. Once in this state, happiness comes to you unsought, dropping down, as it were,

from the skies—a surprising benediction in the midst of your cares and burdens, as though it would say to you: "You could not capture me, but, lo! I am here, and at your service." In attaining this blessing, imitate the boatman who, in crossing the stream, directs his prow above the point of destination, and so makes sure of it. Aim at something higher than happiness; aim to be good, holy, pure, and true, and the higher or will be sure to include the lower.—*Century.*

CABLE ROADS.

The San Francisco householder, and the Crescus particularly, has a "station like Mercury new-lighted on a heaven-kissing hill." How in the world, I have asked does he get up there? Well, then, by the cable-roads. I should consider the cable road one of the very foremost in the list of curiosities, though I have been able to refrain till now from bringing it forward. It is a peculiar kind of tramway, quite as useful on a level, but invented expressly for the purpose of overcoming steep elevations. Two cars, coupled together, are seen moving, at a high rate of speed, without jar and in perfect safety, up and down all the extraordinary undulations of the ground. They have no horse, no steam, no vestiges of machinery, no ostensible means of locomotion. The astonished comment of the Chinaman, observing this marvel for the first time, old as it is, may be worth repeating once more for its quaint force. "Melican's man's wagon, no pusher, no pulley; all same go top-side hill like flasher." The solution of the mystery is in an endless wire cable hidden in a box in the road-bed, and turning over a great wheel in an engine-house at the top of the hill. The foremost of the two cars is provided with a grip or pincers, running underneath it, through a continuous crevice in the same box as the cable, and managed by a conductor. When he wishes to go on he clutches the always-moving cable, and goes with it; if he wishes to stop, he simply lets go and puts on a brake. Fortunately there is no snow and ice in this climate to clog the central crevice, which by the necessities of the case, must be open. The system has been applied, however, with modifications, in Chicago, and no doubt could be in New York.—*Harpers' Magazine for April.*

ONLY ONE DAY.

"I cannot do this work; I am tired out; and I am so lonesome!" The young mother threw herself down, and the silent tears streamed over her face. The little three-year old looked up from the play, wondering at mamma. As the sweet poem has it:

"Mamma's eyes
Are baby's skies."

Alas! the sky was very cloudy to-day. The little one looked up again, and then began to cry, too. There was another cloud. The tired mother had gained nothing by those tears. Baby must be soothed now. All around the room, whatever way Mrs. Elson looked, everything was depressing. The carpet was not swept, the stove was dirty, and unwashed dishes were piled upon the breakfast table. The plants in the window were drooping for a little water. Outside the snow lay in muddy detached patches. The sun was shining brilliantly, but the brightness only seemed to mock the universal disorder.

Mrs. Elson took the baby in her arms, and in a few moments he fell asleep. A little shining tear lay on his sweet, round cheek. "We are all born for tears," thought the mother, as she kissed it away. But the next thought was: "Do we not make our own clouds?" It did not seem to her thought. It was as if some one whispered in her ears. Did it come from the baby's angel? "But I have reason for clouds," she said, beginning languidly to clear the table. "I am sick, and I am homesick for my mother. It seems as if I never could live all my life without her. If only she had not died!"

"How do you know that your life will be long?" came the whisper again. Mrs. Elson started as if somebody had suddenly appeared at her side.

"To-day is all you are sure for your husband, for your child, for yourself. One day. Surely that should not be a day of clouds. And yet it may be but one day."

"And do I make my clouds?" questioned the tired woman, putting more energy into her words.

Then she remembered that for days she had scarcely smiled; she had won the love of her husband by her sweet, sunny nature. He had tried to make allowance for her gloom, knowing that she was tired and depressed with the monotony of her life. But he had at last fallen into the habit of coming home moody and depressed, too; and evening after evening these two, who really loved each other, scarcely exchanged a word.

"Only one day!" "It may be only once more for my husband to come home to me!" "It may be—." A thrill of love stirred Mrs. Elson's heart. "He shall find the house bright when he comes." And with a prayer the young wife set to work.

By and by the kitchen was in order. The plants were watered, and bright drops sparkled on their grateful leaves. Mrs. Elson lay down on the bed by the baby, and in a few minutes fell asleep. She awoke suddenly one hour after. Some one was kissing her lips, her cheek, her forehead. It was her husband. She threw her arms tightly around his neck and locked her hands as if she did not mean to ever let him go.

"What if I should be suddenly taken away from you," she said, "if this should be our last day together?"

"Why, darling, what made you think of it? Annie Firman is dead."

"Dead!" cried Mrs. Elson, springing up. "Why she was in perfect health yesterday. Dead! and there are her poor little children and her husband."

"Yes, her poor little children and her husband," echoed Mr. Elson. "It gave me a terrible shock. I came home to help you a little while. I am going to try to be a better husband."

"And I a better wife," was the answer.

Then they kissed each other again, and began getting dinner together as they used to when they were first married.—*Advocate and Journal.*

"MY HEART WAS HEAVY."
My heart was heavy, for its trust had been
Abused, its kindness answered with foul
wrong;
So, turning gloomily from my fellow-men,
One summer Sabbath-day I strolled among
The green mounds of the village burial-place,
Where, pondering how all human love and
hate
Wronged and wronged door, each with meek-
ened face,
And cold hands folded over a still heart,
Pass the green threshold of our common
grave,
Whither all footsteps tend, whence none
depart,
Awe'd for myself, and pitying my race,
One common sorrow like a mighty wave
Swept all my pride away, and trembling I
forgave.
Whittier.

OUR YOUNG FOLKS.

"NOT STRANGERS, MAMMA."

Not long ago I stood by the death-bed of a little girl. From her birth she had been afraid of death. Every fiber of body and soul recoiled from the thought of it. "Don't let me die," she said; "don't let me die. Hold me fast. Oh, I can't go." "Jenny," I said, you have two little brothers in the other world, and there are thousands of tender-hearted people over there who will love you and take care of you." But she cried out despairingly, "Don't let me go; they are strangers over there." She was a little country girl, strong limbed, fleet of foot, tanned in the face; she was raised on the frontier; the fields were her home. In vain we tried to reconcile her to the death that was inevitable. "Hold me fast," she cried, "don't let me go." But even as she was pleading her little hands relaxed their clinging hold from my waist and lifted themselves eagerly aloft; lifted themselves with such straining effort that they lifted the wasted little body from its reclining position on the pillows. Her face was turned upward; but it was her eyes that told the story. They were filled with the light of Divine recognition. They saw something plainly that we could not see; and they grew brighter and brighter, and her little hands quivered in eagerness to go where strange portals had opened upon her astonished vision. But even in that supreme moment she did not forget to leave a word of comfort for those who would gladly have died in her place: "Mamma," she was saying, "mamma,

they are not strangers, I'm not afraid." And every instant the light burned more glorious in her blue eyes till at last it seemed as if her soul leaped forth upon its radiant waves, and in that moment her trembling form relaxed among its pillows and she was gone.—*Woman's World.*

SHOULDERING THE FLOUR BAGS.

"I wish I hadn't done it, mother! I wish a thousand, thousand times I hadn't! But it's too late now, I can never be anybody again!"

"Don't say that, Jamie! I can't bear to hear you say that!" said his mother, beseechingly. "It is never too late for us to be sorry for what we have done; never too late for that, remember. The good God is above, and knows when we try to turn about and do better." Just look to him now for help."

It was a great blow to this kind, gentle mother, that the boy she had thought doing so well out West with his uncle had been sent home in disgrace.

"If he was not my brother's son, I would have let the law take its course with him," he wrote his sister. And the words coming so unexpectedly, struck like sharp-cutting steel into the heart of the mother. But when she saw her boy—hers no matter what came, her Jamie—named after his father, and saw the look of contrition and sorrow on every lineament of his face, her heart went out to him as only a mother's can to a wayward child.

"I did not realize what I was about," Jamie moaned. "The nickels and the loose dimes lay round in the drawer so common, tossed up by this one and that, that they almost seemed as though belonging to us all. Oh! I wish I need never, never see Uncle John's face again."

"But you cannot run and bury yourself, James. You must face what you have done, and try the very hardest to efface it," Mrs. Stacy said, and for one so mild by nature, there was a great deal of firm decision in her voice, more than her boy remembered to ever have heard there before, and somehow it acted as a tonic on his depressed spirits, and helped him to fresh courage.

"Oh, mother, I am so glad that you do not cast me off," he cried. "If you had, I believe I should never have felt hope again."

And rising, he threw back the hair from off his forehead, and looked proudly at his mother.

"It shall be the very last cent I ever touch that belongs to another," he cried, with a face flushed and resolute. "I will beg Uncle John to try me once more, to take me back," and with these words James left the room.

For more than an hour later he might have been seen poring over the little table in his own room, laying the thoughts of his heart bare before his uncle, who, always, until he had betrayed his confidence, had been like a father to the orphan James. What he wrote was seen only by the one to whom it was sent, and the Eye above, which beholds all things. But three weeks later James Stacy was back in the store, but instead of head clerk, as he formerly had been, he was *delivery-boy*. This had been asked as in part a test, and in part to give his uncle a chance to try him before again placing him in a responsible position. It had been a hard thing to do; to shoulder the flour-bags and the soap-boxes at the same store where he had formerly ordered the wagon filled. But the promise given to his mother, his uncle, and to his God helped him to stand firm without flinching. For six months James drove the brown horse from door to door of the village, and delivered boxes and baskets as ordered. But there came a time when his uncle was satisfied that his nephew was in earnest in his endeavor to walk honestly, and to undo as far as possible the crookedness of the past. And so one day over the wires between the Western village and the one resting among the New Hampshire hills hummed the words: "It's come, mother; my old place is mine again." And fervently did the heart of the ever-watchful mother go up in prayer that her boy might not again slip from the narrow way.

How little do our boys realize how oft their mothers pray for them.—*Royal Road.*

THE SUNDAY SCHOOL.

MAY 6, 1883.

PETER PREACHING TO THE GENTILES.

ACTS 10, 30-43.

1.—Hitherto the Gospel had been restricted to the Jews and Jewish proselytes, with the exception of the mission to the Samaritans. In many prophecies of the Old Testament the Gentiles were to be called, and be partakers of the privileges connected with the coming of the Messiah, and Jesus Christ Himself made this plain in the instructions to His disciples (Matt. xxviii. 19; Luke xxiv. 47). But even the apostles, until this special revelation to Peter, seem to have clung to the ordinary Jewish view that this admission of the Gentiles was to be effected through Judaism. Even after these remarkable events in our lesson, a section of the Jewish Christians clung to this idea, who were called, "they that were of the circumcision" (Chap. xi. 2, etc.); and numerous contentions arose out of this.

There were difficulties in the reception of this truth, which only a Divine revelation could overcome. Circumcision was of God, and the uncircumcised were commanded to be cut off from among His people: the Law of Moses was of Divine origin; Jesus Himself had said that He came, not to destroy the Law but to fulfill it; and all their national prejudices as Jews were enlisted in the maintenance of the opinion that they were the peculiar people of God. Hence, it was necessary that believers should be taught, by a direct example, that the law of Moses was fulfilled in Christ; that the legal restrictions were now abolished; and that the Gentiles, without circumcision, were admissible into the kingdom of God.

