

# The Wesleyan.

S. F. HUESTIS, Publisher.  
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE  
Postage Prepaid.

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, FEBRUARY 11, 1881.

No 6

## THE "WESLEYAN."

OFFICE:—125 GRANVILLE STREET.

All letters on business connected with the paper and all notices should be addressed to S. F. HUESTIS.  
All articles to be inserted in the paper and any books to be noticed should be addressed to T. WATSON SMITH.  
SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

### FROM THE PAPERS.

A sister of the King of Sweden is a missionary in Lapland, and has sold her jewels to aid her in the work.

Five ministers of Woodstock, N. B., have resolved not to attend funerals on Sundays except in case of necessity.

Rev. W. C. Van Meter says he has recovered the money stolen from him recently while crossing the English Channel.

"The World's Conference of the Young Men's Christian Association" is to be held this year in London; at Exeter Hall, on August 3rd.

Miss Ada Heather-Bigg, a clever English girl, has just carried off the Joseph Hume Scholarship in Political Economy at University College, defeating all the male competitors.

It is a harsh thing to say of members of Congress that they prefer the pleasures of the bar-rooms to the post of duty in Congress, but it is said by the Democratic organ in Washington concerning a number of the Democratic Representatives.

The law allowing women to vote on all school matters was adopted in Vermont with only one dissenting voice in the Senate and only three or four in the House. Women are now eligible to the offices of town clerks and town superintendents of schools in Vermont.

At a recent meeting in his Tabernacle, Mr. Spurgeon stated that 470 ministers had been educated at the "Pastors' College"; 132 new Churches founded; and 36,128 persons baptized through its influence. The attendance of students at present is 110. The weekly expenses amount to \$120.

It has been roughly computed that 8,750,000 tons of snow fell in London during the recent storm. Indignation meetings are being organized in various districts to protest against the inaction of the vestries in allowing it to remain. Its moral teaching is not good, now that it has lost its vestal character.

Western civilization is making progress in Turkey. A correspondent of the New York Observer says four years ago in Constantinople a Turk would hardly have dared drink brandy or any other liquor openly, because the Koran forbids it; now saloons are multiplying rapidly, even in the neighborhood of the mosques, and drinking is greatly on the increase.

The Calcutta Star of the East says that there are one hundred and fifty students in the Baptist Theological Seminary at Ramapatam, who are training for the Christian ministry. Some of the students are married, and their wives are obliged to spend a part of their time in study, and some of them keep up with their husbands in the full course.

Mr. Spurgeon, in "Sword and Trowel," in giving a review of the closing year, remarks upon certain controversies in the Church of Scotland, and thinks there is not the reverence for the Scriptures which once distinguished Scotland. He also refers to the worldliness which is making inroads on the Church, and the indulgence in frivolities and questionable amusements among professedly religious families.

The Bishop of Liverpool, (Dr. Ryle) on a recent occasion, remarked, in an address on the subject of Confirmation, "If you suppose that I can do you any good by laying my hands upon you, and if you do not understand what you are doing, it is a great mistake. My hands will not do you the least good, if you come up to that rail as a mere matter of form, not considering what you are doing."

After "very spirited bidding," a pew in a Christian church of this city was knocked down by a secular auctioneer to a secular salesroom to an opulent Christian for \$750. Fancy the face of Paul of Tarsus would have made over an announcement that Pew No. 8 in the Church of the Disciples, Jerusalem, had been knocked down after a very spirited bidding to Brother Demetrius, for 750 shekels.—N. Y. Sun.

The Indiana Legislature is now considering a bill making education in that State compulsory. This bill orders that in the common schools only the following branches shall be taught: Orthography, reading, writing, mathematics, and beyond algebra) geography, English

grammar and the history of the United States; provided that cities and towns may have graded schools, in which additional and higher branches may be taught.

A writer in the Jewish World points out that, contrary to the received idea, the elder Rabbins of the Talmud taught that the world was round. This is shown by a passage in which, in discussing idolatry, the figures holding in the hand a *baton*, a bird, or a globe were prohibited, because the *baton* symbolizes the dominion of the world, the bird that the world lies beneath it, and the globe is forbidden because it resembles the form of the world itself.

I hear that our excellent friend, the Lord Mayor, is inviting two Methodist evening parties to the Mansion House within the next fortnight. Some people dream that he would hide his Methodist colors, but they didn't know him. True as steel, after he had returned from his tour round the world late on Saturday night, he was found at the Methodist Sunday-school at ten o'clock the next morning. Mr. Alderman M'Arthur is a good and fearless Methodist.—Table Talk, London Methodist.

The State of Louisiana levies a poll-tax for the benefit of the public schools upon all male inhabitants over twenty-one years of age. It is a lien on all property of the tax-payer, and employers are liable for the tax of those they employ, provided the service has been for ninety days during the year for which the tax is due. The property of employers or employe, in case of non-payment of the tax, may be seized and, after ten days advertisement, sold to pay the tax and costs. The tax is never to be less than \$1 nor more than \$1.50.

The aggregate number of persons in the United States alone—officers, clerks, and attaches of companies, agents, and brokers—who are engaged in the business of underwriting, in its various branches—fire, life, marine, accident, casualty, etc.—is sufficient to constitute a considerable army, probably numbering not less than 200,000. Indeed, that estimate is declared by some to be below the maximum, all of whom are living upon, while some are acquiring great wealth, directly or indirectly, from the public contribution of premiums paid for insurance.—Insurance Critic.

Calvary Presbyterian Church, Buffalo, deduced by the late George Palmer to the congregation on the stipulation that \$1000 should be laid aside each year until a permanent fund of \$15,000 should be secured, the interest of which could be used in keeping the building in repair, has been redeemed from debt through the energy of Miss Charlotte Mulligan. When the congregation had given up all hope of ever raising the \$15,000, she began her work in December last, and kept steadily at it till one night last week, when she received the last dollar essential to the freedom and independence of the church.

It is rumoured on good authority that the English Wesleyan Army Committee is receiving very generous treatment from the authorities at the Horse-guards as to Wesleyan soldiers. Nobody who knew Mr. Childers could expect anything else. The committee, I believe, have been asking the Government to pay seats for soldiers in our chapels, and they have consented. At least, such is the rumour. We are to be more than tolerated in our attempt to Christianize the British soldiers. This scores a point for the Liberal Administration. What have my Tory friends to say?—Table Talk, London Methodist.

At the last Congregational Ministers' Meeting in Chicago the decline in attendance upon Protestant churches throughout the country, with its cause and remedy, was earnestly discussed. The Sunday papers, increased reading matter of a really excellent character, the influence of materialism, costly churches, the tendency to separatism between the more and less fortunate classes, were suggested as causes of the decline, while the remedy was found in efforts to remove these causes, in greater fidelity on the part of ministers, and in the expression of Christian sympathy on the part of the rich toward the poor.

"The English language is advancing in Wales, and the Welsh is dying out," said a public speaker the other day, with an air of authority and dogmatism. The first clause of the sentence is true enough; but the last clause does not necessarily follow; and such is not the fact, as the following statement will show:—"Including 60,000 Welsh in England, there are 1,006,100 Welsh-speaking people in Great Britain. The total number of persons in the United Kingdom still speaking a Celtic tongue is: Irish Gaelic, 867,000; Scotch Gaelic, 309,250; Manx, 12,550; Welsh, 1,006,100; total, 2,195,450, or nearly seven per cent. of the population of the British Isles." There are more Welsh books circulated and read in Wales now than there ever were before, and one monthly has a circulation of 43,000 every month.

## THE CHILDREN—A WORD TO TEACHERS.

It has been often noticed in churches which have made revivals a part of their regular economy that these revivals served two purposes: first, that of arousing the attention of those who were careless as to any religious duties; and, secondly, of bringing out into a confirmed Christian faith and hope those whose tentative and tender demeanor under long continued religious influences gave reason to believe that they were already either within or very near to the Kingdom of Heaven. They came very willingly when the invitation reached them; "Come, for all things are now ready." They are, of course, those who are brought up under the care of pious parents, and who have received the instruction of the Sunday-school, and whose hearts have responded to the frequent appeals to a Christian life made to the public congregation.

It is almost inevitable that the former class should wait for some shock, like that of a revival, before they will consent to put themselves under the influences which should lead to their conversion. But if the latter class have to wait for a revival, it is to the shame of the Christian Church.

In every Sunday-school there are a number of young people whom the teacher would recognize as properly disposed toward religious influences. They are attentive, thoughtful. They seem not to be offended, but to take pleasure, when general instructions are given bearing on Christian life. They are faithful to their religious duties. They are regular attendants at church and Sunday-school. They are evidently trying in a considerable measure to do what is right. They never fail of their form of prayer on retiring to sleep. They say, or would say, they want to be Christians. Of many such the pastor or superintendent would say that he hoped they were already Christians.

Now, it is a wicked shame to the Church that it should allow such souls to drift and drift along year after year, waiting for a revival without gathering them into its communion. Pastor, superintendent, teacher, and most especially parent, do you know such under your care? You have an instant duty to them. Gather them in. They are waiting to be gathered into the Church. They are in danger while left outside; in danger of relapsing, through your neglect, into heedlessness and sin.

There is a terrible lack in our religious teaching of personal faithfulness. A class, a school, a congregation is told of the duty of the religious life. But how faithfully have you, teacher or superintendent, taken those by themselves whom you hope are already or almost Christians, and tried to make it clear to them, by question and answer, just what it is to be a Christian, and to find out whether or not they are walking in the new life? Have you sat by their side alone, and told them how to consecrate themselves fully to the service of God, and to trust in the goodness of God and the grace of Jesus Christ alone for forgiveness and help? Have you prayed with them, and have you listened to their prayer, as they knelt by your side and in broken accents repeated their consecration to God and begged his pardon and help?

We fear this is not done. We fear that very few Sunday-schools have a special withdrawing-room or pastor's study, where some faithful and experienced Christian teacher may summon, one by one, those who are found responsive to general religious teaching, and pledge them to the fellowship of the Christian Church. But, if this personal work is not done, then the easiest, the most natural way of bringing souls into the kingdom is neglected; and the Christian life is jeopardized; and the Church is reduced, even for the development of its own children, to the necessity of waiting the revival, which should never be sought except as a means of arousing outsiders. Ordinary religious culture will be enough to save the children; but each plant must be separately watered and separately trained.—N. Y. Independent.

## PRACTICAL RELIGION.

I once heard a good story of a colporteur. He called at a house, and asked some of the inmates to buy a Bible of him. So little was known of the value and authorship of the book, that his request was denied. Still they were not unwilling to hear a part of it read to them. The agent then read either this or the corresponding passage in the Epistle to the Ephesians. [See Col. iii. 18-22 and compare with Eph. vi. 1-6.] As he read about the duty of wives, the husband thought he would buy a copy for his wife. When he came to the duty of husbands, the wife thought she would purchase one for her husband. When he came to the duty of children, both father and mother determined to give a copy to each of their children. When he read on about the duties of parents, the children resolved to give their father a copy; and when masters and servants were appealed to, the corresponding class in each case purposed to buy a copy of the word of God for the other. It was the practical character of the advice in each case that appealed to the good sense of the listeners, and induced them to buy a book that would discharge relative duties. It is observable, however, that each thought of the duty of others, and no one of the number of his or her own peculiar duty to the rest. And this may remind us, that while we insist that others should bring forth fruit unto holiness, we should carefully examine ourselves whether we be in the faith or no. It is so much more easy to censure others than to bring ourselves.—S. S. Chron.

## WORK IN QUEBEC.

The Rev. Louis N. Beaudry, pastor of the First French Methodist Church, Montreal, says in the *Missionary Outlook*:

There has recently been reached a happy turning point in the history of mission work in Quebec. Persecution is not as violent as it used to be, except in a few cases of breaking up new ground, or meeting peculiarly rabid and dangerous characters. In places where, some time ago, Bibles were burned, now the people buy them. During the month of February one colporteur sold twenty-seven Testaments. A gentleman, himself a Roman Catholic, residing in a notable Roman Catholic parish, sent to me some time since for a dozen Testaments to be distributed among his Roman Catholic friends. The spirit of awakening seems to be abroad among the people. They want to know for themselves what the Holy Bible has to say about redemption.

Families that a short time since would have driven us with violence from their door, now receive us with respect, listen with attention to our words, and weep as we pray with them. Young men, in much larger numbers than ever, are flocking to our services. A young gentleman, a stranger, called on me one occasion. On sitting down, he said: "I heard you preach a few days ago, and then felt that you would advise me. Two uncles of mine are Jesuit priests. All my relatives are devotees of the Roman Church, but I can find no rest to my soul there. Carefully I have sought it in the confessional, in penances, fastings, pilgrimages, and various ceremonies. But I am still vile and wretched. I have given up all hope of finding what my soul needs in the Romish Church; but I know that if I were to become a Protestant all my friends would forsake me, and cast out my name as an evil thing. What can I do? Oh! do advise me what to do." I wept and prayed with him in his distress, and told him to trust in the Lord Jesus Christ, read the Bible and pray. This young man represents a large class of French Canadians, who have lost all confidence in the Romish Church but who, for fear of their old friends, hesitate and weep.

## PRECIOUS GIFTS.

An American Baptist pastor gave these incidents to the *National Baptist*: The rulers of the Baptist Church, of Salem, Missouri, made it my duty as pastor to preach upon the subject of

Foreign Missions morning and evening on the fourth Sunday in January last. During the previous week, while in my study preparing special sermons for the occasion, I promised God in prayer to put all the money I might have on the next Sabbath into the collection for foreign missions. When Sunday morning came I was penniless.

In order to move the hearts of my hearers in the great work of sending the gospel into all the world, I closed my morning sermon with the following anecdote: "Some years ago a poor widow woman attended a missionary meeting in Virginia. Her heart was moved to extend help. She came home and looked about her house and at her scant supply of furniture to see what she could spare for missions. She could think of nothing that would be of any use. She was troubled. At length she thought of her five children. She entered her closet, and in solemn prayer to God consecrated them to the work of missions. Four of those children are now in heathen lands and the other is preparing to go." Having no money I could only do as this poor woman did. So, feeling impressed to do so, I dropped upon my knees and in an earnest but happy season of prayer, gave two sons to the Lord in the work of foreign missions. I have since felt perfectly confident that God will save and put them into the great work. I haven't any doubt about it whatever. A few days ago I received a letter from my wife, which began as follows: "Glory be to God, Willie is brightly converted and Oscar is seeking the Saviour." No one can imagine the joy of my heart as I read that glad news. Willie is in his fifteenth year and Oscar is in his tenth year. They are surely to be missionaries to the heathen world. I want to put Willie at William Jewell College next September. What rich Baptist will aid me to educate these two boys? I have not the means to school them myself, but in some way God will provide.

## THE CLASS-MEETING.

The Nashville *Christian Advocate*, says:—We are happy to report an advance movement with regard to the class-meeting among American Methodists. This, we believe, is true of both North and South. But of Southern Methodism we can speak more intelligently and confidently. While there was a wide-spread declension in the class-meeting among us, our Church has never thought of giving all up—and, let us add, it never will! In many places the class-meeting has never lapsed—notably, Mobile, New Orleans, Augusta, and other centers of Methodism. In many places they have been revived, and in many others for the first time during the last year they have been established. Young preachers write to us that in the class-meeting they have found a real bonanza of spiritual riches for their people and for themselves. Many older in years write to us with grateful joy, praising God that they have lived to see the Church again walking in this path their fathers trod, enjoying and telling a religious experience. One preacher—a man distinguished for zeal, energy, and eloquence—two years ago expressed to us his conviction that the class-meeting had had its day, but he now has one in vigorous operation in his own charge, and says it is its most effective means of grace. He is converted, and has cast away his fears. The revival now blessing the Elm-street church, Nashville, began first in the germination of the good seed of the kingdom sown by the pastor in a Sunday-afternoon class-meeting. The tide rose to the pulpit and the class-room, and overflowed the Church! This was not the first time that such a thing has taken place, nor will it be the last. A good class-meeting "harrows in" the seed sown by the preacher's sermon. It makes the channel in which the brotherly love, the fervent aspiration, the quickened zeal, the holy, spiritual impulse of the Church, can flow. Give up the class-meeting! Never until we are ready to give up the apostolic Christianity of which it was the outgrowth and the expression.

The heart of our Church loves the class-meeting. No one could read what has been written to us from every part of it and doubt this. A few esteemed brethren think they do not like the class-meeting. Will they allow us to say they are mistaken? They are not opposed to the class-meeting as it ought to be. What they don't like is a caricature. What they object to is the stunted thing whose life was almost destroyed by the straight jacket into which it was put. The class-meeting of the future—the long, bright, brightening future—is unfettered. It is as free as the play of human thought and sympathy and as inexhaustible of fresh interest as the truths of the Bible or the experiences of believers.

By a sort of spontaneous instinct and impulse, the class-meeting services are taking everywhere among us the same form substantially. This is not accidental. It is the Lord's doing. He is leading us back into the old paths and onward to fresh joys and new victories. The pastor who does not move with this tide will lose a precious opportunity. The Church that does not have its class-meeting will lack an invaluable feature. God raised us up to be a testifying people, and gave us glorious truths for which to bear testimony. And the class-meeting is the especial organ of expression for the men and women who would be witnesses for Jesus and workers in his vine-yard.

## QUESTIONS FOR CHRISTIANS.

Look into the New Testament and answer these questions: In our very best estate, do we ever come up to the apostolic standard of piety? Is the consecration of any of us to the Lord's work equal to that shown by the primitive disciples? As to our personal standing with Christ, can minister and people say, as we find all through the New Testament, with the early disciples, "We know we have passed from death unto life." "We know whom we have believed?" If we should thus affirm our own regeneration with primitive confidence, with absolute certainty, should we not be qualified to labor with vastly greater efficiency for the Master? Another step—who among us could say, as the early disciples did of themselves, that we have the Holy Spirit constantly "dwelling" in us; that we are "filled with the Spirit"? Did you ever notice, reader, how often this phraseology is used in the Acts and the Epistles? Do you take in the full meaning? Have you an experience of it? Again how often is another phrase used, beginning at the Pentecost and going to the end of the canon, "Baptized with the Holy Ghost!" This was not an endowment for the apostles and early disciples alone, but a qualification for all evangelical workers through the whole of this "dispensation of the Spirit." Who among us possesses this? Who understands its full meaning as an experience? These phrases to "know" Christ, "the baptism of the Holy Ghost," state simply a conscious experience in those to whom they may be justly applied. But how many can say they have this as a matter of conscious knowledge? If they have it not, do they not lack an essential qualification for successful evangelical work? If they possessed it, would not their power for service for Christ be enhanced ten thousand fold? Having the Holy Spirit "dwelling" in us, being "baptized with the Spirit," are presented everywhere in the New Testament as qualifications for work. Now is not the point at which to begin, in order to remove the prevalent spiritual death, just this, to seek and obtain these spiritual qualifications, and, in order to do this, to remove every hindrance to the full power of the "baptism of the Spirit" upon our souls.—The Interior.

Dr. Theodore Cuyler says in a recent article: "Conversion in the morning of life commonly means a whole day's work for the Lord; but conversion late in its afternoon saves only the 'sun-down.' The thirteenth trees in God's field were planted there when they were saplings. Those who thus are planted in the house of the Lord flourish in the courts of our God." Prefer to be a door of wisdom rather than a professor of it.

OUR HOME CIRCLE.

AMEY.

BY F. G. BROWNING.

Beneath the pressure of life's cares to-day, I sit in tears; But I can say That I had rather walk this rugged way, If Him it please. I cannot feel That all is well, when dark'ning clouds conceal The shining sun; But then, I know God lives and loves; and say, since it is so, Thy will be done. I cannot speak In happy tones; the tear drops on my cheek Show I am sad; But I can speak Of peace; I suffer with submission meek, Until my life be glad. I do not see Why God should let me permit some things to be, When He is love; But I can see, Tho' often dimly, through the mystery, His hand above! I do not know Where He is, that I have tried to sow With greatest care; But I shall know The meaning of each waiting-hour below, Sometime, somewhere! I do not look Upon the present, nor in Nature's book, To read my fate; But I do look For promised blessings in God's Holy Book; And I can wait. I may not try To keep the heart from back—but hush that sigh, It might have been? And try to will Each rising morn, and to God's sweet will Respond. Amen.

“LOST! AND SO NEAR HOME!”

BY RUTH ELIOT.

“Lost! and so near home!” was the agonized cry of the poor wife on hearing that the husband whose return she was hourly expecting had sunk beneath the raging waves. Nobly had the gallant vessel breast-ed the fierce storms of the mighty ocean, and safely passed through its many dangers. Already were the crew looking forward to a speedy reunion with their loved ones, when, close to their native land—in sight of its peaceful shores—the *Royal Charter* sank, and all hands perished. Lost! and so near home! The cry rang through the land, and many a heart bled for the mourners. Husbands, fathers, brothers, sons, all lost! and so near home! A lady was walking down a narrow street to visit a sick woman. It was a close, sultry evening, and the doors of the low, dirty houses, on either side of the way, were thrown wide open to admit any fresh air that might chance to find its way among those stifling habitations of poverty. At one of these doors, a poor unhappy-looking woman stood watching, and as she saw the lady approach, stepped eagerly forward saying, “If you please ma'am, will you come in and see my husband?”

“Is he ill?” asked the lady. “Yes, ma'am, he's very ill; he can't live much longer, the doctor says. He's been ailing for many months now.” “Does he know how ill he is? Is he ready to die?” “Well, no, ma'am, that he ain't, and he takes on dreadful. He knows he's going to die, but he's been such a bad man all his life, that he says there's no hope for him. If you will come in and speak a few words to him, ma'am, I'm sure I'd take it very kind of you.”

The lady entered the house and mounted the steep ladder which led to the room above. A haggard, gray-haired old man raised himself in bed as she came in, and, gazing wildly at her, demanded her business there. “I have come to talk to you of Jesus,” replied the lady gently. “Jesus! I've got nought to do with Him—it's no use talking to me about Him.” “But do you not wish to have something to do with Him? Is he not the very Friend you most need?” “It is no use talking about Him, I tell you; He'll have nought to do with me.” “But have you ever asked Him?” “Asked Him? yes, many a time; but it's no use now, my time is past.” “Jesus can save even at the eleventh hour,” said the lady quietly.

“I know He can, but He won't. I might have been saved years ago, but I wouldn't then and now it is too late.” “It was not too late for the thief on the cross.” “No, and he was a bad 'un, no doubt, or he wouldn't ha' been there; but most like he had never heard of the Saviour afore, and I have heard of Him ever since I was a boy. Now, I've been a great sinner, and now the Lord will have nought to do with me.” “Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool,” said his visitor earnestly. “It is for just such sinners as you those words were written. The Lord is full of mercy toward

them who truly repent. Jesus, the sinner's Friend, gave His own life for yours; He is come to declare the love of God to us. It is not too late to ask Him to pardon your sins.”

“Do you know what sort of a man I've been, ma'am?” asked the old man, turning his bloodshot eyes full upon her. “I know that you have broken many of God's laws, and that you have sinned against light and knowledge, but I know also that Jesus is able to save to the uttermost.”

“Ma'am, I've been a drunkard, a Sabbath-breaker, and a swearer. I have been a cruel husband and a bad father, and now I am lost! It is no use talking to me any more, for I know I am lost!”

The strange emphasis on the last words impressed the lady forcibly. He seemed to speak from certain knowledge rather than belief, and she wondered what he meant. “How do you know?” she asked at length; and the old man trembled with excitement.

“How do I know?” he cried. “How do I know? Why, they come and tell me! They come to the bottom of the stairs when she is out and I am all alone, and call out, ‘Lost! lost!’ Three times they say it, always three times—‘Lost! lost! lost!’”

He shrieked out the words, raising himself on his elbow and pointing wildly to the stairs, while great drops of perspiration rolled down his face. In vain his visitor spoke of the Saviour's loving-kindness and tender mercy. “I was nearly saved once, but it's too late now,” was his only reply; and a length she left him. It was no use talking, no use praying, for he paid no attention. His brain was evidently affected by his agony of mind and body.

O, sad, sad sight! A hoary head descending to the grave covered with the sins of years! No hope for the future, no joyous looking forward to a glorious resurrection; and yet he was nearly saved once! He had nearly closed in with God's offers of mercy, nearly obtained forgiveness for the guilty past, but only nearly, not quite. And now “Lost! lost! lost!” was the cry ever echoing in his ears, unheard by others, but as real to him as if issuing from human lips.

Across the ocean there rings a constant cry, “Send over the Gospel, for the heathen are dying around us, and they know not the Saviour!” and our hearts are ever ready to respond to the appeal. But sad as is that cry, there is a sadder one nearer home, “Lost, and I was nearly saved once!” It is hard to think of the heathen dying in ignorance of Christ and His salvation, but it is infinitely worse for the man who knows what he has lost; who has read and heard of the golden city—the many mansions—the beautiful home prepared for God's people. Infinitely worse is it to die in sight of the fatherland than out in mid-ocean with no knowledge of its peaceful shores.

Surely if there be one thought sadder than any other to the lost sinner it must be this, “I was nearly saved once!”

This is no fancy sketch, it is true. As that old man lay on his miserable bed during the solitary hours, those strange voices came to haunt him with the mournful cry, “Lost! lost! lost!” He had neglected the many offers of mercy, refused to hearken to the voice of Jesus, and on his death-bed he found himself alone, or worse than alone, for was not his master with him? O, fatal error to put off seeking salvation! *Wesleyan Conference Office Tract.*

OUR LITERATURE.

John Wesley was anxious that “the people called Methodists” should not be an embodiment of ignorant piety. He wrote for the people. He was one of the first, if not the first, to attempt to popularize literature. He led the way “in those praiseworthy efforts which were made to diffuse useful information of every kind, and to smooth the path of knowledge to the middle and lower ranks of society.” He was a voluminous writer, and not merely on theological subjects. He published books on various branches of science, grammars in five different languages, histories both civil and ecclesiastical. The early Methodist preachers traveling round their extensive circuits had their saddle-bags well stocked with useful books, which they sold to the members of society. In those days of theological strife the Methodists used to sharpen their sword-blades by reading Wesley's and Fletcher's polemical works, and refreshed their spirits, and added to their stores of information, by reading the biographical sketches, the sermons, and the other varied contents of the *Arminian Magazine*. We hope that the Methodist people in Victoria are readers; but we fear that very

many of them have very little acquaintance with Methodist literature. There are those in all our colonial circuits to whom Methodism is the Church of their choice, although it was not the Church of their fathers. There is no one in their homes who can tell them of what they heard in the fatherland from the lips of those who were contemporary with John Wesley—John Nelson, Joseph Benson, Adam Clarke, Samuel Beadburn, and the other mental and spiritual giants who lived in those days. Many of our young men and women are growing up, and they have not read a life of John Wesley or a history of Methodism. They have not had their hearts stirred, or their ambition excited, by reading the lives of those “heroes of the Holy Ghost,” the early Methodist preachers. They are urged to follow in the footsteps of the saint-like Bramwell and Stoner, Carvasso and John Smith, Mrs. Mortimer and Hester Ann Rogers. But these are “names and nothing more,” to many who have been taught in our Sunday-schools, and who have been converted through Methodist instrumentality. It would do the younger Methodists of our generation both mental and spiritual good to make themselves familiar with the biographical, historical, and theological works of our own Church. Stevens' histories of Methodism in England and the Methodist Episcopal Church in America read like a romance. Thomas Jackson's *Early Methodist Preachers* contains the biographies of many men like John Nelson, of whom Robert Southey said that “he had as high a spirit and as brave a heart as ever Englishman was blessed with.” Richard Watson's and Jabez Bunting's sermons take front rank among the sermonic literature of the English language. The theological works of Wesley and Fletcher, Watson and Pope do not suffer by comparison in their keen analysis, their clearness of statement, their logical completeness with those of the theologians of any church.

The biographical department of the literature of our Church is especially rich, and no true Christian can read the lives of the godly men and saintly women who have lived well and died well without being stimulated to follow them, even as they also followed Christ. We believe that, were our people generally to resolve to read Methodist literature, the result, under God, would be a heightening of the spiritual life of our churches, and the bringing about of a genuine revival of religion.—*Spectator and Methodist Chronicle, Australia.*

A DYING VISION.

John Pope, pupil of Couture, associate of the New York National Academy, one of the founders of the Artists' Fund Society and an enthusiast in his profession, died at his home in Fourth avenue, says the “Sun,” on Wednesday night, believing that at last after forty years of labor, he had found the secret of perfected art. A man more thoroughly enraptured with his calling never lived. He painted while daylight lasted, and then spent the evening in producing the crayon drawings so much admired in the exhibitions at the Academy of Design. Though as a portrait painter he excelled, the dream of his life was to produce strong figure pictures, in which the background of landscape would form as effective a part as the figures themselves. This was his ruling passion in life, and as he neared the end the passion grew stronger.