Peter's remarkable vision scarcely needs comment. Connected with the summons to go to Cornelius, the Divine intentions respecting the Gentiles became so clear to Peter, that he unhesitatingly went with the messengers, taking with him some members of the Church of Joppa. On arriving he refused to receive the lowly obeisance with which Cornelius greeted him, at once showing that he discarded the old notion of Jewish superiority, and was prepared to meet the Gentiles on equal terms.

2.—The character of Cornelius is fully described (verse 2, 22). There is a striking resemblance to the centurion in Capernaum, whose servant Jesus Christ healed (Luke vii. 1-10). Both were, through association with the Jews, converts from heathenism to such an extent that they were believers in, and worshippers of the true God. They seemed to have simply embraced the Divine truth which lay at the foundation of Judaism, without conforming to the system in all its details. They were convinced up to a certain point, and seeking for further light. This is shown from what Cornelius said to Peter (verse 30, 31). He had been engaged in private devotion when the angel appeared. There can be little doubt that this was a real appearance of an angel, not a mere dream. It was not in the night, nor was Cornelius asleep. His description of the angel agrees exactly with that given of those who appeared on the morning of the resurrection (Luke xxvi. 4; Mark xvi. 5). It is a proof of the thorough humility of Cornelius that he at once acted on the angel's message. Human wisdom would suggest that the heavenly visitor would have been a much more appropriate teacher for this Roman officer than a Galilean fisherman, from a humble tanner's house at Joppa. But this is only another instance, out of many, in which God chooses what this world calls the weak and foolish, to instruct the great and wise.

3.—This simple narrative of Cornelius, in connection with the revelation to Peter himself, made his course quite clear. It was his duty to declare the Gospel as fully to this company of Gentiles as to his own people. He prefaces his discourse with the statement that he now perceived, as never before, that God is no respecter of persons. The opening statement (verse 35) calls for special remark. The words contain a broad declaration of God's gracious purposes towards men; but must not be so perverted to mean that salvation is obtainable apart from Christ, as some have understood them. God is as graciously disposed to the sincere and right minded who endeavor to live up to the light they possess in one nation as another; and wherever such persons are found they will not be left without means of bringing them to the knowledge of the truth. This is a very different doctrine from that which teaches that it does not matter what a man believes if his life is only right.

4.—Before Peter had finished speaking, to the amazement of those who had come with him, the Holy Ghost fell on the assembly, and the same signs were witnessed as they had been familiar with. This was a plain proof to the Jews present, that the Gentiles were accepted to the same privileges as themselves, and Peter's proposal that the converts should be forthwith baptized, shows that it was so understood; but it is also proof that the faith of Peter's hearers was kindled into vigorous exercise.—Abridged from the W. M. S. S. Mag.

COURTESY TO SERVANTS.

The servant's right to be politely treated is just as absolute and indefeasible as that of the Queen. She is the child of the Great King, and to her applies the royal law, according to the Scripture, "Thou shalt love thy neighbor as thyself." The law, which is the highest of all, surely includes politeness. If we are bound to love our neighbors as ourselves, we are bound to treat them courteously at any rate. That is one of the first and the most rudimentary of our duties to them. Your servant, dear madam, is your neighbor—the nearest of all your neighbors. She has a right, then, under this royal law—which is itself the spirit of all just laws—to be courteously treated by you. It is no more condescension for you to use respect and gentleness in your intercourse with her than it is for her to sweep your floors and build your fires. You are entitled to no more credit, for speaking kindly to her than you are for not stealing her pocket handkerchiefs. If you do not govern yourself in all your conversation with her by the same laws of courtesy which you observe in your conversation with the callers in your parlor, you are a very vulgar person. The maid in your kitchen is a woman; the guest in the parlor is nothing more. Will you give to silks and feathers and a purse what you deny to womanhood? That is the very essence of vulgarity. Do not say that the guest never tries your temper as the servant does. You know that many of those whom you greet with smiles, tell lies about you when they are beyond your sight. The laws of good manners lead you to treat their deceitfulness with forbearance. Should they not require equal forbearance toward the girl in your kitchen?

USEFUL HINTS.

Water filtered through charcoal becomes perfectly pure.

Dip the tip of nails in grease and they will easily drive into hardwood.

Paraffine oil on whetstones is superior to any other liquid, and will keep the stone in better order.

It is said that there is no better way to destroy sorrel than to plough the land in early summer, and in July sow buckwheat.

When strawberry plants are set in rows three feet apart and a foot apart in the rows, it requires 14,520 for an acre.

One pound of corn is equal, in real sustaining food, to about 34 pounds of potatoes, or 24 pounds cabbage, or 11 1/2 pounds of white turnips.

The cranberry growers of Cape Cod and New Jersey cover their grounds with sand from four inches to one foot in depth before setting.

Cherry trees, old enough to bear, by heavily manuring, will produce nearly double the number of bushels, much larger and sweeter, and from ten days to two weeks earlier.

Never work with dull tools; they require too great an outlay of strength. The best mower we ever saw was a man who weighed only 95 pounds, but the secret of his success was a keen edge.

To destroy plantains, dandelions, or other weeds on the lawn, drop carefully a single drop of sulphuric acid into the centre of the plant. One drop will do the business; more will likely do harm.

"Never put a particle of soap about your silverware," says the proprietor of an old silver establishment, "if you would have it retain its original luster. When it wants polish take a piece of soft leather and whiting, and rub hard."

To make rice muffins: boil the rice soft and dry. Take one-half cup rice, sift in three spoonfuls sugar, piece of butter size of an egg, and a little salt. One pint sweet milk, one cup yeast, two quarts flour. Let it rise all night. If sour in the morning, add a little soda dissolved in milk, and bake in muffin rings.

As a superb hair dressing and renovator Ayer's Hair Vigor is universally commended. It eradicates scurf and dandruff, cures all eruptions and itchings of the scalp, promotes the renewed growth of the hair, and surely prevents its fading or turning gray.

GET HIM OUT OF BED.—I was confined to my bed with rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Murd's Liniment. I did so and in three days was out of bed and resumed my work as well as ever.

JAS. LANGILLE, Springfield, Annapolis Co., 1882. mar 2 Im

For all troubles of the Throat, use Allen's Lung Balm. See advt in another column.

A WAXY SUPPLIES.—Many require a dose or two of purgative medicine, but do not wish to give 20cts for them. To meet this want T. Graham & Son, St. John, N.B., have placed before the public GILMAN'S Purgative Pills at 10cts a box. Each box contains about 30 doses. They are gentle and effectual, operate without griping, do not leave the bowels in a costive or torpid state after their use, and are safe for those exposed to wet and cold. They are guaranteed purely vegetable, and do not contain mercury, the evil effects of which are seen in thousands of ruined constitutions. Sold by druggists and dealers in medicines. apr 6 Sus

VITAL QUESTIONS.

Ask the most eminent physician of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!"

CHAPTER I. Ask any or all of the most eminent physicians:

"What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention, or inability to retain urine, and all the diseases and ailments peculiar to Women?"

"And they will tell you explicitly and emphatically "Buchu."

Ask the same physicians:

"What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malarial fever, ague, &c., and they will tell you: Mandrake or Dandelion!"

Hence, when these remedies are combined with others equally valuable

And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II. "Patients

"Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs called consumption, have been cured.

Women gone nearly crazy:

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pains of Rheumatism,

Inflammatory and chronic, or suffering from scrofula!

Erysipelas!

Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases fruit

Nature is heir to

Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

For diseases leading to Consumption, use Allen's Lung Balm. See advt in another column.

We call the attention of our lady readers to the advertisement in our columns of Jas. Eyle's Pearline, for laundry and kitchen purposes. An article so popular and widely commended it is to be had in every city, and to the favor of housekeepers, ap 6 Im

CORNS! CORNS! CORNS! Everyone suffering from painful corns will be glad to learn that there is a new and painless remedy discovered by which the very worst class of corns may be removed entirely, in a short time and without pain. PUTNAM'S PAINLESS CORN EXTRACTOR has already been used by thousands, and each person who has given it a trial becomes anxious to recommend it to others. It is the only safe, prompt and painless cure for corns known. Putnam's Painless Corn Extractor is sold everywhere. N. C. Folsom & Co., Kingston, Proprietors.

ENCOURAGING TO DYSPEPTIC.

Charlottetown, P. E. I., Nov. 11, 1878.

Mr. James H. Robinson, St. John, N. B. Dear Sir,—By I may say, almost an accident, early this spring, being confined to my room for nearly three months and during this time I was under the combined care of three of the most eminent physicians of Charlottetown, and by them and my friends given up as beyond all power to help me.

Dr. Baxter, of Moncton, having occasion to call upon me on business, very naturally observed, my state of health, and after fully describing my trouble, which by the doctor attending me was pronounced Dyspepsia or indigestion, in fact I was so bad I could only eat-brown bread, and that after being made three days, while tea coffee or any I dare not touch, and a slice of dry toast would invariably give me the utmost distress. Dr. Baxter recommended Robinson's Phosphorized Emulsion, and I feel that I owe the public a debt which can only be paid by saying to all similarly afflicted, "Go thus and do likewise," try Robinson's Phosphorized Emulsion. One day I am hearty and strong, and can do without any medicine in all the luxuries of a first-class hotel.

Yours, etc., J. McKECHNIE.

For sale by all Druggists and Dealers. Price \$1.00 per bottle; six for \$5.00.

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. WIGGLESWORTH'S SUGAR 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. 25 cents a bottle. feb ly

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowls, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." Brown's Household Panacea, being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctum 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 in the Head, and is for sale by all Druggists at 25 cents a bottle. feb 10.

Ayer's Cathartic Pills are suited to every age. Being sugar-coated, they are easy to take, and though mild and pleasant in action, are thorough and searching in effect. Their efficacy in all disorders of the stomach and bowels is certified to by eminent physicians, prominent clergymen, and many of our best citizens.

BETTER THAN GOLD!

ENGLISHMAN'S COUGH MIXTURE

Is better than Gold to any one that is troubled with COUGHS, COLDS, ASTHMA, BRONCHITIS, SPITTING OF BLOOD, LOSS OF VOICE, WHOOPING COUGH, INFLUENZA, SORENESS OF THE THROAT, CROUP AND LUNGS. And all other Diseases leading to CONSUMPTION. It will not make new lungs, but will prevent the disease from spreading throughout the whole substance of the lungs, therefore facilitating recovery. DON'T FAIL TO TRY IT! IT MAY SAVE YOUR LIFE! IT HAS SAVED OTHERS. A Large Reward Will be paid for a better remedy than Englishman's COUGH MIXTURE.

A WONDERFUL MEDICINE!

A prominent Government Official writes us as follows: Of all the cough medicines that I have tried during a long life I must say that Englishman's COUGH MIXTURE. Is superior to any.

LEAVING HOME!

Consumptives leaving home for change of climate should not fail to take with them a supply of Englishman's Cough Mixture. It will ensure a good night's rest, free from coughing, and easy, light expectoration in the morning.

AN ESTABLISHED REPUTATION!

ENGLISHMAN'S COUGH MIXTURE. Is the most certain and speedy remedy for all Disorders of the Chest and Lungs, in Asthma, and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting Blood, Hæmorrhages, Loss of Voice, etc. This mixture gives instantaneous relief, and properly persevered with, will surely ever fail to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY!