On Wednesday evening, as he lay back on his pillows, very weak and ill with hemorrhage of the lungs, his wife, who with their two children was watching at his side, was startled by his suddenly rising in bed and crying feverishly: “Quick! give me my palette and brush. I must paint. Don't attempt to stop me now, for at last I see it all. I can do it now, for I have just discovered the art, through the influence of visions of exquisitely graduated music. It is plain as day at last.”

His wife, alarmed at his excitement, made a weak attempt to dissuade him, but as opposition only increased his excitement and it was evident that his end was very near, she humored him. His palette, brushes and canvas were brought to him, and his tented relatives arranged the coverings of the bed so that they would look more like the drapery of his studio. He began his work with a haste amounting almost to frenzy. “At last, at last,” he cried, “I have found the beauty which all my life and over all the world I have been struggling for.” He painted faster, and faster, evidently believing that the canvas would show the beauty that he conceived, although it was in truth a sad realization of the conception. It was late in the day when he began his last bed picture. It grew

darker and darker as he went on, and his sorrowing family sat around him powerless to ease his last moments. At last it grew so dark that even he in his excitement noticed it. “Let us go to the studio,” he cried, suddenly. “No, no; not to-night. Wait until to-morrow.” “We must go to the studio,” he exclaimed, making an effort to rise to his feet. The tax upon his strength was too great; without another word he fell back on his pillows dead.—*Christian Union.*

IT WON'T HURT YOU.

“Liquor won't hurt you if you'll let it alone,” said one, with a sneer, to another who was making a strong fight to have it kept out of the town by law. “You needn't meddle with it. If others take it that is their lookout.”

“But liquor does hurt thousands who let it alone, who hate it utterly and never set foot in a saloon.”

“I should like your evidence,” said the other, a little puzzled.

“Just stepped around the corner into Mrs. Watson's house—a pretty little house, but it will not be hers much longer. The rum-seller has it in his grip; I hear she must move out next week. Watson is working on his new veranda, which is to run around three sides of the tavern, to pay up another liquor bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this little place where it has done its mischief, more or less, and it is so the world over. Every man that drinks involves others with him. Those that let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard and fight hard, if need be, for those who have no helper; and if the law can be made to help them, well and good.”

Our boys are to be our future lawmakers. Let them be well established in temperance legislation. Let them look on liquor license just as they would on a stealing license or a license to commit murder. All these and far more are included in every permit to sell rum.—*Youth's Temperance Banner.*

A REMARKABLE INCIDENT.

A remarkable and curious fact, recently brought to my knowledge, names and places are, of course, suppressed, as the parties directly interested would shrink from any publicity.

The son of a widowed mother grew up to be a brilliant, promising, but reckless young man. That is to say, he was talented, popular and successful, as the world goes, but was unrestrained by any regard to moral principle. He was gay, dashing, and ready for anything in the way of the wildest frolics. Thoughtful friends could not fail to see that the conclusion of all this was almost certain to be a brief career, closing in dissipation and a hopeless end.

For several years this course was run, and his reputation as an exceedingly clever but “fast” young fellow had come to be well established. All this time his mother's prayers had gone up with unceasing importunity before the throne of God. There they were, a mighty host, pleading for the deliverance and salvation of her son.

One day, the young man, walked into the noon prayer-meeting of the city where he lived and was well known. There had been nothing up to the moment, to indicate any change in his course, and his presence was a matter of curious wonder. At last he rose, and all eyes were turned upon him. He alluded to his past life, which he said he was well aware was perfectly familiar to them all. He stated that he had had enough of it. He had pondered it all within the preceding twenty-four hours, and had determined to face squarely about. Henceforth he proposed to cast in his lot on the Lord's side. He had come to the conclusion, deliberately, and now he wanted the prayers of all, that he might be aided in carrying out his new born determination.

It may well be imagined what an effect was produced upon that meeting by this frank and manly avowal of one whose course had been so unpromising up to that moment.

But now comes the remarkable part of this narration. His mother was in another city, miles away. As she sat down at the dinner table that very hour, she remarked: “I have no longer any concern about ———. I do not know whether he is converted, and so my prayers are answered, or whether he is irrevocably doomed to be lost from this time forth, so that I cannot do anything to save him. I know the load on my heart which I have car-

ried so long is all gone, and I am at perfect rest.”

The story I have told is strictly true. Do we get a glimpse in it of “ministering spirits,” sent forth unto “the heirs of salvation,” and catch a hint of one of the offices which they sometimes perform?—*Congregationalist.*

SINGING AT HOME.

Urge Sunday-school men over all this nation to have the children carry home their song books and sing at home. Churches and Sunday-schools lock up their hymn-books six days out of seven, and the result is, very little is being done for home. One singing would be so much better on Sunday—if the children sang and played the hymns and tunes at home. I think that was the reason why we had such splendid singing at Baltimore. Bands and hand-organs were playing the tunes, and boys were whistling them on the street, and you could hear the songs on nearly every street you passed through. But the singing is getting flat again all over the country in the churches. There is hardly a church in them that sings well—the singers are all gone up to the organ-loft, and many of them unconverted. Now for the objection that will be raised that the children will carry the books home and forget to bring them back. The way to meet that is to let all the children buy their books. They are not so poor that they can do that. Or let the school pay for one half, and let the scholar pay for the other half. Then the scholar will own his book and will take good care of it. Let the superintendent urge the scholars to bring their books with them. Let the school keep a few for visitors, and those who forget to bring their books. In this way inside of six months we will have better singing by far than we have ever had in this country. There is no trouble in getting the people to get a book if we speak to them about it. We are trying this plan in our Chicago school and it works. It can't help it.—*D. L. Moody.*

Our boys are to be our future lawmakers. Let them be well established in temperance legislation. Let them look on liquor license just as they would on a stealing license or a license to commit murder. All these and far more are included in every permit to sell rum.—*Youth's Temperance Banner.*

A NOBLE OFFERING.

The Superintendent of one of the street-car railways leading out of New York into the country, told a touching story to a friend the other day which found its way into a city paper.

Sitting alone in his office one day, a strange gentleman entered, who proved to be an officer in the army. He carried a little box in his hand. After some hesitation, he said, conquering great agitation: “I have a favor to ask you. I had a little boy, and I've lost him. He was all the world to me. When he was alive my wife used to search my pockets every night, and whatever loose change she found, she would put away for the baby. Well, he's gone. Here is the box. We talked the matter over, and came to the conclusion we could not do better than to bring the money to you to pay the fares of poor, sick children out of town during the summer. It would please him to know that he is helping to save the lives of other poor children. As soon as the box is empty we will fill it. While we live we will keep up the bank.”

The box had been twice emptied and filled, and hundreds of sick or dying children have owed to this dead baby their one breath of fresh air this Summer.

How much more tender and true is such a memorial of the beloved dead, than a pretentious monument, or even a painted church-window, beautiful though they be! In England it is a frequent practice to build and furnish a life-saving station on the coast, in remembrance of a friend who is gone, and, in this country, memorial beds in hospitals are becoming a usual way of keeping in memory those we have lost.

Surely if the dead can look back on earth they are better pleased to know that kind living deeds are done in their names, than to see them emblazoned on cold stone in forgotten grave-yards.

OUR YOUNG POLES.

SUGAR.

Probably there is no reader of our paper but has something of a fondness for sugar. No boy or girl however young or old, that has not a well developed “sugar tooth,” and it may not be uninteresting to know something of the history of this article, for indeed it has a history, reaching far into the past. The sugar cane is a native of China, and seems to have been cultivated there and in India from the earliest times. The ancient Jews, Greeks, Romans, and Egyptians had so little intercourse with these nations that little or nothing of it was known to them. It was taken from India into Arabia by some Arabian

navigators. Here it was used as a medicine, and supposed by them to be a kind of honey, which exuded from canes and reeds. From Arabia it was taken into Northern Africa, and from thence by the Moors into Spain. After this the Spaniards and Portuguese planted it in the Canary and Madeira islands, and from thence it found its way into Brazil and the West Indies; but so little was known of it that, as late as thirty years before the discovery of America by Columbus, it was used in Europe only as a medicine under the name of “Indian salt,” and was brought from the East as costly spices were. It did not come into general demand until after tea and coffee were introduced into Europe. The first direct shipment of tea to England was nearly fifty years after the landing of the Pilgrims. So we see that sugar could have been very little used during the early times of our country. The process of making loaf sugar was discovered by the Venetians less than four hundred years ago, and does not seem to have been known by the Chinese. Before this discovery brown sugars were the only kind known. The way in which sugar is made perfectly white was found out in a very curious manner. A hen that had gone through a clay mud-puddle, went with her muddy feet into the sugar house. It was observed that wherever her tracks were, the sugar was made white. This led to some experiments, and over since clay has been used to refine sugar. As Miss Bidley went tracking through the sugar-house, she little thought what results were to follow. There are several other processes of refining sugar which are regarded as objectionable on account of poisons used, more or less of which, it is said, is left in the sugar. We fear this is too true, though we are assured by the author of the article on sugar, found in Johnson's Cyclopaedia, that he has examined a great number and variety of sugars, sold at retail in New York, and has never found an adulterated or unwholesome specimen, and tells us there is no foundation whatever for this belief; so if this author be correct, we sugar lovers need not yet, for fear of being poisoned, banish our favorite.

Most people regard sugar as nutritious, but Leibig and Dr. Edward Smith declare it only an element of respiration, and that actual experiment proves that animals fed alone on it will starve to death; though when used with other food it has a tendency to produce fat. It is readily digested by healthy stomachs, but dyspeptics need beware.

There are other articles from which it is made beside the sugar cane, as dates, figs, palms, beets, sweet potatoes, Indian corn, and even pumpkins and melons; but the most delicious sweet of all is made from our own maple, and no nicer times do our boys and girls have than at the old-fashioned “sugaring off times.” Sugar is found in almost all vegetable food, especially fruit, and Dr. E. Smith says it is so necessary, that the starch, which abounds so largely in our vegetable food, is transformed into sugar in its course of chemical change within the body. Sugar is also contained in milk, and that which causes our milk to sour is, simply the sugar being changed into acid.—*Northwestern Advocate.*

“HERE I AM.”

A lawyer had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned the bird was gone. He asked, “Where is my bird?” Charlie replied that he did not know anything about it. “But,” said the gentleman, “Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?” Charlie declared that he knew nothing about it; that the cage door was open, and he guessed the bird had flown out. The lawyer called, “Starling, where are you?” The bird spoke right out of the boy's pocket, and said just as plain as it could, “Here I am!” Ah, what a fix that boy was in! He had stolen the bird, and hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt. It was testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us—a starling, but we have a conscience—not in our pocket, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so when God speaks our conscience will reply, and give such testimony as we cannot deny or explain away.

SUND

FEA

THE PA

I—

wilderness

taken place

temper we

trace on the

the exultat

and consci

fall “po

desecrated

cause into

commence

ing which

cities, he

other mira

attracting

tion, and c

throughou

has a un

first pract

Gospel (iv,

in some o

others dif

What Job

brought.

any annou

the Kingdo

should be

on the M

this tou, a

what was t

deaconise,

was a nu

Scibes au

red up opp

are very a

of all.”

The reco

makes it e

which St. I

the order o

red to (ver

other than

the leper,

vant and b

These wer

connected

ginning of

Nazarenes

they are n

til subsequ

reasons, it

Nazareth

He had got

deed, the m

that He ha

length, bo

spread eve

He might a

the town

up. They

prepared to

at first, S

bath Day,

to the sym

that He h

synagogue

ever He h

simple ser

the apostle

His exampl

shown cho

Isaiah dire

(Isa. lxi).

returned t

ficer of the

it to Him,

the usual a

in their pu

to suppose

21) were a

significan

That was

He contin

had cheris

have subst

voice and

the wise a

to them.

temporary

“Is not y

could have

exacted te

that Jess

claims, and

in such v

that they

service pa

pression to

dignation.

tones, He

ing in the

wrought o

Capernap

He knew

there. H

of healing

spirit; and

sent to be

really dese

passing by

SUNDAY SCHOOL LESSON.

FEBRUARY 20, 1881.

THE PREACHING OF JESUS.—Luke IV. 14-32.

I.—Throughout Galilee.

And Jesus returned,—from the wilderness where the temptation had taken place. That conflict with the tempter was a preparation for his entrance on His public ministry.

II.—In Nazareth.

The record of this visit to Nazareth makes it evident that the "order" in which St. Luke wrote was not always the order of time.

"AFTER MANY DAYS."

I knew the man well, who told me the following story. A genuine Christian man he was, truly loyal to Christ, and ready for any good work.

THE HOUSE AND FARM.

For doughnuts and crullers, take one and a half teacups sugar sifted, one half teacup butter, one half teacup milk, three eggs, one nutmeg, a teaspoonful saleratus.

The Journal de Pharmacie gives the following recipe for a mucilage which will unite wood or mend porcelain or glass.

The American Dairyman gives the information that the dairy industry of the United States represents an investment of over \$1,300,000,000 and over 350,000,000 pounds of cheese and 1,500,000,000 pounds of butter are made annually.

For house plants, take four ounces of sulphate of ammonia, two ounces of nitrate of potash, one ounce of white sugar, one pint of hot rain-water; cork tight, with kid tied over the cork.

Mr. Adam Scott, a prominent Maine sheep-breeder, last winter fed 330 wethers, and to discern how rapidly they were gaining in flesh secured two which he weighed every month.

The age of horned cattle may generally be known by rings on their horns till their 7th year; after that time they give no indication of age further than that the animal has passed its 7th year.

INFORMATION.

So great is the faith reposed in Ayer's Pills by those who have given them a trial, that the consumption of them almost passes belief, far exceeding any precedent.

Nova Scotia has two thousand seven hundred and fifty-nine justices of the peace, of which number Pictou has two hundred and twenty-nine.

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

THE HORRIBLE, Unightly Blisthes and Pimples and the Sallow, Colorless Complexion can be quickly and effectually replaced by a clear, healthy skin. The remedy is certain and easily procured, and is simply "Harrington's Quinine Wine and Iron."