A well-known clergyman writes us that Englishman's Cough Mixture. Has been a blessing to his family, having cured his wife of a very troublesome cough which had distressed her for over three years.

SHOULD NEVER BE NEGLECTED

COUGHS & COLDS. Should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of Consumption, which may be cured or prevented by timely use.

Englishman's Cough Mixture

This Popular Remedy is Infallible. It is highly praised by thousands of persons who have tried its wonderful efficacy, and strongly recommended by all the best medicine ever known for speedily and permanently removing Coughs, Colds and all Pulmonary Diseases.

A POSITIVE CURE.

ENGLISHMAN'S COUGH MIXTURE IS A POSITIVE CURE FOR COUGHS, COLDS, SORE THROAT, HOARSENESS, DIFFICULT BREATHING, Inflammation of the Lungs, BRONCHITIS, ASTHMA, CROUP, AND ALL Diseases of the Pulmonary Organs.

FOR SALE BY DRUGGISTS AND GENERAL DEALERS. PRICE 25 and 50 CENTS. LARGE SIZE IS THE CHEAPEST.

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Our GREAT AIM is to offer FIRST-CLASS VALUE In every department.

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Issued in one volume, with all the Notes, Appendix, Index, etc., the same as the high-priced edition. No abridgement whatever. Printed from the English plates. Paper Covers, 40c. net; post paid 45c. Cloth, 75c. net; post-paid, 81c.

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The Greatest Blood Purifier EXTANT IS GATES' LIFE OF MAN BITTE S. But for CHRONIC DISEASES the INVIGORATING SYRUP SHOULD BE USED IN CONNECTION

NORTON, KING'S CO., N. B., Aug. 2, '79. G. GATES, Nos. 4 & 5, N. B.—This is to certify that I have been afflicted for over twenty years with liver complaint, and have tried different doctors and preparations, and was treated by an Indian Doctor, but all to no good effect until a year ago I commenced taking your Life of Man Bitters, No. 2, and Invigorating Syrup No. 1, using your Nerve Compound and A. S. Liniment externally, and with great blessing I am enabled to say that I have not been so well for twenty years as I am at the present time, and will heartily recommend your medicine to all suffering from liver complaint and indigestion. I got great relief from your medicine, and I feel that for the benefit of the afflicted I will give further particulars to any one who will be so kind as to write to me. MR. RACHEL MCKEADY, SOLD EVERYWHERE. Wholesale Agents—Brown & West, Forsyth, Satchell & Co., J. K. Beck.

THE WESLEYAN

FRIDAY, APRIL 27, 1883.

CIRCUIT RECORDS.

It would be well if the inquiry, "Are our circuit records properly kept," were placed on the list of annual questions to superintendents. The inquiry, if honestly answered, would at first, we fear, call forth numerous replies in the negative. It is true that a carefully prepared and uniform book would be necessary, but such records were provided for the Provincial ministers under the regime of the English Missionary Committee, and are now prepared under official direction for the use of our American Methodist brethren. In the latter, pages are arranged for the history of the circuit, the reception and disposal of probationers, the arrangement of the classes, lists of official and other members, baptisms, marriages, funerals and other statistics. This record, full as it is, however, is said to be surpassed in adaptation for its intended purpose by one prepared by a gentleman in Fredericton and shown to some of our brethren in the N. B. and P. E. I. Conference.

Any one who has had occasion to consult our circuit memoranda in the course of historical investigation must have been forcibly struck by their incompleteness. There are circuits, for generations on our Minutes, about whose early history little can be ascertained save from the failing memories of a few who yet remain. If records were ever kept, they have carelessly been allowed to go astray. But the defects in our records have been sadly evident to others. Who is not familiar with the frequent complaints of names not removed from the list, when those who bore them had found homes in some distant locality or had removed from the church below. Cases have even been found where the class papers and the circuit record of members could by no means be made to correspond. It is safe to say that comparatively few of our thousands of members in the Maritime Provinces could learn from these records the precise date on which their probation and full membership commenced. Possibly some of the votes of the recent Quarterly meetings have no record save in condensed form in the Secretary's office at Toronto, or in the columns of the WESLEYAN.

The system of public registration now in use may have lessened in some degree, it is true, the necessity for certain columns in the circuit records, but should at the same time serve to impress Superintendents with the necessity of caring for any records now growing yellow with age. The writer of this article has had it in his power to furnish from a carefully kept Methodist record an extract which was the link in a chain of evidence necessary to secure a pension of no small value to the anxious applicant. And even by these records of to-day a benefit may be conferred if they serve to render assurance doubly sure in some case in which doubt may arise upon a point affecting the interests of some individual belonging to the coming generation. A properly kept register should preserve a record of all who have held a private or official relation to the church to which it belongs. Dates should be carefully given of all receptions of members or appointments to office, and of all removals or expulsions from membership, as well as data of any action in relation to the local church interests or connexional schemes. Again and again we have questioned how some of our circuit records would fare if brought into a court of justice in connection with any important case. The careful provision of a simple but comprehensive system of circuit records should, we think, be a matter of Conference action, and the careful attention to such plan a matter of Conference inquiry.

THE LOYALISTS.

It is to be hoped that Mr. C. F. Fraser, Superintendent of the Institution for the Blind, will deliver his lecture on the "United Empire Loyalists," in all parts of the Maritime Provinces. The one hundred years which have elapsed since these patriots hoisted the flag of Britain at the fore and left friends and home to seek a new home in the wilds of Nova Scotia, have seen changes in the contemplation of which the sorrows and toils of the loyalist fathers are too often forgotten. Among them Canadian Methodistism found such men as Robert Barry, Col. Bayard, James and John

Mann, and Stephen Humbert; and among their descendants such names of strength as those of Lemuel Allan Wilmot and Egerton Ryerson, the first two to preside at the first Canadian Methodist General Conference. In naming these we have mentioned but a few of the whole. In political life too, and in England's service on the field and on the ocean, loyalists and the sons of loyalists have made an imperishable record, so far as earth is concerned. Of politicians let the names of Joseph Howe and L. A. Wilmot, the leading champions of responsible government in Nova Scotia and New Brunswick, suffice.

St. John should not have a monopoly in Centennial commemoration of the landing of the Loyalists. At Fredericton, Gagetown, and various places in New Brunswick they were the first English settlers. At Annapolis they found a small population, and at Digby few or no inhabitants. As the transports sailed up the beautiful harbor of Shelburne, Anthony Demings went on board as pilot and representative of the few families on its shores, to cheer the assembled thousands with the information that "poverty took him there and kept him there." They furnished the first settlers of Wallace, who found their way thither from Baie Verte, a British band of whose existence Sabine, the historian, seems to have been quite ignorant, though they have given to their adopted country in their descendants men of worth. We need not ask, concerning the sons of the loyalists, Where are they? but rather, Where are they not? Many of them have wandered over the earth. Of the 20,000 who left the United States at the close of the Revolutionary War, some found a resting place in the ocean depths, where the transport *Martha* went down; others landed only to resume their wanderings. Of them, more than of almost any other section of Englishmen, Felicia Hemans's words may with truth be quoted:

Go, stranger, track the deep,
Free, free the white sail spread,
Wave may not foam, nor wild wind sweep
Where sleep not England's dead.

Mr. Fraser has told the story well, when we consider the time at his command. Few could tell it better. We thank him for having taken up the topic. It can now be told without prejudice against our American brethren. Mistakes are freely admitted to-day, and hard feelings are forgotten. The generation represented by the dear old lady who hesitated to visit her friends across the line lost, perchance, her bones should be laid there are all gone. The story can be freely told to our profit and pleasure.

THE LATE JOSEPH BELL.

The Brunswick St. Methodist Church in this city has lost an esteemed member by the death of the late Sheriff Bell. Mr. Bell was the son of the late Hon. Hugh Bell, one of the first trustees of the church in which his son so long worshipped. The son, like the father, filled various official positions in the circuit, and also took a prominent part in the work of the Sabbath-school, of which he was for some time superintendent. The Bible-class which he led until failing health obliged him to desist was a place of profit to numbers of the youth of the congregation. But for the comparative retirement which ill-health of late rendered necessary, the death of one so faithful in service and so exemplary in life would have been even more keenly felt in that congregation. Such retirement, with its lessened reasons for absence from home, must, however, make his departure a more painful fact in the pleasant household of which he was a so prominent member.

As a public officer Mr. Bell was most highly respected. The duties belonging to his position were less pleasant than those of some others, yet from the day that he became the successor of the late John J. Sawyer, in 1870, he has been regarded as a model Sheriff. A city paper remarks that "the only complaint ever made against him was that he sometimes allowed too much latitude to the dictates of a large and generous heart." This thought, since those who knew him best know that he was firm as well as gentle, and scrupulously careful in attention to his work, will but endear him the more to those who naturally mourn for him most.

Mr. Bell was not permitted to die under the roof of the home in which he had lived for so many years. The partial destruction of his residence by fire about a fortnight ago had led him,

with Mrs. Bell, to seek a temporary home with his daughter, Mrs. Wm. A. Black. Though the sudden alarm of fire had not seemed to disturb his equanimity, yet there can be little doubt that it, in connection with a cold which followed, aggravated the heart-trouble with which he was known to be afflicted, and, when his family fondly hoped that he was improving, suddenly ended the mortal stage of life. By them, as no doubt by himself, a sudden seizure of weakness, a few mornings previous to the day on which he died, was accepted as some premonition of an event which could not very long be delayed. Many die as suddenly, not all, it is to be feared, as safely. His bereaved family have much in the way of public expression of esteem for a departed friend and sympathy for themselves, but more in pleasant memories of him who has gone to be with Christ, to cheer them.

IS IT NECESSARY?

We observe that our contemporary, the *Christian Messenger*, is hankering after one of those periodical discussions on baptism which help to fill his columns, but in which the great majority of our readers have little interest. All candid inquirers can easily have any doubts removed by a call upon the nearest Methodist or Presbyterian pastor or by a perusal of some one of the numerous books and pamphlets on the topic, and any introduction of religious discussion as a mere matter of "bluff" or sport is unworthy of attention. At the close of some such discussions we have been reminded of the half-grown lad who was being taught the alphabet. "That's 'A,'" said the teacher. "How do you know it's 'A'?" said the scholar. "So and so taught me so," was the reply. "But, how did he know?" was only one of the final questions with which the half-satisfied fellow closed the inquiry as to whether the first letter of the alphabet was really "A." And in the majority of cases discussions on baptism result in much the same way. "Of one noted exception we are sometimes reminded by a glance at a book or two on our shelves—that of a former Baptist pastor at Bridgetown, who entered the lists in reply to the Rev. George Jackson's able pamphlet on baptism, and who in the endeavor to answer it became a convert to the opinion he had once strongly opposed, and for the open profession of which he was expelled from the Baptist Church. As we have no wish to involve any of his successors in such difficulty we forbear. In this day when the dangers of a formal religion are so great, evangelical denominations like the Baptists and ourselves can ill afford to whet theological swords for the attack on each other.

An incident in our always suggestive contemporary, the *Nashville Advocate*, is so appropos to the subject that we copy it. It comes from the pen of a layman:

A young Methodist preacher, in conversation, was discussing a matter about which Christians differ in opinion. He kept on with his argument while shaking hands with Mr. G., a stranger and a layman in the Methodist Church, who was introduced. Pausing at length, he asked: "What do you think of it?" "I think," said Mr. G., "that so many good and great men of profound learning having differed in opinion and gone to heaven, leaving the matter unsettled, you and I can hardly settle it this evening."