AFTER AN ATTACK OF Fever, Measles, Diphtheria, or any wasting disease, HARRINGTON'S QUININE WINE AND IRON is the best medicine to take. It gives lasting strength.

The receipts of the Western Counties Railway, from April 28th to Dec. 31st, were \$23,222, and the expenditure \$19,876. The passenger receipts averaged \$2,000 per month.

DELICATE WOMEN, Pale-Faced Sickly Children, the aged and infirm, alike, are benefited by the Strengthening and Blood Making Power of "Harrington's Quinine Wine and Iron."

IT IS SURPRISING how quickly Harrington's Quinine Wine and Iron, acting through the blood, removes all Pimples and Blisthes and produces a clear, healthy skin.

The pores of the body are estimated at 7,000,000. Each pore is the outlet of a tube one-fourth of an inch long. This makes the whole length of tubing in the skin for the purposes of sewerage nearly twenty-eight miles.

BEST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP.

ONLY 20 CENTS.—To meet the growing want of the age, and at the same time to reach the poorest in the land, Messrs. Perry Davis & Son have lately issued from their establishment a new sized bottle of their celebrated "Pain-Killer."

BROWN & WEBB (Established 1824.) WHOLESALE DRUGGISTS SPICE MERCHANTS AND DRY SALTERS HALIFAX, N. S.

Warehouse and Counting-rooms, COR. DUKE & HOLLIS STREETS Steam Mill and Stores TOBIN'S WHARF.

AVERY'S BALSAMIC SYRUP

Can be confidently recommended as a most pleasant and efficacious remedy for recent coughs, colds, etc., etc. This preparation compounded from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success.

FAMILY COUGH MEDICINE

being more palatable as well as more efficacious than any of the advertised COUGH REMEDIES, and both better and cheaper than those commonly dispensed by Druggists.

Price, 25 Cents Per Bottle

BROWN & WEBB PROPRIETORS.

BROWN'S UNIVERSAL PILLS (SUGAR COATED.)

Are composed of the best Alterative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs.

The proprietors claim for these pills a superiority over very many others of a similar nature, because in them a number of well known and standard medicines of the pharmacopoeia are so combined and in such proportions, that although their action begins in the stomach, it by no means ends there, but extends to the liver, pancreas, lacteal glands, &c., so that obstructions in any of these will generally be removed by their proper use and thus proper digestion and healthy blood produced.

They are not a quick medicine in any sense, unless science and skill are quackery, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacologists.

PREPARED BY BROWN & WEBB

AND SOLD BY Druggists and Medicine Dealers Generally.

PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE

No "Painkiller" however boldly advertised, surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used.

For CRAMPS and PAINS in the STOMACH, BOWELS or SIDE; SORE THROAT, RHEUMATISM, LUMBAGO,

SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHOEA, &c., &c.

It is an unailing relief and frequent cure. Its stimulant, rubefacient, and anodyne qualities adapt it to a large class of disorders, and make it a most valuable

Family Medicine

PREPARED BY BROWN & WEBB

AND SOLD BY Druggists and Medicine Dealers

PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS

Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or factitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops.

PRICE, 25 CENTS PER BOTTLE.

Ask your Grocer for Them!

MACDONALD & CO., HALIFAX, N. S.

STEAM AND HOT WATER ENGINEERS,

Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery.

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters'

BRASS GOODS

AND THE HEAVIER CLASSES OF

BRASS AND COPPER WORK

ALSO

VESSELS' FASTENINGS AND FITTINGS.

Public Buildings, Residences and Factories supplied with

Warming Apparatus and Plumbing Fixtures,

With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

SOLE AGENTS FOR THE SALE AND APPLICATION OF

WARREN'S FELT ROOFING

And Roofing Materials in and for the Province of Nova Scotia.

Nos. 162 to 172 also 306 Barrington Street, Halifax.

WHOLESALE

1880 - FALL - 1880

STOCK COMPLETE

OUR IMPORTATIONS THIS SEASON

ARE THE LARGEST

In the Maritime Provinces.

SMITH BROS.

ENCOURAGE

HOME MANUFACTURE

NEW BOOT AND SHOE STORE.

WE have just opened in the Store lately occupied by C. R. THOMPSON, No. 16 Granville Street, door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES,

The greater part of which have been MANUFACTURED BY OURSELVES

AT THE INDUSTRIAL SCHOOL,

Expressly to suit the times, showing the purchaser the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by Machinery.

SECONDLY—By making our Goods and selling them ourselves, you get them first hand, hence you have only to pay for the material and one small profit.

THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boots does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only, to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money.

Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention, warrant us we think in asserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

FISHERMENS and MINER'S BOOTS a Specialty.

Remember the place

166 GRANVILLE STREET, First Door South of the LONDON HOUSE.

March 12—1y

A. A. BLISS.

CORNER GRANVILLE & SACKVILLE STREETS.

NOVA SCOTIA

Machine Paper Bag Manufactory

The Cheapest in the Market.

SEND FOR PRICE LIST.

ALSO

BOOK BINDING

IN ALL ITS BRANCHES.

G. & T. PHILLIPS.

CUSTOM TAILORING

H. G. LAURILLIARD

29 HOLLIS STREET. HALIFAX, N. S.

Agency for New York Fashions

PEA SOUP!

SYMINGTON'S PREPARED PEA SOUP!

Made from their Celebrated Pea

Flour, to which is added

LIEBIG'S EXTRACT OF MEAT.

Delicious, Nourishing Anti-Dyspeptic.

Made in one minute, without boiling.

Sold everywhere in 25 cent tins.

Wholesale by

WILLIAM JOHNSON,

28 St. Francois Xavier St. MONTREAL, SOLE AGENT.

ORGANS \$30.00 to \$100.00; TWO TO THIRTY Paper \$72.00. Piano \$125.00 up \$722.00. Address DANIEL F. BEATTY Washington, N.J.

\$72 A WEEK. \$15 a day at home easily made. Costly outfit free. Address TRUSS & CO., Augusta, Maine.

Our list is steadily growing, but we are persuaded that our Agents and Patrons can add many more names to it. Active effort and prompt reports will greatly oblige us. Early notices of Renewals are also solicited.

THE WESLEYAN.

FRIDAY, FEBRUARY 11, 1881.

THE INDEPENDENCE OF THE GOSPEL.

The majority of men like to play the part of patrons. A no higher motive impels many in the struggle for wealth and honor. To be able to look down in a spirit of condescension upon the masses below is by not a few deemed as great a privilege as to stand with a more select circle above. Many checks fortunately tend to repress the development of this disposition at the present day. We have reached a period when authors have ceased to write fawning prefaces, and when men who gain gold or place through any abject submission gain one or both at the expense of that respect from others in the absence of which no man can respect himself.

To the more general diffusion of Gospel truth this growth of independence may well be credited. In Gospel truth the reckless leveller finds no warrant for communistic ideas; but in its precepts may be found all that is calculated to develop true manliness. Christ gave all possible respect to the religious system of Judea, yet he sought no favor at the hands of its leaders. He rendered unto Caesar "the things which were Caesar's," but no less unto God the things that were His. His apostles, too, went forth in a similar spirit. Ever counselling obedience to the powers that be, they used no unworthy means to win favor from the wealthy and great. To them we owe counsel to the ruler and the subject; from them we at the same time have the assurance that "God hath made of one blood all nations of men to dwell on the face of the earth." They welcomed into their Churches both the rich and the poor, but in their pastoral letters they took care to teach "All ye are brethren." They gave precepts for the guidance of the master and the servant, yet while they cultivated the acquaintance of Philemon, the master, they interceded with him for Onesimus the slave, whom they begged him, in words begotten of the spirit of the Gospel, to receive as no longer a servant (merely) but as "a brother beloved." However much, before the descent of the Spirit, the impulsive Peter might have enjoyed the sight of the Roman centurion, Cornelius, at his feet, the indwelling of that Spirit led him hastily to remove him from his prostrate position by the injunction: "Stand up, I myself also am a man." A glance over our world to day will show that the Gospel and true human independence go hand in hand, and that the most willing slaves to despotism as well as sin are found in countries where the word of God is bound. Copies of that word were given to Italian soldiers during the Crimean war—they proved the secret of Italian freedom. French soldiers received numerous copies during a brief stay in Switzerland: to-day the effect of their teachings upon the national life cannot be estimated.

This Gospel which teaches men true independence of spirit, while it binds them in a happy relation to each other through a general dependence on God, most powerfully illustrates its own teachings. It stoops to save men, it appeals to their best interests, it points to an unparalleled sacrifice in their behalf, it entreats them to accept its proffered salvation; and when it has saved them, it sends forth men as agents and embles them with its spiritual power, but it never accepts men as patrons.

That early experience of the well-meaning but officious Israelite, who put forth his hand to stay the ark of God in its passage over a rough Eastern highway, was a lesson for all ages. Jesus taught it over again when he bade an impulsive disciple sheath his sword, with an assurance that legions of angels were at his beck, if asked for. Again and again have impatient rulers and even Christian leaders learned this same lesson, to their own cost and the injury of the cause they espoused. For "defenders of the faith" Heaven looks not so much to crowned heads as to men of humble and contrite hearts. With such God delights to dwell.

Yet always and everywhere would-be patrons of the Gospel abound. For thorough Christian work they have no favor; to stand as Jesus' witnesses they have no desire; for "blessing and being blessed" in the homes of the sick and sorrowing they have no thought; and from that consecration which marks the

yielding up of all property in self to the Saviour they have long since drawn back. Nevertheless they are always ready to aid the Church with their gifts, and honor her with their presence. They forget that Jesus seeks not theirs but them; they lose sight of the startling statement: "If any man will come after me let him deny himself and take up his cross and follow me."

To young friends, now at the threshold of life, when the foundations of character, for eternity as well as time, are being laid, we commend words recently addressed to "Young Methodists" by Rev. E. E. Jenkins, President of the English Conference:—

"There is nothing between this thorough adhesion to Christ and an open rejection to his claims, except that philanthropic patronage of faith which supports its public usefulness and declines to have any personal relations with it. This sentiment is so convenient, exacting from those who affect it neither the trouble of thinking nor the irksomeness of self-restraint, that it has become a creed among us, and passes for religion. Consider for a moment what it amounts to, and what it implies. I will venture to say that no satirist ever found a subject more congenial to the irony and banter of derision than the protecting air which many people assume towards the religion of Jesus. That a life consumed by earnestness and love for mankind should be simply admired; that it should be possible for a man, without being aware of its burlesque, to become the patron of Gethsemane, and the well-wisher of the cross! I am persuaded that downright hostility, honestly and consistently maintained, is less offensive to God than this nauseous parody of Christian discipleship. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spue thee out of My mouth." Shun, I beseech you, as you would the infection of a death sickness, the character of a "supporter" of Christianity. Give to Christ mind and heart and life, or give Him nothing. He asks not that his sayings may be quoted, and his name used as the warrant of benefactions and the ornament of charities; He claims a union with us in which there shall be no allotment of partnership, but in which all the action of the two persons shall be absorbed into one movement while the separate consciousness of each is preserved. "I live; yet not I, but Christ liveth in me." "To me to live is Christ." Even in these days of scientific scepticism there is no argument against the faith of the Gospel so impressive as the indifference of those who are supposed to hold it; and let this thought never be absent from your mind that to stand apart from the Church, to hold back from a participation in the work, the responsibilities, and the fellowships of a public confession of your faith, is to give their sharpest weapon to the enemies of Christ. He was crucified by stranger hands, but he was delivered into those hands by a "friend."

THE IRISH QUESTION.

English journals have been in the habit of charging us on this side of the sea with greater excitement on this stirring topic than was felt at home. After the excitement caused last week by the extraordinary scenes in the Commons any pleasant badinage on the subject will cease.

The introduction of the Coercion bill by Mr. Foster will mark an era in the history of Britain. No one will wonder that a Liberal ministry should have brought forward such a bill with some reluctance. On the other hand, all the members of the Government, but especially the Secretary for Ireland, have had cause to rejoice in the general satisfaction with which it has been received. Not only have the ministry been a unit in the movement, but they have found themselves supported by every Liberal journal in England, one excepted; they have been sustained by the leaders of the Opposition; and, what is perhaps of less importance—though of no small value, they have found that even in America their course throughout has been regarded as the only one that wisely could have been taken.

The resort to desperate measures to obstruct the passage of the bill has shown the determination of the leaders of the Land League, and the unprincipled character of the men who have put themselves forward to obtain redress for English wrongs to Ireland. Among such men, who turn liberty into license while professing to seek freedom, real freedom has found its most deadly foe. Some credit for daring may at least be given to a handful of men who resolved to talk against time month after month on the floors of the British Parliament, until the passage of the objectionable bill should become an impossibility. To attempt this was, however, to carry their revolutionary measures within the walls of Westminster itself, and to lead a long-suffering government to draw upon its reserve of force to vindicate the dignity and authority of the great representative Assembly of Britain.

Thoughtful men everywhere seem satisfied with the issue. The action of the speaker in closing the debate upon his own responsibility—after a session of

more than forty hours length, though without any precedent for a century at least, has met with approval rarely given to any act involving a departure from established usage. The forcible removal of Parnell and his fellows, with the arrest of Davitt and his committal to prison, have led the public to feel that in spite of their fears, the management of the affairs of the country has been placed in the hands of men, who however cautious, are prepared to act with decision, and in case of necessity to surprise the world by the boldness of their measures.

The Gladstone government has now broken the bridge behind it. One wonders how its members could have borne the restraint, which the events of the closing months of the year must have involved. Their moderation, under the temptations to resort to exceptional measures, will be a source of strength. They stand before the world with a reputation which will at once challenge respect and afford a guarantee that no undue advantage will be taken of the power committed to them by the unanimous vote of the Commons of Britain. And Parliament, itself, will gain not a little by the removal of that possibility of, or rather encouragement to, obstruction which has lately been regarded as a standing reproach to that body.

The world has yet to watch the severer struggle—that between justice and self-interest—which is certain to follow the introduction of the bill to redress the grievances of the Irish peasantry.

AS OTHERS SEE US.

A fortnight since we made brief reference to a lecture on "Thomas Campbell," given at Sackville by the Rev. J. E. Hopper, A.M., Baptist minister of St. John, N. B. In the *Christian Visitor*, an ably conducted paper, of which he is editor, Mr. Hopper says:

It was a pleasure for us last week at the invitation of the Eucharistic Society of Mt. Allison College, to visit the Institutions and lecture before the Society. The College is efficiently presided over by Dr. Inch, and according to its last Catalogue, represents in all 87 students. The young men as they appeared in the Society Hall, and in the lecture room, are a wide awake class, and have the air physically and mentally of those who will do credit, in the battle of life, to the alma mater. The College was founded in 1862, and has affiliated to it a Theological Department, under the management of Dr. Stewart, who by the way is a bonny Scotchman, and townsman of Thomas Campbell, the subject of the lecture delivered on the occasion of our visit.

The Female Academy, founded in 1854, has done a noble work. Probably over 1800 young ladies have received instruction there. The present Principal, Dr. Kennedy, is an affable gentleman and well adapted for the discharge of his responsible duties. There were 74 young ladies in attendance last year, and we learned that the present year is even more prosperous.

The Male Academy, however, is the original Institution, having been founded in 1842. The old edifice was destroyed by fire, but a new and well appointed one has arisen in its place. The records were burnt so that we can only approximate the number who have enjoyed the advantages it supplies. Probably more than 2500 have been enrolled as students. The Rev. C. H. Paisley, M. A., is the present Principal, and under his management the school is prospering.

These Institutions used to receive from the government of this Province \$2,400. They have received the same amount from Nova Scotia. The N. B. grants have been withdrawn and now the N. S. grants have lapsed. Our legislators ought, we think, to remember that these schools, long before the present aspirants for grants had a being, were doing, in common with other denominational Institutions, the educational work of this country. It seems to us hardly fair and honorable for governments to withdraw the aid for which they have received such ample worth in the past. New Brunswick owes a debt to our old Baptist Seminary at Fredericton, and to Mt. Allison Institutions, which it has only partially recognized. The same is true of Nova Scotia when we insert the name of the Horton Institutions. These schools for thirty and even fifty years have been elevating the educational status of these Provinces, and they are as competent to continue their beneficent work and as worthy of recognition as any schools we shall ever possess, even though the State enters into competition with them.

We were glad to learn that the Government of Mt. Allison have asked for a renewal of the grants, and we hope to chronicle the fact ere long that their request has been granted.

Elsewhere the editor of the *Visitor* speaks on the question of College Grants, as viewed from a Baptist standpoint:

The question then, that we are discussing is, what ought we, as a denomination, to do in view of the state of things that has arisen. The government intend to foster higher education. In what way, if at all, ought we to urge its being done? We have announced our position as favorable to the grants. As against it, it is pleaded that Baptists cannot consistently take such grants. If so, we have been a long time ending it out, and must be hardened sinners because we have persisted in receiving them till they were withdrawn in both Provinces. An old writer has said: "It is human to sin, it is devilish to persist in it." Our de-

nomination has shown a good deal of persistence in this matter, but we still think it has not been sinful persistence.

Our past records reveal the fact that our schools have taken Provincial grants, that our churches have fostered them with sympathy, prayer and money, and our Convention Scheme proposes to perpetuate this assistance. Acadia is a Denominational College in this, that it gives a good secular education in harmony, wherever it touches the system of Christianity, with the principles of that system. That it must do, and every other College, State or otherwise, must do it or teach a system that is lopsided and incomplete. Truth is a whole and all its parts must have their relative importance.

In the light of these reflections we still are disposed to ask the government in helping Higher Education to recognize the schools that now exist, for a State University can in no way do better work or avoid any of the objections which are urged against existing schools. If Denominational Colleges should ever be guilty of teaching denominationalism, the State University would often be guilty of teaching materialism, rationalism or pantheism and of two evils again we say prefer the least and take denominationalism.

TOPICS OF THE DAY.

We give a part of our editorial columns this week to several communications on topics of general and denominational interest. Many of our readers, who have watched with painful interest the discussions in the religious and secular press, concerning the Sunday traffic on the Intercolonial Railway, will read this letter from Mr. Duncan with deep satisfaction. May last Sabbath's quiet be a pledge for the future. The Chief Superintendent should have the encouragement, in this new departure, of all who fear God and work righteousness. Dr. Burwash, the Secretary of the General Conference Educational Fund gives a few suggestive figures in reference to a department of our work to the importance of which few of our laity or clergy are yet awake. We are sure that the appeal to the many friends of the late Rev. Joseph Hart, for funds for the erection of a memorial window in the new Centenary Church will meet with a ready response. Such a memorial could have no more appropriate location than in the city where he finished his career, and in the church, the erection of which had occupied his thoughts by day and entered his dreams by night. In the last letter an esteemed correspondent shows the injustice of a certain section of the Episcopalians, in charging upon others certain results for which they more than all others are responsible.

SABBATH OBSERVANCE.

DEAR MR. EDITOR,—All was quiet along the Intercolonial Railway in this part of the Dominion yesterday. Not an engine was seen, not a whistle was heard, by the worshippers, as their course to the churches they hurried. No engine with snow-plough and danger attached, no lines of heavy cars with numerous wheels to break the ice—the more wheels you know for this purpose the better—were seen dragging their slow length along as they strove to steal their way into the station. Not an immigrant train, no English mail train, not even a special freight train with "Perishable Goods" that did not happen to perish on the voyage out but would somehow or other have perished in your city if allowed to remain over the Sabbath, nothing of the kind yesterday. Surely something has happened. What a change! May it continue. Even the poor drivers who, during the past six months in which the local management, contrary to Sir Charles Tupper's wishes, have allowed by their own admission, fifteen out of twenty-six Sabbaths to be more or less deserted, were allowed to visit the churches yesterday. What a change after having been compelled, as some of them have been, to spend more or less of seven Sabbaths out of ten on the line! We write not to furnish aid or comfort to any political clique or party. We know nothing personally of the former regime in railway matters here. We do know that during the last twelve months there has been a large amount of Sabbath desertion by the running of trains to and from the town—more perhaps on the Northern line than between St. John and Halifax. We trust the public discussion of this question may lead to its discontinuance, or, at least to such a lessening of it as can be justified on the grounds of a scriptural necessity and mercy.

Nine persons were added to the membership of our Church yesterday. We hope soon to report others. The Wesleyan is growing in favor with our people from week to week. The financial interests of the paper are being carefully looked after by Bro. Tweedie.

Yours very truly,  
ROBERT DUNCAN.  
Moncton, February 7, 1881.

THE EDUCATIONAL FUND.

To the Editor of the *Wesleyan*:  
DEAR SIR,—Will you kindly afford me space for a brief synopsis of the Educational Fund for the year 1879-80? The receipts have been as follows:

Toronto Conference	\$ 1511 54
London	2129 27
Montreal	927 76
N. B. & P. E. I.	528 85
Nova Scotia	428 08
Newfoundland	255 08
Total	\$5250 58

Of this amount \$3077.83 has been expended under the direction of the Committees of the Annual Conferences, in grants to Conference students, and in defraying expenses of Conference examinations. The balance, \$2782.75, has been distributed by the General Treasurer as follows: To Victoria College, \$800; to Mount Allison Wesleyan College, \$400; to the Wesleyan Theological College, Montreal, \$400; to the liquidation of the debt of the Society, \$1182.75. The debt is still over \$2000, and will require an amount about equal to that applied this year for the next two years, to extinguish it by next General Conference.

Meantime, the wants of our Educational Institutions are very pressing. Ten cents a member throughout our Church would give us \$12,000. May we not appeal to the entire Church for a united, hearty and noble effort for the next two years?

N. BURWASH,  
Secretary.  
Cobourg, Ont. Feb. 3 '81.

IN MEMORIAM—REV. J. HART.

To the Editor of the *Wesleyan*:

DEAR SIR,—It is the desire of the personal friends of the late, beloved Pastor of Centenary Church to place in the new church now in course of erection, an appropriate memorial window, in loving recognition of his many virtues and in token of their grateful remembrance of him as Pastor and friend. It has occurred to those who have the matter in hand that, on the different circuits where Mr. Hart has laboured, there may be some who would be glad to aid us in a work like this, and who indeed would be sorry to miss the opportunity to express in this fitting and enduring form their appreciation of his worth and work.

It is intended that this shall be a free-will offering of affection, and therefore the smallest contribution will be accepted. A fund with the object in view is already opened, and every one who will esteem it a pleasure and privilege so to do is invited to contribute. All contributions may be forwarded by P. O. order to the treasurer of the following committee who will promptly acknowledge the receipt thereof: Miss Palmer, Miss G. Lockhart, J. E. Irvine, Esq.; Miss H. Smith, 282 Princess Street, St. John—Treasurer.

Your readers will be pleased to know that the work of rebuilding the church is already well begun, and as the spring opens will rapidly advance. With the untiring energy of the present Pastor, and the self-denying efforts of a large portion of the congregation, there is every prospect that in due time a beautiful and commodious sanctuary will arise from the ashes of the old Centenary Church, while it is the earnest prayer of its devoted membership that "The glory of this latter house may be greater than of the former." H. S.  
St. John, February 8, 1881.

AN INSIDE VIEW.

To the Editor of the *Wesleyan*:

Your contemporary, the *Church Guardian*, with a pertinacity almost indicative of weakness, is continually adducing instances of concessions to Rome from the ranks of what it is pleased to call Dissenters, in proof of the assumption that the Church of England is the grand bulwark of Protestantism against the encroachments of papal doctrines. As the majority of people will be inclined to concede that Roman Catholics themselves are the best judges of the influences that conduce to conversion to their doctrines, and to accept the statements of their Church organs as the most reliable data in respect to their claims of increase, we quote the following from the *Tablet*, a leading Catholic journal in Great Britain:

"External influences have favored conversions (i. e., to the Roman Catholic Church) to an extraordinary degree. The influence of which lay friends, Catholic literature, the Catholic religious movement among the sects, the spirit of free inquiry, dissatisfaction with the intolerable inconsistencies and hollowness of Protestantism, and especially the preaching throughout the length and breadth of the land of Catholic doctrines, first by the Tractarians, and now still more boldly by the Ritualists,—these seem to be on the whole the main causes which have led to conversions. To dwell only for a moment on the Ritualists, they are doing our work for us, and as time goes on they will do it more effectually. As men found that Tractarianism was a half-way house to Rome, so they will find that Ritualism is a stage or two further on. We do not judge the leaders who are blindfold and sit up the liber of their followers. God knows how far they are in invincible ignorance. He is able to turn the error and malice of men to His own purposes. We consider Ritualism to be, indirectly, the most powerful propaganda for the Church which England has yet seen."

The italics are our own. It is unnecessary to add that Ritualism is confined to that Church which the *Guardian* considers the stalwart opponent of Roman Catholicism. Yours, etc., N. A.

Moncton, N. B., Feb. 1, '81.

THE ECUMENICAL COUNCIL.

As the arrangements proposed at the late meeting of the Ecumenical Council at New York are all to be submitted for the consideration of the Eastern section, but little of the business transacted could be reported. Some items, however, gleaned from the brief report in the *New York Advocate*, may be of interest to our readers. Of the sub-committee, to whom we referred last week, Dr. Thos. C. Summers of Nashville, was chairman. By this committee an outline of programme in blank was submitted, covering twelve days, exclusive of two intervening Sabbaths. This was

adopted, as was also a set of regulations for the government of the Conference. This name the members of the Western Section prefer. In fact, a protest against the substitution of the word "Congress" was unanimously adopted. The term "Conference" is said in the resolution to be preferable as accepted by all the branches of Methodism represented, while the work "Congress" is not acceptable on this side of the Atlantic, and is especially distasteful to churches in the United States, as suggesting rather a political than an ecclesiastical body.

Friday, August 5, was proposed as a day which "the Methodists of all lands" should be invited to observe by special prayer for the blessing of God upon the great representative gathering. It was felt that a date somewhat earlier than the 7th of September,—named by the Eastern Section, would suit the American delegates better, but they contented themselves with a simple statement to that effect. To save the expense and time involved by a second meeting of the Section, authority was given to a standing committee to transact subsequent business. Bishops Simpson and McTyeire, with Messrs. George, Byers, Dulany, Allison and Gardiner, constitute that committee. Gen. C. B. Fisk, Oliver Hoyt, Esq., and Dr. W. H. DePuy were elected a Committee on Transportation. An able paper by Dr. Thos. O. Summers, containing "Suggestions of Topics for Discussion" by the Ecumenical Conference, received the approval of the delegates. We regret that we have not space to publish it.

A gentleman belonging to this city, writes from London, Eng., Jan. 26th: "The weather here is cold, very cold. I feel it much more here than I do at home. People have their water and gas frozen, and can hardly get coal, 60,000 miners being on strike. London express train nineteen hours late—snowed up. Six thousand men, and carts in proportion, clearing up the streets of London."

EDITORIAL NOTES.

Four dollars, in aid of the Labrador mission boat, have been placed in the hands of the Book Steward by Mrs. J. Northup, of this city.

Rev. R. Wilson of Baie Verte, will lecture on Tuesday evening next at the Cobourg Road schoolroom, on "The Typical Irishman."

"Layman" calls attention to a typographical error in his third letter, published last week. He "intended to refer to Dalhousie as having a public endowment of about \$50,000, in addition to the loan of £5,000; the first-named amount appeared as £50,000."

Sheriff Bell, will read a paper before a meeting of the Young Men's Wesleyan Institute, in the lecture-room of Brunswick St. Church, on Monday evening next, at eight o'clock. Subject,—"The Free Trade Struggle in England." The public are invited.

Brief items of Church news from all our circuits are wanted. Tidings of revival are coming in. Let us have such news all along the line. It is the will of God in Jesus, let it be known; it may aid the decision of some lonely one, now counting the cost. In heaven they count souls by units; so they do in hell. And tremendous possibilities for good may be indexed in the consecration of that man or woman or child who, singly and alone, says after the fashion of Bunyan's Pilgrim, "Set my name down there."

PERSONAL.

Rev. James Strothard lectured on "Kingly Men," before the Acadian Athenaeum on Friday evening last. The lecture has received very favorable notice.

We learn with regret of the indisposition of Rev. J. M. Pike, of Windsor, and trust that it may be only temporary. Rev. C. M. Tyler, of Kaye Street Church, in this city, occupied Mr. Pike's pulpit on Sunday last.

Hon. Judge Young, LL. D., of Charlottetown, has been unanimously elected President of the P. E. Island Bible Society, in the room of the late Sir Robert Hodgson. Judge Young was one of the originators of this Auxiliary over 40 years ago, and has been its Vice-President since 1845.