Slightly disconcerted, the young minister said: "When I was in the army we sometimes threw shells as feelers for the enemy. I like such sport, and I am trying to get up a little contest this evening."

"If you threw shells into a division of your own army you pleased your enemy, and you displeased your general in command. Denominations are divisions of Christ's army in the world. When two of these engage in a violent contest with each other a feeling far different takes the place of love. Then Satan, the enemy of both, knows that they are already in his service. Jesus Christ, the lover of both, turns sorrowfully away."

The next morning, when Mr. G. was about to mount his horse, he turned to the young preacher, who had walked with him to the gate, and said:

"When the bell rang for prayers last night we were talking about experimental religion. Did you enter into the spirit of the chapter that you read, the hymn that you sang, and the prayer you offered up, with better feeling than you would had we been engaged in controversy?"

Smiling, he replied: "Yes I did. May God bless you my young brother. Good-by."

There are said to be 14,000 teetotalers in the Indian Army.

Comment has been made upon the Queen's remarks through the Court Circular upon the loss of her devoted Scotch attendant. On the Queen's frank utterances on this event the *London Spectator* has some suggestive thoughts: "We wonder," says the *Spectator*, "how many of her subjects ever reflect on the pathetic element in the Queen's present position. There is no one living who could address her by her christian name, or, indeed, on any terms of equality; while all her children but one are married, scattered, immersed in business and households of their own. It is a lonely peak to sit on, at the top of the world, and as age draws on the Sovereign, who already has reigned so long that men passing middle age have consciously known no other, must feel this more and more painfully, with a sadness which the movement of the world does not diminish. We are not devotees of monarchy, gravely holding self-government to be more educative and more dignified; but there has never been in history a reign like that of Queen Victoria, who surrounded by an impenetrable etiquette, breaks it to tell her people that devotion, even in the humblest of followers, has aroused in her a real friendship. Republicanism in England sleeps, and will sleep while the Queen reigns. Is there not in that mere truism a sufficient biography!"

Some of our friends in some of the sections of the Church will be inclined to place the Rev. Dr. Wild, of Toronto, in the list of Canadian prophets in which Venor and Wiggins occupy a prominent place. Perhaps in doing so they will not be very far astray. In a recent sermon in Toronto Dr. Wild remarked: "Now, you say, what kind of religion will prevail in Canada. Why, three or four kinds are going to take Canada eventually. Which are they, pray? Episcopalianism will take the cities and towns. No good for the country, not a bit. Presbyterianism and Methodism are the next. These three bodies will be the supreme bodies in Canada one hundred years from to-night because they are suited to the conditions that this country will produce. And so our Methodist friends are banding together; they know that division is now weakness. We only want one Methodist, one Presbyterian and one Episcopal church, and these three societies are, in my opinion, to rule one hundred years from to-night. They will take Canada and control it." Which church may or may not prevail a hundred years from that evening will then trouble us little. Let us try to make the world better while we are in it.

The St. John *Daily Evening News*, which has taken a deep interest in Methodist Union, claims for the N. B. and P. E. I. Conference "the glory of heading the list in behalf of the unification of the Methodist bodies of British North America." Counting all the tie votes as votes against union, as they practically are, it gives the following figures: New Brunswick and P. E. I. stood seven and one-third boards for union to one against; Toronto, ten and three-quarter boards for one against; London, nine boards for to one against; Montreal, three and nearly one-third boards for to one against; Newfoundland, two and one-third boards for to one against; and Nova Scotia, two and nearly one-half boards for to one against. "The final returns" may alter the above showing to some extent," it says, "but the Conference of New Brunswick and P. E. I. Island seems sure to retain its pre-eminence."

The Bible Christians of Prince Edward Island will be the only body in the Maritime Provinces besides ourselves affected by the proposed Union of the Methodist Churches in Canada. From the Rev. John Harris, pastor of the Bible Christian Church in Charlottetown, we have received a copy of a small work just prepared by him, and published at the English Bible Christian Book Room, entitled, *The Life of the Rev. Francis Metherell*, and the History of the Bible Christian Church in Prince Edward Island. We are glad to know of the publication of this interesting little volume at a time when we are hoping for a more intimate personal acquaintance with our Bible Christian brethren. A knowledge of their history will the better prepare the way for a union of interests. Those who wish to read this book can procure it by forwarding their address and thirty-five cents to the Rev. J. Harris, Charlottetown.

Missionaries in Italy are cheered by the favorable attention of King Humbert. He has received Protestant deputations with affability, has listened with interest to their conversations, and has inquired of them earnestly respecting their doctrines and work. At the close of one interview, not long since, he cordially shook the Protestant minister by the hand, and bade him a hearty Godspeed. Copies of pamphlets and books exposing the errors, corruptions, and superstitions of Romanish ecclesiastics have been sent to the royal family, and received with courtesy. Even the priests and monks are reported to be not wholly unaffected by the influences pervading the religious atmosphere. One of the Vaudois preachers was sought for by a monk, in whose hospital lay a Belgian Protestant near his end. The other monks present received the minister of the Gospel with respect, and referred to prepare for him the elements of the Lord's Supper, thanked him for his visit, and asked him to return.

The *Missionary Outlook* sees a bright prospect for the future. In reporting revivals, it remarks: "As one result of Methodist Union, we expect the mightiest revival of God's work this land has ever known. The consolidation of forces will necessitate a grand onward movement; the quenching of rivalries will beget a kindlier spirit; hope and expectation will stimulate to prayer and effort, and prayer and effort will bring the blessing. This has occurred already and will occur again on a wider scale. One of the most blessed revivals of the year has been at St. Thomas, where a Union Service of the different Methodist Churches has resulted in the conversion of over 150 souls. Let all who love Christ and Methodism look and pray and labor for a glorious revival to consummate Methodist Union." And let all the people say Amen.

Many wonder at the slow growth of the Church. With many of the causes which keep down her numbers, in spite of the many conversions reported, our readers are familiar, but they are apt to forget the great drain upon the Church by deaths. A contemporary says: "The gates heavenward as well as earthward are always open—and every moment some of the redeemed and saved are passing them, escaping to their eternal rest. A passage in a memoir now before us forcibly illustrates this momentous fact. It says of a noble deceased brother, that he united with the Church in February, 18—, during a revival in which 700 were added to the membership of the circuit, of whom but a single survivor remains."

The application of a rule prohibiting the use of intoxicating liquors by certain employes on the Intercolonial Railway has been extended to the officials of that service generally. The added words are: "And, hereafter, any officer or employe who is known to be intoxicated, whether on duty or not, will be at once dismissed from the service." We are not aware with whom the decision as to what constitutes "intoxication" is to rest. Opinions differ widely as to this point.

We are requested to state that a meeting of the members of the Camp Meeting Association is called for Tuesday, May 8th, at Berwick, at 1 p. m.

A GREAT REVIVAL.

American Methodist papers give lengthy accounts of the great revival at Decatur, Illinois, under Thomas Harrison. On April 10th a jubilee sermon was held, an account of which, as given in the *Western Christian Advocate*, we somewhat abridge. At one of the services of the day it was stated by Dr. Joyce, of Cincinnati, that at least 90 per cent. of the converts in the great revival under Mr. Harrison at Cincinnati had remained faithful.

Decatur is a town of about thirteen thousand inhabitants. There are two Methodist Churches. Rev. Thomas Harrison, the well-known evangelist, began a series of special revival services in the First Church on the evening of the 30th of last November, and for a period of nearly five months the services have been continued, with two and three services each day except Saturdays. Both the pastors, the presiding elders, and ministers from surrounding charges, have been constantly engaged in the great work, aiding in every way the evangelist in the greatest revival ever known to that part of the country. There was not a night that did not witness the conversion of souls. The highest number forward for prayer at one time was 78, and the highest number of conversions

35. February 8th, an all-day jubilee service was held for the conversion of 1,000 souls. It was a day of power and of victory, and it was thought by many that the tide of power would rise any higher, but they were happily disappointed; the influence swept on and widened its circle, and April 10th a second jubilee service was held for the conversion of 2,000 souls.

The services began at 5.30 in the morning, and 800 persons were present, and in 50 minutes 355 persons testified to the saving power of God's grace. It frequently occurred that five and six persons would be testifying at once. At half-past ten o'clock Dr. Hatfield of Chicago preached an effective sermon to 1,000 people on the subject of the Christian's possessions. It was good to be there; the aged Christian and the young convert alike rejoiced in the glorious truth that all things belong to God's children. At 2.30 p. m., Dr. I. W. Joyce, pastor of St. Paul Church, Cincinnati, addressed a packed house on the subject of "Spiritual Victories Reasons for Religious Jubilees." The spiritual fervor of the audience was intense, and the spirit of rejoicing abounded on every hand. Short and effective addresses were also delivered by Dr. Fry, editor of the *Central Advocate*, St. Louis, and others. The service at night was conducted by Mr. Harrison. He was in his happiest mood. His address had great power upon the great congregation, and when the invitation was given the altar was filled almost instantly with persons who seemed anxious to kneel first, for the pardon of sins, and many were converted before the service closed. It was a remarkable day, such a one as few people ever saw.

All ages are represented in the results of the revival. But the large majority is composed of young and middle-aged people. In many cases whole families have been brought into the Church, and the effect upon the town and surrounding country is wonderful. Thirteen States and Territories are represented in the converts. Mr. Harrison's health is remarkably good, and his power over his audiences is wonderful, and his usefulness seems to be constantly increasing. He has invitations from almost every point in the United States. Over fifty ministers were present at the services during the day.

IN MALTA.

In this island, an important military and naval station, Methodism has again taken its place. Many years ago Methodist services were introduced by some pious men in the British forces, and English Methodism sent her ministers in their wake. The little church in which the late Rev. John B. Brownell preached, and the home in which his amiable wife presided, during their residence in that island, formed a centre of religious activity and a place of Christian communion for Christian men of various nations, resident in the islands on military duty or passing on to the mainland of the East. Soon after their removal the mission was abandoned and Methodist services were discontinued, except when held by those devout men whom the British army and navy has always produced.

Abroad, the idea prevails that Malta is simply a barren rock, thinly inhabited except by the British soldiers and seamen quartered there. Of it an English Methodist paper says:

The native population, which at the commencement of the British occupation in 1800 numbered barely 100,000, now amounts to 150,000. So that, instead of a mere rock, commanded by fortresses, and inclosing commodious harbours, it is the home of a busy and frugal people, with its towns and villages, its agricultural and mechanical, and even its manufacturing industries. From this fruitful hive there are ceaselessly moving out to Egypt and the other states of North Africa large numbers of people, keen and eager traffickers, who, even if some of them are characterized by all the vices of the Levant, are nevertheless important factors in all the semi-civilized African populations, and none the less need the efforts of the Christian philanthropist.

The Maltese vernacular is one which adds weight to these considerations. With a strong infusion of Latin and Italian, and traces even of the early Phœnician colonization, it is in the main Arabic, showing the energy of the Saracenic occupation of the islands. Hence a Maltese is not only qualified by his sunny clime and his frugal habits to endure the heat of Africa, but by his language is readily understood among all Moorish and Arabian peoples. Here, then, is an opportunity for the Christian Church, an island within the precincts of the British Empire, with a teeming population which is continually moving out to the northern seaboard of the Dark Continent, not content to be hewers of wood and drawers of water, but equalling the Greek in push and enterprise, a veritable centre therefore from which, if we will, laborers may be sent forth to reclaim those gardens of the Lord which the sword of Mohammed has so long made a wilderness. True, there are difficulties. Where are there not? True, the difficulties are great, but to the faith which has fellowship with the Almighty, difficulties are the incentives, not the hindrances, to enterprise.

The opening of the new church and schools at Floriana marks a new epoch in Methodism at Malta. Rev. J. Laverack, the chaplain there, gave an account of the steps which had led to that pleasing result.

He spoke of a small prayer-meeting called together by a non-commissioned officer of the Royal Engineers about eight years ago, to pray that God would give them a site for a church—the site indeed on which the present building now stands. Mr. Broadley, the senior minister here in those days, made application for it, but it appeared that it had been decided otherwise to occupy the site. Mr. Webster's subsequent application for the same site was refused for the same reason. Mr. Webster, however, a brave man that he was, after an interview with the Secretary of State for War, obtained a site adjoining the Central Hospital. On Mr. Laverack's arrival two and a-half years ago he was asked whether instead of the site near the hospital he would accept the site on which the church now stood. The exchange was accepted; and so, as Mr. Laverack put it, though two urgent applications by two successive ministers had been made without avail, the Methodists had at last been solicited to take the site for which they had prayed five or six years before. The sum of £1,500 had been voted from the Thanksgiving Fund for the Malta Church scheme, and Mr. Lamplough, of London, who was wintering in Malta, promised £300, which sum he afterward augmented, so that the site and considerable help towards building had come into their possession at the same time. The Lord had ordered it, and had raised up helpers all round. Something over £200 had been raised in Malta.

A SECOND CASE.

Archbishop Purcell of Baltimore finds imitators, unfortunately.

The Augustine bankers in Massachusetts who, in addition to their duties as Catholic priests, undertook to run a savings-bank and virtually deceived the poor and the ignorant to make deposits in their bank, present a very sad show in the way of assets. Their indebtedness to depositors numbering some seven hundred, upon their own statement, amounts to \$450,000, to which is to be added a mortgage upon churches, parsonages, and school-buildings amounting to \$80,000, making an aggregate of \$530,000 of indebtedness. They estimate their church property, including parsonages and school-buildings, at \$569,000 or \$54,000 in excess of their indebtedness. But, unfortunately for the depositors, this property, if now sold, would not pay five per cent. of the debt which they owe, after paying the mortgage. This is the exhibit which these Augustinian bankers make, and it certainly presents a very sorry prospect for the poor depositors who are virtually cheated out of their hard earnings. These bankers have been trying to see what could be done in the way of voluntary contributions for their relief, and have concluded that there is no recourse for them in this way. The Catholics are backward in coming forward with their offerings, just as they were in the case of Archbishop Purcell. Our opinion is that the action of these Augustinian bankers in taking the money of the depositors, and then using it to build churches, parsonages, and school-houses for the purposes of Catholic propagandism, either proves them to be downright fools, who ought to be put in a straight jacket, or makes them consciously guilty of such a breach of trust that it is difficult to distinguish it from old-fashioned rascality. If they were not fools, they knew better; and if they knew better, then the action is best described by calling it rascality, not at all condoned or excusable by the religious use to which they applied the money. —N. Y. Independent.

FRANCE AND MADAGASCAR.

A Blue-book, published during the month, gives the British public a clearer idea of the precise nature of French claims upon Madagascar. The ostensible ground of these claims is that in 1840-41 a private treaty was concluded with some chiefs, ceding a portion of territory to France. But it appears that these same chiefs had seventeen years before submitted to the then reigning monarch Madagascar, and were at the time of the treaty was made nothing more nor less than refractory subjects? France has to wade through 40 years of history to prove her claim to a place and power in the country, and even then she has nothing better to produce than a hole-and-corner treaty of which the world has been in absolute ignorance ever since. The ground is not solid enough to support her flagstaff, yet strange to say she actually tries to build on it a right to act as "Protector" of the whole country! The Malagasy people justly deny that France can have any such right. Still, they are prepared for the present to permit a French occupation of a corner of the island, on condition that it will be only temporary. But they refuse to part with territory, or with their right to govern their own land. France, in conscious humiliation, is anxious to display her power in distant countries—as advocated the other day by M. Lacour—but selects a country where the strife will not, for her, be attended with danger. If the enthusiastic welcome given by England and America to the Malagasy Envoy means anything, it is that the struggle of right against might in their interesting country is watched with keenest sympathy. —Irish Ecologist.

N. E. AND P. E. I. CONFERENCE.

The examination of candidates and probationers of the N. E. and P. E. Island Conference will be held in the Methodist churches of the following places commencing at 9 o'clock, a.m.: Moncton and Charlottetown, May 9th and 10th. Fredericton, May 16th, and 17th.

J. J. COLTER, Sec. Board Examiners.

QUARTERLY MEETINGS.

NOVA SCOTIA CONFERENCE. Port Mouton,—Against the Basis. Petite Riviere,—Eight in favor of Basis, four against.

ON THE WAY TO THE PULPIT.

The N. Y. Advocate says: Dr. Benjamin F. Cocker, whose death was announced last week, was as remarkable for the romantic vicissitudes of his life as for his breadth of scholarship, acuteness of intellect, and goodness of heart. He was born in Yorkshire, England, in 1821. His boyhood was spent in a good grammar school, his youth in a German business house, and seven years of his young manhood in the manufacture of woolen goods; then followed a trip to Australia, and a season of great financial success in Tasmania and Melbourne. In the panic of 1856 his little fortune fled more rapidly even than it had been accumulated, and he "began life" again as a trader in the South Pacific. While in Fiji he fell into the hands of cannibals. While the death-song that was to precede his slaughter rang in his ears, by an almost superhuman effort he broke through the line, and, pursued by the yelling horde, escaped to a boat. This was followed by an almost equally narrow escape from shipwreck. Then began a series of most varying experiences in Sidney, Callao, Panama, New Orleans, and Chicago. By the kind offices of the Rev. E. H. Pilcher and other friends he was at last led into the Methodist ministry, to which he had long felt divinely called. Then began a career of exceptional success in the pulpit, followed by a seat in the chair of Mental and Moral Philosophy in the University of Michigan. His ability as a philosophical writer is well-known.

APPOHAQUI CIRCUIT.

DEAR Mr. Editor,—In the last issue of your paper I saw a communication from this circuit, which the writer, we are sure, sent with the best intention, but as he resides some distance from the greater portion of our work, and therefore has not had an opportunity of gaining accurate knowledge in every respect, we think some corrections or explanations necessary. The parsonage has not been repaired, as stated, but is in good condition. The new church on Snider Mt., alluded to, was begun a few weeks previous to our coming here, and has probably been mistaken for one at Collins, which has since been planned, built and dedicated. No expense has been put on the church at Berwick, and one at Apohaqui, which will be finished in time for dedication in June, will not be paid for as soon as completed; having but a very few Methodists there, we fear a debt of two hundred dollars will be left unprovided for. We may say that all other debts contracted in building and repairing churches on this circuit, during these last three years, amounting to \$2,800, have been paid, a fact we think, highly creditable to our people, whom we shall leave with sincere regret, knowing them to be willing and harmonious workers with their minister, for the extension of the cause of Christ in their midst. S. JAMES.

METHODIST NOTES.

On Sunday, at Amherst, Rev. J. Gaetz baptized one person and received ten into full membership with the Church.

The Methodist congregation of Woodstock intend making such alterations in their place of worship as will make it one of the most spacious and handsome places of worship in the town.

As the first-fruits of the revival at North Kingston fourteen adults have been baptized with water, and twenty two received into the Methodist Church. Mr. Ryan writes that "the brethren Taylor and Langille have been abundant in labors in this gracious work."

The trustees of Grace Church, Winnipeg, are about to begin the erection of a new brick venter church on Notre Dame Street, West. The building will be made considerably longer than at first proposed, in order to give more commodious Sunday-school rooms.

Rev. S. T. Teed reports from Tryon P. E. I.: "God's work here still progressing. Have received 90 into the Church with more still to follow. More than 100 will unite with the church as result of special services commenced in January and continued up to this date."

The Rev. G. W. Whitman, of Ingonish, C.B., has during the year been cheered by some conversions. He says: "The work is hard, as travelling between this place and Cape North, a distance of twenty-five miles, has to be done on foot and in winter, on snow shoes. You do not know what a welcome visitor the WESLEYAN has been. I do not know what I should have done without it."

Rev. T. W. Atkinson reports from Western Bay, Nfld., April 13: "We are having a glorious visitation of the Holy Spirit on this circuit. We have been holding special services three weeks. We commenced on Good Friday, observing it, as we regularly do, as a fast day, with three services—preaching, fellowship-meeting and prayer-meeting. On the following Monday we had the first penitent, and every day since we have had one or more conversions. Yesterday we had over thirty seekers and at least six found peace. Our finances are considerably over last year. Our people generally are in favor of Union."

We are glad to learn that Mrs. Nicholson, wife of the Methodist pastor at Hamilton, Bermuda, is recovering from a painful illness which obliged her to visit New York for medical aid.

Rev. Caleb Parker passed through this city this week, on his way to the North-west. For the present he expects to supply Grace Church, Winnipeg. Mr. and Mrs. Parker are in usual health.

Rev. J. S. Peach, President of the Newfoundland Conference, arrived per Caspian last Friday, on his way to the meeting of the Transfer-Committee at Sackville. The spiritual and financial reports from the circuits generally are encouraging. The laymen of the larger circuits have gone earnestly for union.

We learn, through Mr. Peach, of the death recently of Mr. David Rogers, of Harbor Grace, Nfld., father of the Rev. J. A. Rogers, of Yarmouth.

This venerable man came in early manhood to Newfoundland, experienced conversion in that colony, and though trained a Congregationalist, became a member of the Methodist church and in time a local preacher. His pulpit labors were so highly appreciated that once, during the absence in England of the Congregational pastor at St. John's, Mr. Rogers occupied his pulpit for several months.

LITERARY &c.

St. Ulrich, or resting on the King's Word, is written by E. A. W. and published by the American Sunday-school Union, Philadelphia. The scene of this pretty story, among the Swiss mountains, and the thoroughly Christian tone of its teaching, render it most appropriate for a Sunday-school library. It is prettily illustrated. Price 75 cents.

Anson D. F. Randolph & Co will publish immediately a new edition, carefully revised, of The Ancient Church: its History, Doctrine, Worship and Constitution, traced for the first three hundred years. By W. D. Killen, D.D., Professor of Eccelesiastical History and Pastoral Theology in the Irish Assembly College. It will contain a preface by Rev. John Hall, D.D., minister of the Fifth Avenue Presbyterian Church.

In Harper's Magazine for May the illustrated articles are "San Francisco," "The Treaty of Peace and Independence," "The National Academy of the Arts of Design," "A Castle in Spain," "Roman Carnival Sketches," "The Brooklyn Bridge," etc.—all of which will be read with great interest. The light reading is of the usual excellence, and there is some good poetry. All the departments are fully up to their usual high standard.