Dr. Allison, Chief Superintendent of Education, has returned from New York with health much improved through rest. His interviews with several of the leading ministers and laymen of American Methodism, present at the Committee meeting of the approaching Methodist Council, will be remembered by him with pleasure. We hope that through some notes in our columns, our readers may be made partakers of that pleasure.

Six years ago the Free Church of Scotland set about establishing the Livingstonia Mission settlement in Eastern Africa, as a memorial of Dr. Livingston. A sum of \$21,000 has been expended, and not only has the Gospel been preached to the natives on the shores of Lake Nyassa, but an effectual check has been put upon the slave trade. Formerly as many as 19,000 slaves were annually carried off from that region.

LITERARY.

The February number, from the *Russ Boston*, is a beautiful magazine.

Christian workers by *Cabinet of Illustrations* Howard Gannett, Boston with which to begin.

The February number of *the Origin* being issued by Boston, New York—seems usual excellence.

That popular English youth—*The Origin* being issued by Boston, New York—seems usual excellence.

The *Christian Worker* by Moore & Co., Toronto, is a medium for the well as a record of thropic work, in the broad. Its list of varied and varied. Its relation will aid all workers in their common work, amount, is 75 cents.

The number of the week ending Feb. following interesting titles: *Beverton Folk Lullabies*, Mrs. M. Alexander, Irving O., etc.; *Tem Science on Fete*, Farmers, *Spectator*, *Contemporary Review*, *Early Life, Fall Mile of the Social Gazette*; together "Visited on the poetry. Littell & Publishers.

The February number of *Methodist Magazine* high standard. with numerous Mrs. Brassie's visit to Italy. A graphic account of dria and Cairo, in and life-sketch of Nathaniel Pidgeley's loyalty during vasion. Prof. S. Theological College of the Youth of Jesus of the Internation February. The able story of St. Assisi. The story of the Martyr of the view of Tenney copious quotations poems. This Magazine at our Book Room.

COMPARA.

In answer to a appeared in an aridical, the *Methodist Chron*. Measured by the Episcopal progress, Method. If the Episcopal home or abroad ilar statistics a Methodist Church that Episcopal to be in many pgressive condition. If the Anglican would let us know sons and daug every year, but ular commun we would have that its leakage The Anglican from the annu dioecesan assen by the increas the additions a progress of its growth of Me these standat house and abt parison with churches.

We comm consideration Last year in 126 new W sonages, 20 ac was given by Building Com 110 other new signs and to Church.

The British ish any statu attendants of Sunday-school light on the is increasing ents. Last y increase of 1 scholars, and the last ten y schools of Br 5,443 to 6,37 from 105,59 from 622,58 which has 93 than it had t has added d 150,000 to scholars, can of being no We think stating that connected w schools of E that fact is Church by course, regre ence could members of ought to k does not me Methodism are tens of h naries in E ed as mem be reckone

LITERARY NOTES.

The February number of Our Little Ones, from the Russell Publishing Co., Boston, is a beautifully illustrated little magazine.

Christian workers who use The Month-ly Cabinet of Illustrations published by Howard Gannett, Boston, will have material with which to clinch their teachings.

The February number of the widely-known Guide to Holiness—W. C. Palmer, New York—seems to be one of unusual excellence.

That popular English periodical for youth—the Original Chatterbox—is now being issued by Estes & Lauriat, Boston, with an American supplement. The January number proves this to be a valuable addition.

The Christian Reporter, (Bengough, Moore & Co., Toronto) is intended to be a medium for the best thought, as well as a record of Christian and philanthropic work in the Dominion and also abroad. Its list of contributors is large and varied. We believe that its circulation will aid all branches of the Church in their common work. The price, per annum, is 75 cents.

The number of The Living Age for the week ending February 5th, has the following interesting and valuable articles: Benvenuto Cellini, Blackwood; Folk Lullabies, Fraser; The Freres, by Mrs. Alexander, author of "The Woe-ling Ot," etc.; Temple Bar; Prehistoric Science on Fete, Fraser; The Ants as Farmers, Spletzer; Suicidal Mania, Contemporary Review; George Eliot's Early Life, Pall Mall Gazette; An Apology of the Social Revolution, Pall Mall Gazette; together with an instalment of "Visited on the Children," and choice poetry. Littell & Co., Boston, are the publishers.

The February number of the Canadian Methodist Magazine maintains its usual high standard. An interesting article, with numerous engravings, describes Mrs. Brassy's visit to Sufan, Africa, Sicily and Italy. Mr. Sutherland gives a graphic account of his visit to Alexandria and Cairo, in Egypt. A portrait and life-sketch of Dr. Harper follow. Nathaniel Pidgeon describes John Wesley's loyalty during the Pretender's invasion. Prof. Shaw, of the Montreal Theological College, gives a fine study on the Youth of Jesus—a prominent topic of the International Lesson Notes for February. The editor tells the remarkable story of St. Francis, the Monk of Assisi. The story of "Valeria, the Martyr of the Catacombs," gives striking pictures of old Roman life. A review of Tennyson's new volume gives copious quotations from two of his latest poems. This Magazine may be obtained at our Book Room.

COMPARATIVE GROWTH.

In answer to certain statements which appeared in an Australian Episcopal periodical, the Melbourne Spectator and Methodist Chronicle address the facts:

Measured by every standard by which the Episcopal Church judges of its own progress, Methodism is very progressive. If the Episcopal churches either at home or abroad would only publish similar statistics to those issued by the Methodist Churches, we venture to say that Episcopalianism would be shown to be in many places in no "very progressive condition."

If the Anglican Church, for instance, would let us know the number of its sons and daughters who are confirmed every year, but who do not become regular communicants, then we think that we would have no difficulty in showing that its leakage is something alarming. The Anglican Church, if we may judge from the annual addresses of bishops at diocesan assemblies, measures its growth by the increase of its church edifices, the additions to its ministers, and the progress of its Sunday-schools. Let the growth of Methodism be measured by these standards, and its progress at home and abroad will not suffer by comparison with that of the Anglican churches.

We commend to the Messenger the consideration of the following facts: Last year in England, there were erected 126 new Wesleyan churches, 13 parsonages, 20 schoolrooms, and permission was given by the Wesleyan Church Building Committee for the erection of 110 other new churches. Are these the signs and tokens of a non-progressive Church?

The British Conference does not publish any statistics as to the number of attendants on public worship, but its Sunday-school statistics may throw some light on the question whether or not it is increasing in the number of its adherents. Last year there was reported an increase of 121 Sabbath-schools, 20,386 scholars, and 1,151 teachers. During the last ten years the Wesleyan Sunday-schools of England have increased from 5,443 to 6,376, the officers and teachers from 105,592 to 119,911, the scholars from 622,589 to 787,143. A church which has 933 more Sunday-schools now than it had ten years since, and which has added during that time more than 150,000 to the number of its Sabbath-schools, cannot be accused truthfully of being non-progressive.

We think that we are not in error in stating that there are more scholars connected with the Methodist Sunday schools of England than there are in the schools of the Anglican Church. That fact is not at all creditable to the Church by law established. We of course, regret that the British Conference could not report an increase of members of Society, but the Messenger ought to know that the class-meeting does not measure all the good which Methodism accomplishes, and that there are tens of thousands in Wesleyan sanctuaries in England who are not reckoned as members of our church who would be reckoned as members of theirs.

But the Messenger not merely refers to the non-progressive character of Methodism, but it indulges in an unworthy sneer at the proposal to hold an Ecumenical Methodist Council in London. After alluding to Dr. Pope's remarks at the Conference, that if the Wesleyan Society is declining the Wesleyan Church is prospering, and that the last century sent down to us societies well organized and admirable, the Messenger remarks: "This century has transformed those societies into a great ambitious Christian Church. So it seems if we may judge from the title of 'Ecumenical Council,' which has been ostentatiously bestowed on a Pan-Methodist Conference it is proposed to hold in London next year." The Methodist Church has quite as much right to call herself a Universal Church as the Episcopalian Church has. Her messengers speak the truth of Christianity in quite as many tongues. Her converts from heathenism have been quite as numerous. In England Methodism has done much work which the Anglican Church, with its ministers supported by the State, ought to have done. In the United States, where Methodism has had a fair field and no favor, she has altogether outstripped the church which claims relationship to the Church of England. In some of the Australasian Colonies, considering the amount of money received from the State by the Anglican Church, she has not done her duty to her adherents, and ought to be humiliated by the fact that the Methodist Church in Victoria has done more than she has to supply the religious wants of the land. We question whether among English speaking communities, there are not more worshipping in Methodist sanctuaries than in Episcopalian edifices.

We hold that it is a laudable ambition which has led to the proposal to hold an Ecumenical Council in London in September, 1881. The Methodist population of the world is estimated at more than twenty-three millions, and churches with that number of adherents can easily justify their proposal to hold an Ecumenical Council.

DIVORCE IN NEW ENGLAND.

Some startling facts in regard to divorce were given by the Rev. Samuel W. Dike, at the late "Monday lecture" in Boston. In Vermont, according to recent reports, the proportion of divorces is one to every fourteen marriages; in Rhode Island, one to every thirteen; in New Hampshire it is large; in Maine it has increased a third in two decades; and in Massachusetts, the heart of New England, where once divorces were granted for only two causes, while they are now granted for nine—the Commonwealth copying the vices of Connecticut just as that State was ridding herself of them—the ratio of one to every fifty-one has grown to one to every 21.4 marriages, the number in 1878 being 600. The New England States granted 2,072 divorces in 1878. In Ohio the rate was one to twenty-five for a long time, and now it is one to eighteen. No city has had a worse reputation than Chicago, yet statistics prove that the ratio of divorces to marriages is smaller than in either New Haven or Hartford. Wherever New England influence is felt there has been an increase. The Western Reserve, consisting of the twelve Northeastern Counties of Ohio, is said to contain a New England stock purer than is to be found anywhere else, except in a few counties in Maine, and here the proportion of divorces to marriages is one to eighteen, while in the rest of the State it is one to nineteen. In Ashtabula County it is one to eight, and in Lake County the proportion of suits begun to marriages is one to 6.4. In some of the southern counties, peopled by Welsh and Scotch, it is about one to fifty. It happens that in New England the chief causes for separation are desertion and cruelty. Sometimes the act of separation is so hastily performed as to be shocking. A judge is reported to have said that he had parted a couple quicker than they had been joined. Couples have married on trial, agreeing to appear to be separated if six months experience should not show that they were suited to each other. Advertisements to meet the eyes of married people to be effect that divorces are quietly obtained, and payment may be made in instalments. Two men in Vermont found it easy to swap wives by appearing in court and briefly stating their wishes and reasons.

The Bridgetown, N. S., circuit has recently provided a new and handsome steeple for the use of the pastor.

The St. John Sun of Monday says: "In Centenary Church last evening, the right hand of fellowship was extended to a new member by the pastor, Rev. D. D. Currie."

According to the Wolfville Star, the Methodist "sociables" held one in each fortnight in that village, are said to be "extremely pleasant and sociable."

Last week's Bridgetown Monitor stated that special religious services, in which the pastor, Rev. D. W. Johnson, was assisted by the brethren Bent and Donkin, had for some days been held at Bentleyville, near Bridgetown, with "very gratifying results."

The St. John Daily Sun of the 5th inst. states that a very successful private concert was given on the previous evening in the drawing-rooms of Mr. J. V. Troop's residence, Westworth St., in aid of the funds of the Centenary Church. The programme of music and readings is said to have been very choice.

The St. John Telegraph states that the tenders for the building of the new church at Hampton Station have been awarded to Messrs. W. Langstroth and W. H. Frost, who are to commence operations at once. The church is to be ready for occupation by the first of Sept. next.

An "Old Times" tea-meeting was held at the Exmouth Street Church, St. John, on the 3rd inst. Ladies connected with the Sunday-school planned it to meet a debt. After tea a musical programme was carried out to the satisfaction of the large audience. On Tuesday evening a Sunday-school festival took place.

Rev. J. Wier of Lauretton, Halifax Co., sends this brief message: "Special services have been held nightly since beginning of year. Quite a number of conversions have taken place. Master is prospering our work here. Notwithstanding the existence of fever and diphtheria in immediate neighborhood, the interest in services does not abate."

A SUBMARINE VOLCANO.

The North China Herald of December 2 says: Commander Huntington, of the United States corvette Albatross, which is now on this station, in a report to the Navy Department, just received, states that, while on a cruise in the Pacific, south of Fort Sizio and Bovin Islands, on approaching the island of San Alexandro the commander's attention was called to a strange appearance on the water. Apparently ten miles distant a volume of vapour was rising as though some vessel was throwing off steam. This was followed by the appearance of breakers, and while some of the officers were discussing the probable cause, some thinking it was the blowing and breaking of a school of whales, the question was definitely settled by the appearance of a submarine volcano. As the ship approached the submarine volcano, the black masses thrown up were distinguished as mud and ashes. The upheavals were accompanied by dull reports like those from submarine mines, and by an odour of sulphur. Several days were spent in making a reconnaissance. Commander Huntington says he did not think it prudent to approach the volcano in the Albatross, but a boat was lowered and pulled within 100 yards of it. A reef or island is in process of formation. Soundings were obtained in from five to twenty nine fathoms. The water was full of ashes and mud, and some of this and one specimen of the bottom were brought on board. The volcano bears north 44 deg. west; distant three miles from landing place, on the south-west end of the island. At night flames were noticed issuing from the volcano. The report of Commander Huntington has been referred to Capt. De Kraft, in charge of the hydrographic section of the Bureau of Navigation, and the change will be made on the charts.

A SAD DEATH.

The Daily News Paris correspondent says: "All Paris has been deeply stirred by the shocking fate of a little girl of nine, Georgette Babin, the only child of a prosperous greengrocer of the Rue Peluzeuse. She attended a day-school, to which her father every morning took her, and fetched her back at noon. A few days ago they were walking home, hand-in-hand, rejoicing in the bright sunshine which had come out after the snowfall. The streets they traversed were busy with traffic, and squadrons of sweepers who were pushing heaps of snow towards the sewer-traps purposely opened to receive them. At the corner of the Rue Hauteville the child let go her father's hand to tighten her muffler. Just then a wagon drawn by a restive horse rumbled by. Babin instinctively moved backwards, his daughter was by his side, but when he turned round to look for her she had disappeared. It was evident that in backing out of the horse's way, she had fallen into a yawning sewer, which was of great depth. Cries for help were heard for a moment, and then ceased. The child had clung doubtless to the edge of the subterranean platform, and had then been swept away by the current, which was swift and swollen. The sweepers who flocked round could scarcely restrain Babin from jumping in after his child, who must have been instantly drowned. A fireman was lowered with ropes into the sewer, and remained immersed for twenty minutes. Others ran along the platform to explore, but unavailingly."