Among the latest issues of Messrs. Funk & Wagnall, N. Y., is Highways of Literature, 15 cents. The second title of this very useful volume is, "What to Read and How to Read." The author is the Head Master of the Edinburgh Ladies' College. To an admirably suggestive chapter upon a course of reading, books in general and works of fiction in particular, are added illustrative criticisms of Shakespeare, Fielding, Sam Johnson, and others. It is an excellent volume for young people. Colin Clark's Calendar, by Grant Allen, is a delightful series of studies in natural history found right around us. It cannot be read without pleasure and profit. 25 cents.

The Rev. Isaac Rooney reports from New Guinea: "In visible results the past I think, has been the most successful year so far in the history of this mission. Our native members have tripled since last district meeting. When I arrived here there were fifty baptised native members in the district, and we now have 160, with 44 on trial, and our net increase for the year is 106. Last year we had six native local preachers, now we have seventeen promising young men preaching the Gospel to their fellow-countrymen."

At the recent session of the N. Y. East Conference, the Rev. Dr. S. Hunt, of the Methodist Book Concern, gave an account of the work accomplished by the Book Concern, and especially of its success in the publication of cheap literature. Its profits, he said, were \$63,000; of this \$50,000 had been paid on the debt of the building, \$10,000 had been given to the fund for supernumerary ministers, and \$3,000 had been expended for improvement in the machinery of the Concern. He said the whole debt would soon be paid, and the profits of the business would then be directed as the Conference should provide.

GENERAL RELIGIOUS NOTES.

Twenty of the Woman's Missionary Societies of the United States have collected \$6,108,734 for foreign missions since their organization.

Hon. Mr. McMaster has signed his intention to run a foreign Professor in McMaster Hall, Toronto. The new Professor will teach New Testament Greek and Homiletics.

The Congregational ministers of Chicago have taken the first step toward reforming the Divorce laws by refusing to marry those who have been divorced for other than Scriptural reasons.

The Charleston, Presbytery has adopted a resolution, erasing from the Church constitution the section forbidding a man to marry his deceased wife's sister; such marriage, they cited, was not forbidden in the Word of God.

The Geneva Council has issued a proclamation reiterating its former decree forbidding Bishop Mermillod to officiate in the See of Geneva and Lausanne, and declaring it will defend the country against the encroachments of the Church of Rome.

The Japanese Christians ask the agents of the American Bible Society to be allowed to take part in the translation of the Bible into their own language. They propose that in the translation of the Old Testament, four foreigners, and four Japanese, be engaged.

Mr. Wamsamaker, the Philadelphia merchant, organized his famous Bethany Mission Sunday-school a quarter of a century ago and now he has the satisfaction of knowing that the Church which grew out of it has 1,400 members. A week ago last Sunday 245 new members were received, mostly from the Sunday-school.

At a recent meeting of the Woman's Missionary Society of the Presbytery of Baltimore, an unexpected gift of \$1,000 in bank notes was sent by an unknown contributor to the treasurer, with the following note: "Last February I gave \$1,000 to medical missions (Woman's). I thank God I am permitted to do so again. A friend of missions."

ABROAD.

Infant baptisms increased in the Southern Methodist Episcopal Church from 14,739 in 1866 to 27,205 in 1882.

Superintendent Lowry of the M. E. Mission, North China, reports an accession of 50 probationers since the annual meeting.

There are 80 appointments in the Lancaster, Penn., Methodist Conference which do not pay over \$600 a year.

Referring to the Methodist Union movement the N. Y. Independent says: "The Methodists in Canada never did a wiser thing than they are doing now—consolidating their forces."

Rev. John M. Pike writes to the Christian Witness, from Lynchburg, S. C.: "We are all well and as happy as the days are long. The Lord is blessing our efforts; souls are coming to Jesus and giving themselves to His Church. I am fully persuaded that I am in my providential path."

In his presentation of the claims of the Church Extension Society to the Conference, Chaplain McCabe is able to report that through the society's assistance Methodism is now building nine churches every week throughout the year in the United States. In seventeen years the society has collected and disbursed \$1,920,752.

The Rev. J. P. Larson, of the M. E. Mission, Sweden, says that such progress as this year witnesses on the Stockholm District was never known before. Unceasing protracted meetings have been held in many places since the Week of Prayer. "Places in which we had previously no work, have been visited in a powerful manner by the Spirit of grace, so that whole congregations have arisen almost at once."

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GLEANINGS, ETC.

THE DOMINION.

In a railway collision on the Grand Trunk, forty miles from Montreal, on Saturday night, 32 cars and 2 locomotives were completely wrecked.

The liabilities of Lord & Munn, produce dealers, who lately failed in Montreal, are said to be \$183,199 with only \$38,203 assets.

Judge Peters has granted an extension of time for the payment of the third call made for the bank of P. E. Island, from June next to the first of January.

The annual convocation of Dalhousie College and University, Halifax, N. S., took place on Wednesday last, when prizes were awarded, addresses delivered and degrees conferred.

The St. Croix, Hants Co., Woolen Mill is in a flourishing condition under the experienced management of G. B. Dawson, Esq. It is being enlarged to just double the present capacity.

The books destroyed in the Quebec Legislative Library by last week's fire are valued at twenty-five thousand dollars. The total insurance on the building and contents is seventy-six thousand dollars.

The session of the Nova Scotia Legislature closed on the 19th inst. with the usual ceremonies. It was the longest session since Confederation, extending over a period of two and one-half months.

A despatch from Victoria says that news has been received from the Northern coast of the drowning of Chapman and Penny, two missionaries attached to the Presbyterian mission, by the upsetting of a boat.

On Saturday last eight liquor dealers in Truro were arraigned before Stipendiary Magistrate Laurance, charged with violation of the Scott Act. The hotel keepers seem resolved to resist the prosecution to the utmost.

Two paintings by Miss F. M. Jones (daughter of Hon. A. G. Jones), offered to the Paris Salon this year, have been accepted. About eight thousand paintings were offered, and over five thousand of these were rejected.

Mr. Dingman, of Ottawa, Inspector of Indian Affairs, has been in London. One of the objects of his visit was to induce the Indians on the St. Mary's reserve to give up their lands and settle on the Tobique, where he hopes to lead all the Indians in the Province to locate themselves.

A despatch to the Chronicle says that it is almost settled beyond doubt that W. E. Forster, late Secretary for Ireland, will succeed the Marquis of Lorne as Governor General of Canada. Mr. Forster will, it is expected, arrive about the latter end of November next.

The Charlottetown Examiner states that the Steam Navigation Co. has purchased an iron screw steamer for service between the island and the mainland. The steamer, four hundred and sixty tons burden, is in course of construction at London, and will be delivered in June.

The annual session of the I. O. G. T. Grand Lodge of Nova Scotia, will be held in this city on Friday, June the 8th, and following days. On Tuesday, June the 12th, the Right Worthy Grand Lodge of England will open their biennial session when delegates from all parts of the world, where the order is planted, may be expected to attend.

The Sarnation arrived on Monday from Liverpool, G.B. She brought 83 cabin, 69 intermediate and 578 steerage passengers to be landed here. Among these are 75 boys from Mrs. Bir's Home in London. The Scandinavia, which sailed from Montreal on Monday for Quebec and Montreal, brings 282 emigrants from County Mayo.

On Monday, in the Dominion House of Commons, in answer to Mr. McMillen, Sir Hector Langevin said it was not the intention of the government to introduce this session any legislation as regards the running of railway trains on Sunday. On the same day the House went into committee on Mr. Rieley's bill to amend the Acts respecting cruelty to animals. It was reported with amendments.

The special Com. on communication between Prince Edward Island and the mainland, recommend that the crossing between Capes Traverse and Tormentine be improved and made a permanent crossing for mails and passengers, both summer and winter, and recommend that a pier be built on each side and a steam ferry be established to connect with the respective railway lines. They also recommend that a subsidy be granted to a company to keep up steam communication over the present routes, and that screw boats be used in the service instead of paddle wheel boats as at present, and that as the Northern Light is fast becoming unfit for the service that another suitable steamer be provided to take her place between Charlottetown and Pictou.

GENERAL.

The late Sir George Jessel, Master of the Rolls, was the first Jew who became an English Judge.

The practice of cremation is making such progress in Japan that it is said about 9,000 bodies are annually disposed of in this manner.

A report from Cairo says that 75 Moslems, the False Prophet, has captured the town of Kasrout, in Soudan.

The Major Genl. commanding at Carragh has ordered a large increase in the number of sentries on duty, the police having discovered a Fenian plot to attack the camp at an early day.

It is estimated that not fewer than 10,000 persons arrive weekly in St. Paul and are forwarded to the remote Northwest by the Northern Pacific and Manitoba lines.

It is stated that a prisoner in the Kilmalham jail has given evidence which throws complete light on the subject of the murders of the informants during the past year. Timothy Kelly, the alleged Phoenix Park murderer, in whose case the jury failed to agree on Friday, was again placed on trial on Monday.

The arrivals at Jacksonville, Florida, have averaged about 600 per day for several weeks past. The hotels and the boarding-houses are crowded.

The Emperor and Empress reach Moscow on May 21st, and coronation takes place on the 27th. The State entry into the city of St. Petersburg will be made on June 10th.

Sixty-one Mormons were at the Grand Central Hotel, New York, a few days ago, about to start on missionary pilgrimages. They are destined for all parts of the world.

It is estimated that the Marion Trust Company, of Indianapolis and Chicago, now placed on the fraud list of the U. S. Post-office Department, has received from overcredulous investors fully \$200,000.

Scientific investigation shows that 18 years' wear reduces a sovereign below its point of legal currency. The gold coinage in circulation is now estimated at £30,000,000 in sovereigns and £20,000,000 in half-sovereigns.

The date for opening the East River Bridge, Brooklyn, is now fixed for May 14th. The structure has been fourteen years in building, and the expenditures have been at the rate of over a million dollars a year.

In the Pennsylvania Legislature a bill has been introduced prohibiting any attempt to personate, in any show or theatrical performance, any being recognized as Divinity in the New or Old Testament.

In the House of Lords on Monday Lord Dunraven called attention to the distress prevailing in Ireland, and urged the adoption of a scheme for emigration on a large scale. The Marquis of Lansdowne also spoke in favor of emigration.

Some city authorities might well take a lesson from Washington. A count of the money and bonds in the United States Treasury, amounting to nearly half a billion dollars, shows an excess of three cents in favor of the Treasurer.

Pennsylvania has 339 anthracite coal mines, employing 80,589 persons, which in 1882 produced 29,298,784 tons. The number of bituminous collieries is 442, employing 40,136 hands, and in 1882 they produced 20,694,110 tons.

The total expenditure of the British Government during 1882 was about \$450,000,000, of which over \$160,000,000 was for interest on the public debt. Over \$90,000,000 was expended on the army, and \$40,000,000 on the navy.

At Wason, Miss, thirteen people were killed and sixty wounded, and at Beauregard, in the same State, twenty-three were killed and ninety wounded by a terrific cyclone. Twenty-seven houses were destroyed in the former place and the latter is literally swept away. Reports from other places show widespread destruction.

Lord Coleridge, Lord Chief Justice, has rendered a decision in favor of Bradlaugh, in an action brought against Mr. Newdegate, M.P. for North Warwickshire, for maintaining the suit of Clark against Bradlaugh in regard to the latter's sitting and voting in the House of Commons without taking the oath of allegiance.

A lady who enjoyed the distinction of being the oldest native, and who was born just after the establishment of the colony of New South Wales, died on January 30th in her ninety-fifth year. When she first opened her eyes the total white population of the island continent of Australia just exceeded 1,000; now it numbers 3,000,000.

Baron Nordenkjold has secured for his new Arctic expedition the solidly constructed iron screw steamer, the Sophia, employed in the Winter mail service between Sweden and Finland. He will set out in May, and, after having called at Esbjavik for coal, will traverse the straits to make for the coast of Greenland about the sixty-fourth degree of north latitude. The glaciers in this locality have formed a bay; and it is believed, from the experience acquired in former attempts, that here is the best point from which the interior of Greenland can be reached. If the baron can not effect a disembarkation there he proposes to turn southward, and, doubling Cape Farewell, hug the shores.

DR. SPRAGUE'S LECTURE.

(Concluded.)

But, omitting much that might be noticed with great pleasure, let us look at the treatment of the classical passage, Rom. 3. 24-26. It is a fine and exhaustive discussion of this grand passage, compressed in very small limits, wherein the results of modern learning and an appreciative and selective judgment are at once manifested; and though differing in the exposition of the phrase, "the righteousness of God," from that which has been current in Methodism, still one never the truth as admitted by eminent authorities across the ocean. But we think that the lecturer has allowed the authority of the great German exegete, Meyer, to influence him too much, and that the interpretation of that phrase advocated by Lange, Schaff, Forbes, and Dr. Gifford in the Speaker's Commentary, and also by Dr. Pope in his Compendium is better, and more in accord with the analogy of scripture, and a true philosophical theory of the atonement as held by all denominations who have escaped the influence of the ultra-Calvinistic theory of satisfaction. This seems really to be the view of the lecturer, apart from the exegesis of this particular passage, as he quotes a few pages further on with approbation the words of Dr. Shedd, "The atonement a satisfaction for the ethical nature of both God and man." The golden words of Dr. Pope ought never to be forgotten in the use of this word, "The satisfaction offered in the sacrifice of Christ is a satisfaction of the Divine love before it is to be considered as a reparation to Divine justice."

On page 43, is a very condensed but admirable refutation of an objection often brought against the Gro-tian theory by those who hold Calvinistic views, and one passage might with service be engraven on the minds of youthful students; "God's government derives its character from His character; it is because He is what He is, that His moral rule requires an atonement for sin." The doctrine of the atonement, obtained by this faithful examination of the writings of St. Paul, is that taught by our standards and Wesley-an theologians, and substantially the same as advocated by Whedon and Miley among our American brethren. The treatment of the objections to the atonement is brief, as the length of a lecture imperatively prescribes, but convincing, especially in refutation of a supposed growth or development of this doctrine in the apostle's mind; and Dean Stanley's remark is forcibly shown to be wide of the mark. We are glad to welcome this addition to our theological literature, and recommend it to our ministers as deserving of careful study, while for thoughtful and educated laymen who may have been perplexed by arguments and views of this momentous subject current in so many reviews and magazines, it will prove a useful antidote and conduce to a feeling of repose and loyalty in the doctrine of our Church, which in this lecture has found such an able expounder and eloquent defender.

There is the more need to direct the attention of our friends to our own literature because it has been too much ignored by the present generation. The spread of education and the cheapness of many publications have opened general literature to those who were before excluded from its influence. But in much of this and also in the theological literature of the day there is a persistent ignoring of Methodist publications and teachings, which to the unprejudiced observer is surprising. But the effluence of the cross has not yet ceased, and because the doctrine and polity of Methodism has not been couched in forms, nor her thoughts cast into the moulds, of an old worn out, scholastic theology, they have been passed by many who, missing their own scholastic, have concluded at once it was unworthy of their notice. The way in which Calvinistic divines proclaim as new discoveries in the theological science what have been common places in Methodist teaching for a century would be most amusing if it were not at the same time a proof of narrowness of vision and pride of set which prevent otherwise learned and able men from looking outside of their own barriers for the information they greatly stand in need of.

The Scotch sermons were proof of this. Their protestations against the theological absurdities which they ignorantly supposed to have been discovered by them, by the aid of science, and Biblical criticism of the day, were pointed out and graphically portrayed by the Methodist Feltcher a century ago. And learned divines on this side the water are equally blind. One of the most offensive addresses ever listened to by the writer was by a distinguished minister of another church at the last General Conference. The quiet assumption of superiority of learning and correctness of theological belief, the usefulness of Methodism as a pioneer and feeder to that church, but the necessity of such converts being gathered into his special fold; were all paraded with apparently an utter unconsciousness that anything supercilious was being said. It was lamentable to witness such an exhibition of the arrogance of tone and thought which appear to be habitually practiced by many towards our Church. And we have so long sat silent under these imputations that we deserve to bear them, without we adopt a heartier and more enthusias-

tic advocacy of our own belief and polity.

The world and the church respect those who respect themselves. It is our duty to proclaim what we believe, our duty to return in spirit and in doctrine to the best features of the Apostolic and immediate post-Apostolic Church. Our digression to this important topic has left but the briefest possible notice of the excellent sermon on the Incarnation by Rev. A. D. Morton, M. A., within our space. It expresses and enforces this great truth in thoughts strong and beautiful. Moreover there is an earnestness of tone and expression of Christian sympathy which go straight to the heart. Our wish is that its appeals may be heeded by every reader.

CHOREPISCOPUS.

THE NEW HYMN BOOK. LAST PAPER.

4. HYMNS BY MISCELLANEOUS MODERN AUTHORS. (Continued.)

(7) Methodist.—The author of hymn 192, "Father, if justly still we claim," is taken to be—not Henry Moore, the associate, friend and biographer of Wesley, one of the most prominent of the early Methodist preachers,—but Henry More, the celebrated English Arminian divine and philosopher of the 17th century (died 1687), one of the most remarkable men of his age, of whom it was said, "he was more of an angel than a man." The grand old hymn of Williams, a Welsh Methodist minister, "Guide me O thou great Jehovah" (498), will be sung as long as men "journey thro' this barren land." His "Over the gloomy hills of darkness" (726) is one of the best on the spreading victories of the cross. "Hail, thou once despised Jesus," by Rev. John Bakewell, is also one of our best hymns. "I will live, I have before spoken of Mr. B. Moore's 'Thou who hast in Zion laid.' These are familiar to the readers of the old hymn book. The late Rev. William M. Bunting, son of that lion of the British Conference, Rev. Dr. Jabez Bunting, wrote the fine hymn of confession, "Holy Spirit, pity me" (245), that on the baptism of children (691), and that on the renewal of the covenant, "O God how often hath thine ear" (894). The younger Bunting was a man of sweetness and beauty of character, of poetical sensibilities and of excellent literary ability, to which a tribute will appear in the forthcoming supplement to McClintock and Strong's Cyclopedia. He was of delicate constitution, and died in 1866 at the age of 61, having survived his father 8 years. Rev. John Meriott is the author of a noble hymn, "Thou, whose Almighty Word" (35). He was also a minister of the British Conference, and died in 1825. The late Dr. Punshon was a poet of no mean gifts. Some of his poems are very fine. His hymn of work, "Lie-tent the Master beseecheth" (438), cannot be surpassed. Read the hymn and judge for yourself. Notice the rhythm and thought in this verse: "Work for the good that is highest, Dream not of greatness afar; That glory is ever the highest, Which shines upon men as they are. Work though the world may defeat you, Heed not its slander and scorn; Nor weary till angels shall greet you, With smiles thro' the gates of the morn."

Ah, Punshon, thou did'st "offer thy life on the altar" as a whole burnt offering. Too soon it was accepted. Thou did'st not weary. If thou hadst spared thyself, thou wouldst have been with us now. Yet the angels have welcomed thee and nobler work is thine!

Dr. Punshon's hymn on the Sabbath, "Sweet is the sunlight after rain" (645) is a perfect piece both in thought and expression. Thomas Oliver's magnificent song, "The God of Abraham" (38-40) is worthy of comparison with Charles Wesley's on "Wrestling Jacob" (235, 266), and no higher praise can be given to this psalm of Oliver's than to honor it with a place by the side of Wesley's immortal triumph, "Come, O thou traveller unknown," and it is worthy of this place. It stands forth as one of the great hymns of the age and has won many tributes from poets. "O thou God of my salvation" (116) is another hymn by Oliver, a lyric of strength, victory and beauty. Oliver was one of the most cultured and devout ministers of the Wesleyan body in England in the last century. I have given a sketch of his life and an estimate of his character and work in the Cyclopedia Supplement already referred to.

In a Hymn-Book for the Methodist Church of Canada, it is pleasant to know that at least one Canadian Methodist minister has contributed. To the treasures of all Churches and lands our own Church and land has also brought its mite. Who is the fortunate man to be found thus with Clement, Bernard, Addison, Montgomery, Wesley, Watts, Doddridge, Faber, Bonar, Palmer and the illustrious host who have lifted the praises of the Church to the throne of God? None other than the accomplished editor of the Christian Guardian, Toronto, Rev. Edward Hartley Dewar. His hymns are 925, "Father Supreme, by whom we live," and 927, "O thou who hast in every age," and no apology need be given for inserting these fine stanzas between the compositions of Bryant, Watts and Tennyson.

The beautiful and familiar lines on the Father's house, "My heavenly home is bright and fair" (763), were written by Rev. William Hunter, D.D., minister of the Methodist

Episcopal Church who was a member of the Committee to revise the Hymn-Book of that Church, and participated in all the labors of that body, and had received a notice to attend the last meeting of his brethren of the revision in the labors of he had taken so loving and faithful a part, when the Master unexpectedly to us called him to his heavenly mansion. He died at his home in Cleveland, Ohio, Oct. 18, 1877, in his 66th year. Dr. Hunter published many other sacred pieces.

Of hymnists who belonged to smaller churches, I will merely mention James Montgomery (Moravian) from whom eighteen hymns are taken, John Cennick (Moravian), hymns 135, 761, Spangenberg (Moravian), hymn 54, Alice Cary, "Earth with its dark and dreadful ills" (844) and her sister Phoebe Cary, "One sweetly solemn thought" (632), both Universalists, two of America's sweetest singers, who both died in 1871. May the earth lie gently on their precious dust.

IV. LESSONS OF THE NEW HYMN-BOOK.

The wealth of the Church in its precious heritage of sacred song. Here are 935 hymns and 19 doxologies and chants, but they are a small part only of the immense treasury. Some of the very finest hymns, as we occasionally noticed in passing, are not given at all. A selection of various kinds fill four volumes. Doddridge wrote 375 hymns, and Charles Wesley's may be counted by thousands. His short Hymns on Select Passages of Holy Scripture, published in 2 volumes in 1783, alone comprise 2030 hymns. Another volume published in 1749 contained 456. And think of the scores of European and American authors who have helped to swell this great offering of praise.

The unity of the Church in all ages. Here the centuries clasp hands with each other, and the nineteenth is brother to the third. Clement, Anatholius, Gregory, Bernard, King Robert, and on through Luther, Gerhard, Wesley, Montgomery Palmer and Bernard, keep step with each other to the unceasing song. In all time the Church is one, one in her aspiration, service and devotion.