OUR OWN CHURCH.

The Bridgetown, N. S., circuit has recently provided a new and handsome steeple for the use of the pastor.

The St. John Sun of Monday says: "In Centenary Church last evening, the right hand of fellowship was extended to a new member by the pastor, Rev. D. D. Currie."

According to the Wolfville Star, the Methodist "sociables" held one in each fortnight in that village, are said to be "extremely pleasant and sociable."

Last week's Bridgetown Monitor stated that special religious services, in which the pastor, Rev. D. W. Johnson, was assisted by the brethren Bent and Donkin, had for some days been held at Bentleyville, near Bridgetown, with "very gratifying results."

The St. John Daily Sun of the 5th inst. states that a very successful private concert was given on the previous evening in the drawing-rooms of Mr. J. V. Troop's residence, Westworth St., in aid of the funds of the Centenary Church. The programme of music and readings is said to have been very choice.

The St. John Telegraph states that the tenders for the building of the new church at Hampton Station have been awarded to Messrs. W. Langstroth and W. H. Frost, who are to commence operations at once. The church is to be ready for occupation by the first of Sept. next.

An "Old Times" tea-meeting was held at the Exmouth Street Church, St. John, on the 3rd inst. Ladies connected with the Sunday-school planned it to meet a debt. After tea a musical programme was carried out to the satisfaction of the large audience. On Tuesday evening a Sunday-school festival took place.

Rev. J. Wier of Lauretton, Halifax Co., sends this brief message: "Special services have been held nightly since beginning of year. Quite a number of conversions have taken place. Master is prospering our work here. Notwithstanding the existence of fever and diphtheria in immediate neighborhood, the interest in services does not abate."

ABROAD.

In a note dated Gabaarus, Jan. 25th, Rev. James Scott informs us of the continuance of the revival. During the previous week the church had been filled each evening with attentive hearers, and 30 persons had been soliciting prayer. At a financial meeting, held a few weeks ago, the circuit officials resolved to raise the financial status of the circuit. They also decided to receive tenders for the materials required for the erection of a new church at the Harbor. Plans and specifications are now in the hands of the building committee for a church 50 feet in length, with a tower and spire which will rise from the ground about 65 feet. Five hundred dollars were subscribed towards the cost of erection on the evening of the meeting.

Rev. L. S. Johnson writes from Nashua, N. H., Jan. 25th: "I have just returned from a sixteen days' trip to the lumber camps, having visited twenty-two lumber camps, and preached twenty-three times to very attentive crews, consisting in all of about one hundred lumbermen. There are no men in the woods this winter than ever before, and thus greater opportunity for doing good. Many of these men are from Nova Scotia, Cape Breton and P. E. Island, as well as from the Province of New Brunswick. The men for the most part seem to highly appreciate the visits paid, and gratefully to receive the papers and tracts distributed. Many listen to the word preached, and read the religious matter brought them, who could not be otherwise reached at all."

From the Courtenay Bay circuit, known last year by the St. John County mission, Rev. D. B. Moore, A.M., sends tidings of success. This mission was established through the efforts of the late Rev. Joseph Hart. Two years ago, a friend tells us, Mr. Moore found very few members where now, by the Divine blessing upon faithful labor, the names of more than sixty persons find a place upon our records. Since Christmas special services, attended with "most encouraging results," have been held at two appointments, in finances a corresponding improvement has been made. The circuit now pays the salary of the young minister without outside aid. Recently a missionary meeting was held at Silver Falls, where addresses were delivered by Revs. J. France and B. Chappell, and Mr. J. A. White. The financial results were exceedingly gratifying. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

Rev. H. B. Doane gives us some cheering items concerning his charge at Dartmouth. Special services are being held. Several conversions have taken place and some wanderers have returned; while others are seeking personal salvation. A fine little church is in course of erection at Bay View. At Rothay our friends contemplate beginning and completing a church during the year. Mr. Moore solicits help from "influential Methodists" towards completing the first named church—that at Bay View. He will gladly receive donations of a dollar or upwards. The churches, he says, "are necessary," and those upon the spot have "done what they can."

UPPER PROVINCES.

Chief Joseph, of the Iroquois, died suddenly at Canjowaga on Monday. He only recently finished a translation of the New Testament into Iroquois.

The three MacLeans and Hare were hanged at New-Westminster on the 1st inst. They were charged with murder. They were taken from the gallows guilty of the murder of Cassius Mather and a son named James Kelly in December, 1879.

On Friday Mr. McKenney entered the House and introduced a bill from the House of Representatives. Mr. McKenney moved the second reading of the bill to amend the act to empower the Police Department and provide for the Halifax Industrial School. The bill was read and the second reading was ordered. The bill is to amend the Insolvent Act, and to amend the Act respecting a large amount.

President Payne, of Ohio Wesleyan University, dedicated St. John's Church, Toledo, Ohio, Jan. 23, assisted by the pastor; total cost of Church, \$22,000. At the morning service the collection aggregated \$3,500, sufficient to pay the entire debt.

The Board of Church Extension of the M. E. Church, North, up to the end of January, 1881, has helped to fund three thousand and sixty-eight churches. The entire receipts from the date of the organization, in 1864, to the first of January last, were one million six hundred and seventy thousand dollars. The last year was the best. During the year 1880 had been extended to three hundred and eighty-five churches—twenty more than one for every day in the year.

The Wesleyan Church in Rome is reported as doing very fine work, under the supervision of the Rev. Mr. Haggart, who is a great success among the soldiers of the Italian army. On Christmas eve 320 of them were collected in the main chapel of the Mission at the solemn celebration of the Lord's supper, and quite a company of strangers were there to look on and enjoy the rare sight. As soon as the new regiments from the provinces come to Rome, this Mission makes an advance on their lines, and throughout Italy there are said now to be about 700 Christians converted to the evangelical gospel by the Mission to Rome.

The steamer Bohemian, which sailed from Boston, January 17, for Liverpool, went ashore on the Irish coast in a dreadful storm. Thirty-two people were drowned and at the present time twenty-one of the crew have been saved.

Thomas Carlyle died on Saturday morning without a struggle, in his 86th year. His relatives have declined the proposal of Dean Stanley that Mr. Carlyle's body be buried in Westminster Abbey, because he had expressed a decided wish to be buried with his wife at Haddington.

The Registrar-General reports that, under the influence of the severe weather, the death-rate in London rose to 28.4 per 1,000 annually, from 21.8 and 22.6 in two preceding weeks. The number of deaths exceeded by 230 the average of the corresponding week of the last ten years.

A Paris dispatch to The Daily News says: "The rejection by Italy and Germany of whole cargoes of trichinized bacon has startled the French market, and the evil effects of eating it are manifested in the barracks and in private families. The Prefect of Police 2, consequently issued precautions against its use."

The Duke of Northumberland has illuminated his residence of Alnwick Castle by electric lamps. It is only an experiment, but so far it has been so successful that there is no likelihood of a return to gas. The library, a large and lofty apartment, is lighted by three lamps, each containing three of Swan's incandescence carbon lights, and the effect is reported as superior to anything that gas jets or candles ever produced.

An English paper says: A terrible accident occurred on Friday afternoon on board the Nova Scotia ship Annie B. Lee, lying in the Albert Dock, Hull. Eight of the crew were engaged shipping the foreyard, which had been twisted. They were on the yard, which was not secured, when the truss supporting it broke, and the eight men fell with it. All had one or both legs broken, and cannot recover.

The Daily Telegraph says: "As there are three men-of-war and two gunboats off the West coast of Africa, no immediate fear for safety of the British residents is entertained in consequence of threatened hostilities by the King of Ashantee. The regiment of troops which the War Office has decided to send from Barbadoes to the Gold coast, is composed of negroes. It is intended to send a colonel from England to act as Brigadier-General of the force on the Gold coast which will number 1700 men. A number of officers will also proceed thither on special service."

Official advices from Capetown are as follows:—About 4,000 Colonial troops who have hitherto been operating in the Transkei are now released by the suppression of the rebellion there, and are marching to Basuto-land. Their presence it is expected, will speedily terminate the war, as the rebel Basuto chiefs already show a disposition to sue for peace. Sir W. O. Lanyon, in his official despatch of Jan. 10th, speaks in very confident terms of the position of affairs in Pretoria and the other blockaded forts. A Capetown despatch says the Boers are preparing for a desperate defence, and threaten to invade Natal. Great loss of life is expected.

The action of the Government has staggered Parnell's band.—The arrest of Davitt has confused all their projects and struck terror into smaller agitators. Less than twenty hours sufficed to transform Davitt from the ruling spirit of the Land League and the most powerful of agitators into a convict at Millbank. He has still seven years and more to serve on his original sentence. At two o'clock on Thursday he was arrested in Dublin; before nine o'clock on Friday morning he was being driven rapidly through the streets of London on his way to the penitentiary. It is not expected that he will be detained after all funds of the Land League have been lodged in France for safety. The Government expects that the bill for the protection of life and property in Ireland will be ready for the Queen's assent by the 21st inst.

A despatch to the Morning Chronicle states that the Rev. S. G. Lawson, after a trial of three days, and after the jury had been out twenty-six hours, was pronounced guilty of a libel on Mr. Stewart, late Commissioner of Public Works. He has since been cited to appear before the Presbyterian Church Courts, of which he is a minister.

The execution of Thibeau took place at Annapolis on Tuesday morning at eight o'clock. He made no further confession, and met his fate calmly. The efforts of the crowd to gain a sight of the tragic scene were most disgraceful. It is a satisfaction to know that the leaders in the destruction of the enclosure were not citizens of Annapolis.

Mrs. Leonard Moser, of Dartmouth, while going down the stairs of her house on Tuesday, slipped and fell to the bottom, bursting a blood vessel. She immediately started for the next house to get assistance, but upon reaching the door, dropped dead. The unfortunate woman leaves a husband, and six children.

SECTULAR GLEANINGS.

Nearly two thousand dollars worth of green Bibles have been sent from Keatville station since November last.

The residence of Mr. Stephen Black, Scarborough, P. E. I., was burned to the ground at an early hour on the morning of the 24th ult.

A domestic in the house of Mr. Henry Littlehal, Carleton, was fatally burned on Sunday by her clothes igniting while near the stove.

The Post Office formerly called Derby, in Northumberland Co., N. B., has been changed to "Millerton." The change took effect on the 1st inst.

The late President of the City Council, Boston.—Harvey N. Sheppard, Esq., one of the ablest lawyers of that city,—is a native of Dartmouth, N.S.

A little boy, about 11 years of age, a son of Mr. James Peterson, broke through the ice, at Lockeport, a few days ago, and before assistance could be rendered was drowned.

A rumormonger at St. Stephen was lately fined \$50 for a violation of the Canada Temperance Act. He was unable to pay his fine and in consequence was taken to the goal at St. Andrews.

The school house at Deerfield, Yarmouth, with all its contents was totally destroyed by fire on the night of the 20th ult. The fire was caused by a boy putting hot ashes in a barrel in the building. No insurance.

One hundred head of cattle were lately sent to Halifax from Port Williams Station by special train, for shipment to England. The Western Chronicle says that this sale has put about \$6,000 in circulation among the King's County farmers.

The express train which left Sussex on Friday morning last, ran off the track about one mile east of Apohaqui. The whole train went off. The driver, Thomas Gammon, was killed instantly, and the fireman, Robt. McMann, slightly injured. The accident was caused by rails spreading.

James Mowatt's barn at Bayside, five miles from St. Andrews, with contents, was destroyed by fire on Saturday night. It was eleven head of cattle, two horses, fifty fowls, with several machines and a number of farming implements, as well as hay and grain. Loss, \$1,500; no insurance. The origin of the fire is unknown.

A despatch to the Morning Chronicle states that the Rev. S. G. Lawson, after a trial of three days, and after the jury had been out twenty-six hours, was pronounced guilty of a libel on Mr. Stewart, late Commissioner of Public Works. He has since been cited to appear before the Presbyterian Church Courts, of which he is a minister.

MEMORIAL NOTICES.

"There fell up on the house a sudden storm, A shadow on those features full and young; And so he, from that hushed and darkened room, Two angels issued where but one went in."

NANCY HAWKINS.

Died at Pleasant Point, Halifax Co., on the 13th Dec., Nancy, beloved wife of Bro. Alexander Hawkins. Early in her married life, under the devoted ministry of Rev. A. S. Tuttle, she became fully awakened to a sense of her lost estate as a sinner before God, and soon experienced regenerating grace, the Holy Spirit bearing witness with her's that she was born of God. To the latest hour of her life, sister Hawkins retained a blessed sense of acceptance with God. She lived well. She was not a talking Christian, but her's was the quiet eloquence of a consistent walk with Jesus. Though wasting away for months, her death was sudden and unlooked for. The messenger came silently, and without a murmur or adieu, she passed away.

J. M. FISHER.

EMILY NORTHPUP.

At Upper Newport, on the 13th of October, Emily Northrup was called to her reward, at the early age of nineteen years. Her father, Daniel Northrup, has been dead for some years. Her mother still lives to mourn the additional bereavement. Emily's death was preceded by a long and painful affliction. During the wearisome days and nights appointed her she was enabled to draw comfort from the words of David and the consciousness of God's presence. Although suffering severely during the last hours of her existence, she urged upon those about her the claims of the Saviour, and was not satisfied until her brothers and sisters had promised to read the Bible and attend the House of God. If any promises are remembered, surely those, made to our loved ones in their dying hour, will be. On the day of interment an immense congregation gathered to show their respect for the deceased and her family; and listened attentively while plain, practical Gospel truths were urged upon them. The following lines are sent by the eldest of her twin sisters, who feels her loss keenly:—

Cold, cold is the soil o'er her mouldering head, But sweet is the rest of the innocent dead; The love that we bore her, shall remain in each breast.

Till we meet her again in the realms of the blest.

F. H. W. P.

MISCELLANEOUS.

HEALTH IN THE SCHOOLS.