The catholicity and loyalty to Christ of the Church universal. Theological janglings are silent. Each brings his tribute to Christ, the Lord of all. Luther and Bernard, Newman and Wordsworth, Wesley and Toplady, the Arminian and Calvinist, Stenness, the Baptist, and Watts the Presbyterian, Deight the Unitarian, and Sears and Bowring the Trinitarians, Baring Gould and Stanley of the Broad Church, and Keble and Cox of the High Church, are all here one in Christ. The Episcopal admits no Methodist dissent to his pulpit, but his choir offers to God the Methodists' and dissenters' hymns. The Romanist cuts off the Protestant from the exterior organism of the Church on earth (although if sincere and faithful, he allows him to belong to the spiritual organism of the Church), but his devotions rise in the strains of the Protestant hymns. The Protestant denounces the Roman Church, but in his most holy and sacred relations to God—those of prayer, praise, and worship—he can do better than use the helps of the Catholic saints and divines have given him. So in all our Churches the hymns and chants of Gregory, Bernard, and Faber are sung, and in his private hours of devotion, the Protestant reads a Kempis, Ignatius or others. In Evangelical and other Christian societies we refuse to fraternize with Unitarians and Universalists, but we welcome them freely into the great brotherhood of hearts in the service and worship of God. They bring us "nearer to God" and sound our praise in the "cross of Christ." Sectarian bitterness and narrowness are dissipated by the sweet breath of Christian devotion; and the grand and precious truth of the unity of catholicity and Christianity of the Church receives its firmest and surest attestation. In spite of the integrating and separating influence of our creeds, dogmas and anathemas, the oneness of the Church in Christ, her loyalty and devotion, from the extreme left wing of the Unitarian to the extreme right of the Roman Catholic, has here its divinest witness.

J. ALFRED FAULKNER, B. D. *The completion of these papers has been necessarily postponed by unforeseen interruptions. The first appeared in the WESLEYAN for Sept. 8th, 1882. They were entered upon in the beautiful sale of Grand Pre, Nova Scotia, where the first four were written, and were finished among the hills of north-western Pennsylvania. The study of the Hymn-Book which they required has been an un-fading delight, and has itself repaid me. If they will induce our readers to a more intelligent and closer reading of that excellent collection of Hymns, I will be more than repaid. I thank the editor for his generous granting of space. J. A. F.

THE SUN'S POWER.—Of the enormous power of the sun's rays few readers have any adequate conception, but as the time appears now to be approaching when they will be capable of being made directly available in place of coal and steam for the production of power and light, the question is beginning to assume something more than a theoretical interest. The French electrician, M. Duprez, in a recent work makes some calculations which illustrate the enormous fund of force which the sun's heat is capable of supplying. France, he says, possesses an area of about half a million square kilometres. In one hour the sun's heat

will absorb or dry up 215 of water per square metre, and so on a fine summer day the quantity of water the sun is capable of absorbing in one hour over the entire area of France is not less than a thousand milliards, or a million millions of pounds avoirdupois. If we had to raise this quantity of water to boiling point in boilers we should require no less than sixty million tons of coal, which is one-fifth of the entire annual production of coal throughout the world. The sun's rays falling on France would be able to turn so much water into steam as would keep going eighty million locomotive engines of collectively forty millions of horse power.—Builder.

BREVITIES.

Experience is a torch lighted in the ashes of our hopes and delusions.

"The Christian ministry," says John Newton, "is the worst of all trades, but the best of all professions."

When little Fred came home from Sunday school the other day, he said: "They passed round a basket with money in it, but I didn't take any."

Two men went to New York. One visited the saloons and thought New York wicked. The other visited the homes and thought New York good.

One man thinks that he is entitled to a better world and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

Aristocrate ma, chatting with aristocratic visitor, interrupted by two little daughters running in: "Oh, ma! ma! we've just seen Uncle Jim! He's upon a waggon, hollerin' Bar! a!"

A gentleman asked an American the other day what he thought of the English climate. He laughed and said, "Why, you haven't got a climate; you've only got samples."

Lord Chesterfield, noticing a very grave and awkward couple dancing a minuet, said they looked as if they were doing it for money, and were doubtful about getting paid.

No Chinese bank has failed for five hundred years. When the last failure took place the officers' heads were cut off and flung into a corner with the other assets.

No man can be in a proper frame of mind for the discovery and reception of truth, who is not utterly regardless of the question, whether his being in a majority or minority will be the result of his investigations.

There is a word in Dr. Johnson's "Idler" which may be of assistance to those who wish to improve their memories. He says: "What is twice read is commonly better remembered than what is transcribed."

"I can't find a place in the city to suit me," despairingly remarked a house-hunting lady to her husband. "Why so, my dear?" "Why, because—because—well, if you must know, I can't find a mantel long enough for the crewl lambrquin I made last winter."

An officer in the regular army laughed at a timid woman because she was alarmed at the noise of a cannon when a salute was fired. He subsequently married that timid woman; and six months afterward he took off his boots in the hall when he came in late at night.

Hear him.—An editor is expected to please everybody, paw out everybody's roasted chestnuts, grind everybody's axe, keep everybody's advertisement at the top of the column, edit his paper to suit the tastes of every reader, work for nothing, and keep out of debt. More fact than fancy.

We all pity a mother who has a drunken son. But our pity is very much less after we learn that, when her boy was young, she permitted him to keep late hours, and associate with unwholesome companions, unrebuked by her; that she never exerted herself to bring him up in the fear of God, and never trained him to regard the liquor habit as the sum of all villainies.

"What does Satan pay you for swearing?" asked one gentleman of another. "He don't pay me anything," was the reply.

"Well, you work cheap, to lay aside the character of a gentleman, and inflict so much on your friends and civil people; to suffer; and lastly to risk losing your own precious soul, and all for nothing. You certainly do work cheap—very cheap indeed."

The Journal of Commerce says: The first record we have of diphtheria was of its ravages in Rome in A.D. 339. It was an epidemic in Holland, in 1337; in Paris, in 1576; in Naples, in 1618; and more extensively in France, in 1818 and 1835. It prevailed as a severe epidemic in England, in the years 1858, '59, and '60. The American Philosophical Society (Vol. 1) notices its first recorded appearance in this country in 1771, but it was not generally recognized then or for many years afterwards, being confounded with membranous croup, putrid sore throat and other similar diseases. It was noticed here in the latter part of 1856, but was not fully and widely known until the early part of 1857.

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NOTICE!

Statements of accounts are now being sent out to the Ministers. It will be a special favor and a great accommodation to receive remittances from any of the brethren during April or May. Please do not wait until Conference.

Those who can not conveniently remit now, will please arrange to settle their accounts at the ensuing Conference.

S. F. HUESTIS, Book Steward, Apr. 10, 1883.

Receipts for 'Wesleyan.'

Table with columns for name, amount, and date. Includes entries for Rev. Geo. Harrison for Colin Wright, Rev. E. E. England for Fleming Tuttle, Rev. H. C. Jordan for Augustus Gandy, etc.

PREACHERS' PLAN HALIFAX & DARTMOUTH.

Table listing preaching schedules for Brunswick St., KAYE ST., GRAFTON ST., COBBOURGH ROAD, CHARLES ST., BEECH ST., and DARTMOUTH.

MARRIED

At the Parsonage, Brunswick St. on the 20th inst., by the Rev. M. Brecken, Mr. Lewis Hart, of Jordan, to Miss Annie Gault, of Musquodoboit Harbor. By the Rev. Isaac N. Parker, on the 12th inst., at the residence of the bride's father, Mr. James Allison to Miss Susan F., eldest daughter of Jonathan Hosford, Esq., all of North East, Northumberland Co., N.B. By the same, on the 12th inst., at the residence of Mr. Thomas Bolger, Mr. David Laird to Miss Alice Ashford, all of Derby, Northumberland Co., N.B. At Hantsport, April 11th, by the Rev. G. O. Huestis, Mr. George McElhenny, to Mabel, daughter of G. Parker Smith, all of Windsor. At Chocolate Cove, Deer Island, on the 12th ult., by the Rev. J. F. Eddy, John C. Dixon, of Indian Island, to Miss Ada Leonard, of Leonardville. On the 14th inst., at the residence of Mr. James Lewis, Yarmouth, by the Rev. W. H. Huestis, Capt. Alfred N. Kimball, of ship Livingston, to Lillian N. Doane, youngest daughter of the late Capt. Benjamin Doane, of Dartmouth, and sister of the Rev. H. P. Doane, of Dartmouth. At Pictou, on the 18th inst., by the Rev. W. C. Brown, Mr. Thomas Cantley, of New Glasgow, to Maria, daughter of Mr. Donald Fraser, of Pictou. On the 11th inst., at the Parsonage, Murray Harbour, S. P. E. Island, by the Rev. E. Bell, Mr. Edward M. Jordan to Miss Jane Doole, both of White Sands. At the residence of the bride's father, April 18th, by the Rev. P. H. Robinson, Mr. Herbert Christie and Miss Maggie L., eldest daughter of Ralph Johnson, Esq., all of East Mountain, Colchester County. On the 19th inst., at Newcastle, by the Rev. Thomas Hicks, Mr. Leonard A. Smallwood, of Newcastle, to Miss Margaret Patterson, of Bathurst, Gloucester Co., N.B.

DIED

On the 1st inst., at Derby, Northumberland Co., N. B. Mr. James Parker, aged 40 years. At Wilnot, April 8th, Benjamin Phinney, aged 77 years, leaving a widow, nine children and numerous grand-children, to mourn their loss. "Christian Messenger" please copy. At North Kingston, March 24, Martha Elizabeth, the beloved wife of Mr. Nelson Smith, aged 30 years. At Bradford, Ontario, on the 14th inst., after 20th day, Mary, widow of the late James Naraway, of Newcastle, England, aged mother of H. R. Naraway, Esq., of Boston, Nova Scotia, and of the Rev. J. R. Naraway, of St. John. Suddenly, at Ingonish, on Monday, April 9th, John Roberts, aged 68 years. At Indianapolis, Indiana, March 19th, George N. Todd, formerly of Fredericton, in the 43rd year of his age. He leaves a widow and two children. At Fredericton, on the 14th inst., Henry J. Lorne, aged 70 years. At Brookville, Hants Co., at the residence of her son, on the 10th inst., Alice, aged 82 years, relict of the late Robert Wilcox, of Amherst. Her end was peace. At Cogmagun, Hants Co., on the 18th inst., Mary A., beloved wife of John Thomas, aged 22 years, after a short illness. At Syndicate Hotel, White-mouth, on the 7th inst., after a short illness, Albert W. Whiteville, aged 43 years, formerly of St. John county, N. B. At Walston, Hants Co., April 7th, Mrs. J. Lorne, aged 64 years. "Her end was peace." Entered into rest on Tuesday morning, April 24th, Joseph Bell, in the 6th year of his age. At Carleton, River Philip, on the 24th inst., a calm resting, in the Redeemer's arms, Mrs. Richard Cove, in the 85th year of her age. She leaves 11 children, 70 grand children, 61 great grand children and 3 great great grand children. At Port Sable, Shelburne Co., N. S., April 19th, Mrs. Darius Allen, in the 50th year of his age. Yarmouth papers please copy.

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