William Blairie, the author of "How to Get Strong and How to Stay So," spoke before the Brooklyn Teachers' Association recently on "Physical Education." "I want," said he, "to see if in an informal talk we can't hit upon some way in which we can bring the physical education of school children down to a practical basis. Our children who are healthy and buxom when they begin school work, come out pale, sickly and with round shoulders. If you require the children under you to sit far back on a chair and to hold their chins up you will cure them of being round-shouldered, and the lungs and other vital organs will have free and healthy play. Another simple plan is to have the children bend over backward until they can see the ceiling. This exercise for a few minutes each day will work a wonderful transformation. If a well qualified teacher could be employed to superintend the physical development of the children, the best results would be seen. Dr. Sargent, now the superintendent of Harvard gymnasium in New York, has no equal as a teacher of simple, efficacious means by which the weak parts of one's body may be developed. I think it would be well for you to send some competent person to him to take some lessons, and then the exercises could be taught to your teachers. The first steps should be simple and economical. Exercises of the simplest kind can be begun without apparatus. In our opinion there is no way of securing physical education in the city schools except by having a professor of physical culture in each of them, and a large room for the use of the pupils. Physical training should receive the same attention as arithmetic and grammar, and the teacher of it be just as well qualified in his department as those in other departments. We have talked about it long enough. What we want now is action. When this boon has been given we shall all wonder we did not have it before. We might as well leave out geography as gymnastics from our schools.—Herald of Health

A WORD TO PASTORS.

Make up your minds you must work, but if you consider yourself a fellow-member, don't work alone. Help your church, but don't carry it. If you find mendacious, busybodies, give them plenty to do; they hate real work as a mosquito does smoke. Your main business is to preach; but to do this you must know your people and ascertain their wants. Don't visit just to please, but to help on your way. Some families will need six visits to another's one. Go where you can hurt the devil most. Be governed by men's wants; not their complaints. Preach not as others do, but as you and God can best arrange it. Fill your hearers with sound reason, then cork the night with sound application, bind them tightly with a "thus saith the Lord." Be sparing, if not a little stingy in using old sermons. Remember when the stream of study stops flowing

the pulpit pond lowers. Give no censures, unless there is love enough to prevent their drowning in hatred. It requires much love to praise, more to reprove.

Attack means: "hit" people only when they stand between you and the devil. You must begin in time, and not be too late; in uttering what you have to say—if you would have this busy age stop and listen. If you would preach the best sermons, practice them faithfully beforehand. Endeavor to be the greatest man in the parish, and that by being the servant of all. Be childish enough to thank you never can be left away from Christ. Run, to show him all you have, and ask him for all you want.

Work when you can, retire when you must, and you shall have favor with God, when you will.—Congregationalists.

OF THE DISCOVERERS OF ANÆSTHESIA.

It is worth while remarking—leaving the partisans of Wells, Morton, Long, and Jackson to settle for themselves to whom should be ascribed the discovery of artificially induced insensibility which has saved so much pain and has so widely enlarged the boundaries of surgical activity—that the fate of nearly all the American claimants was tragic. Long was the happiest. He died, comparatively little known, in 1878, a poor man, though now his statue, with that of Oglethorpe, will represent Georgia in the National Gallery at the Capitol. Morton, having been reduced to poverty during the long twelve years in which he endeavored to wring from Congress and the Courts recognition of his rights, died suddenly in New York City in 1868 of cerebral congestion, brought on, it is said, by reading a work attacking his claims. Wells' mind failed in the fierce controversy, and after his arrest in New York in 1848 for throwing vitriol on women's clothing in the streets, he destroyed himself; while Jackson's mind had for some years been clouded between agitation and disappointment. It was not without truth that Dr. Hayward said of the discovery that "the only spot in Christendom in which it was received with coldness was in our own country." How much more fortunate was Simpson, whose introduction of chloroform won for him a baronetcy, the highest honors in his profession, a statue in Edinburgh and a memorial bust in Westminster Abbey.—Medical Library Journal.

A PALACE ON WHEELS.

A Boston paper says:—One of the features of the inauguration of President Garfield will be the arrival of himself and family in a magnificent palace car. This is the property of W. D. Washburn, president of the Minneapolis and St. Louis railroad, and has just been constructed. It is, without doubt, one of the finest railroad coaches ever built. Its principal feature is the woodwork, which embellishes its interior, and in this respect it is even superior to the Pullman car. The walls of the observatory in the rear, and the drawing room in the front end of the car, are of the choicest butternut veneering, carved in beautiful designs on white holly. The ceilings are of oak veneering, very tastily frescoed, and illuminated in the most pleasing colors. The President's private apartment is adorned with ebony, carved in beautiful designs on snow-white holly, which gives a very rich effect. The ceiling in this room is inlaid in various colored woods embellished with gold. The bed, when folded away, resembles a richly-carved wardrobe attached to the wall. A similar arrangement, which provides two beds, is in the observatory. There are sleeping accommodations for four more persons placed in a section after the manner of the Pullman sleepers. The drawing room is furnished with a parlor set of richly carved ebony, illuminated with gold and upholstered with satin damask. The floors are covered with heavy velvet carpets of rich design. Besides the apartments described, there are closets, kitchen, wash rooms, etc., all of which have been fitted up with a view to positive comfort. It is understood that the car will cost about \$17,000.

False witness, deliberate perjury, is the crown and consummation of the liar's progress. But what a world of iniquity is covered by that one word Lie! Careless, damaging statements, thrown hither and thither in conversation; reckless exaggeration and romancing, only to make our stories more pungent; hasty records of character, left to be published after we are dead; heedless disregard of the supreme duty and value of truth in all things—these are what we should bear in mind, when we are told that we are not to bear false witness against our neighbor. A lady who had been in the habit of spreading slanderous reports once confessed her faults to a good and wise man of her acquaintance, and asked how she could cure it. He said, "Go to the nearest market-place, buy a chicken just killed, pluck its feathers all the way as you return, and come back to me." She was much surprised, and when she saw her adviser again, he said, "Now go back, and bring all the feathers you have scattered." "But that is impossible," she said; "I cast away the feathers carelessly; the wind carried them away. How can I recover them?" "That," he said, "is exactly like your words or slanders. They have been carried about in every direction; you cannot recall them. Go and slander no more."—Dean Stanley.

PURITAN NAMES.

There never was a more pronounced movement in nomenclature than that of the Puritans. They resolved to throw off all semblance of the world, or acquaintance with the worldly things. So they rushed to the other extreme, and although many of them were very brave and noble men, they exposed themselves to ridicule by their fantastic choice of names. Such names as Mr. Prasse God Barebones, Sergeant Zerubbabel Grace, and Swear-not at all Iren, were calculated to excite the risible faculties of the Cavaliers; while there was something even still more ludicrous in such long-sounding typical titles as How-Agag-in pieces-before-the-Lord Robinson, or Glory be-to God Pennyman, and Obadiah-bind-their-king-in-chains-and-their-nobles-with-links-of-iron Needham. The Rev. Charles W. Bardsley recently published an amusing work on the "Curiosities of Puritan Nomenclature," citing some very singular examples thereof. For instance, we find that one Mr. Hopkinson, of Salehurst, christened three of his daughters, Persis, Renewed, and Safe-on high, respectively; while Mr. Thos. Heley, preacher of Warbleton, gave to four of his own offspring the names of Much-mercy, Increased, Sin-denied and Fear-not. "For half a century Warbleton was, in the names of its parishioners, a complete exegesis of justification by faith without the deeds of law. Sorry for sin Coupard was a pathetic exhortation to repentance, and No-nervit Vynal was a standing denunciation of works." Coming to "grace names," Mr. Bardsley notes that Sir Thomas Carew, Speaker of the House of Commons in James's and Charles's reigns, had a wife Temperance, and four daughters, Patience, Temperance, Silence and Prudence. In the year 1788, the death of the Rev. Experience Mayhew is recorded, and the baptism of more than one Diligence, Obedience, Perseverance, Confidence and Victory. Humiliation was a favorite Christian name with some families, though its bearers were probably not always so humble as some who have borne the surname of Pride. Preserved was another favorite name, and it is stated that a boy who was washed ashore on the New Jersey coast was named Preserved Fish—a name which he lived to bear with distinction. In 1611 there was baptized at St. Helen's, Bishops-gate, a child to whom was given the name of Job-raked-out-of-the-ashes.—All the Year Round.

The death, on the 13th of the present month, of Dr. J. L. Vattier, of Cincinnati, Ohio, brought to an end an agreement of a peculiar kind made in 1832 by seven young men of that city. The contract was that the members were to meet once a year for a dinner so long as they lived; when one died the survivors were to attend his funeral and take part in his obsequies; at the annual banquet places were to be arranged for the dead, a bottle of wine was looked in a casket and the key destroyed, and when six were dead the survivor was to break the seal and drink the wine. In 1855 the fifth man, Mr. Lawson, died, and the casket was given to the sixth, Mr. Tatum. The having the casket affected his spirits greatly; he began to languish, and soon died. During his illness he begged that the fatal casket might be taken from his house, which was done. At his death Dr. Vattier broke the bottle and drank the wine, and from 1855 till 1880 he sat down once a year to a table with six empty chairs and dined alone. Those who know his style can fancy, though unable to realize, what a weird tale the genius of Nathaniel Hawthorne would weave out of such tragic materials.

A patent has recently been issued to Mr. Daniel Ruggles, of Fredericksburg, Va., for a method of precipitating rain storms. It has frequently been noticed that heavy cannonading is followed by a fall of rain, and profiting by this suggestion, Mr. Ruggles has invented a method of producing a concussion, or series of concussions, in the upper regions of the atmosphere, which he believes will induce rain. The invention consists, in brief, of a balloon carrying torpedoes and cartridges, charged with such explosives as nitro-glycerine, dynamite, gun-cotton, gunpowder or fulminates. When a rain cloud appears in sight, the balloon, which is connected with an electrical apparatus under the charge of the "Rain-Maker," is allowed to ascend. At the proper moment the cartridges are exploded, by two or three turns of the wires of the battery; and any "well regulated" cloud should at once disperse its contents over the farmer's fields. Farmers, look out for the agents of this machine!

A little story told by Mr. Moody in San Francisco the other night:—A man came in to one of our meetings in the East, called me aside and said:—"I want to be a Christian, but I am a defaulter, I have taken \$1,500 from my employer, and I have less than a thousand. What shall I do? Hadn't I better take what I have and go into business, and try to make enough to pay what I owe?" "No sir," said, you haven't any more right to that money than if you had taken it out of my pocket. Go and return all you have even if you leave your family penniless. The Lord will not receive you while you have stolen money in your hands." "The man came right after night, but found no peace until he brought all the money he had [\$680] and gave it to me to give to his employer. I took it to them. They forgave him. They helped him and he soon found Jesus."

Who says that eloquence is extinct? A Massachusetts man declared the other day that Gen. Butler will be remembered in the annals of Massachusetts until the stars have faded and history shall be no more.

WIT AND WISDOM.

How to turn people's heads—come to church in a pair of squeaking boots.

The man who invented the gas-meter never thought he had found perpetual motion. But he did though.

Said an African chief, when he saw an American plow at work for the first time: "That is good! That will save me five wives!"

It is bad policy to overwork or underwork employes. Money making corporations and business men see this, but the Church sometimes does not.

There is no need for tumbling, if you'll just take a little care how you walk. Careful people don't slip on the ice, just be—Whoop! Whack! Who are you looking at?

General Garfield, in his reply to a colored delegation, said: "A trained man is two or three men in one, in comparison with an untrained man." This is a striking form of stating an undoubted truth.

A sympathy with that which is pure implies a repulsion of that which is impure. Hatred of evil is in proportion to the strength of love for good. To love good intensely is to hate evil intensely.—F. W. Robertson.

If you want knowledge you must toil for it; if food, you must toil for it; and if pleasure you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work his life is a happy one.

In some of the islands of the South Pacific, where the clam attains great size, diving for the clams is one of the occupations of the natives. At some of the church fairs in the United States where the oysters are usually of small size, diving for oysters in stews is one of the amusements of the natives.

When Heinrich Heine's lame was at its zenith he visited Munich for a few days, and a Bavarian princess, one of his most enthusiastic admirers, sent him an invitation "to take coffee with her in her palace." Heine thus curtly replied to the lady's bidding: "Madame, I am accustomed to take my coffee where I have dined."

It is not always the most brilliant man who does the most good. An old merchant whose two sons had just finished their theological studies, when questioned as to their respective ability, said quaintly, but pleasantly: "George has a better show in his shop window than John; but John has a larger stock in his warehouse."

Fashionable High School Education: "Old man, don't you think it is about time you were buying Georgiana an English Grammar and a spelling book? She is through with her French, Latin, Greek, music, drawing, painting, calisthenics, and dancing; don't you think it is about time she was commencing her English studies?"

An argument once arose in which Sydney Smith observed how many of the most eminent men of the world had been diminutive in person, and after naming several among the ancients, he added:—"Why, look there at Jeffrey; and there is my little friend —, who has not body enough to cover his mind decently with; his intellect is improperly exposed."—Lady Holland's Memoirs.

When the late Dr. S. H. Cox was a Professor in a theological seminary, a student who had a not over-modest estimate of his own abilities, sought his advice as to the propriety of shortening his course, intimating that he might let drop a year without disadvantage. The Doctor, impatient of such nonsense, replied: "Young man, how much ignorance do you think it takes to make a minister of the gospel?"

In a sermon at Brooklyn the Rev. Henry Ward Beecher said steam and electricity have brought all parts of the earth so close together that one cannot be affected without all the rest feeling it. It is an age of sympathy as never before, and nowhere can wrong be done and Christian nations not take notice of it. Ireland could have starved, but America could not neglect so near a neighbor. The hearts of humanity sympathize with the suffering; when right is done and hands of labor get their reward we will rejoice as much as any.

Mr. Spurgeon wrote the other day that the most useful members of his church were usually those who would "be doing harm if they were not doing good." They could not be ships in the porridge—they must favor it one way or the other. "In my young days," he continued, "I feared I said many odd things and made many blunders, but my audiences were not hypercritical, and no newspaper writers dogged my heels; and so I had a happy training-ground in which by continual practice, I attained such a degree of ready speech as I now possess. There is no way of learning to preach which can be compared to preaching itself. If you want to swim you must get into the water."

The habit of whispering in company, so often indulged in by young ladies in the presence of friends or strangers, savors strongly of rudeness, if not of gross ignorance. The vainest being of the most perfect suffer alike under the emancipation from the government of true politeness. We cannot help, though perfect we imagine ourselves, to consider our humble self the theme of a merry whisper, and the pain rankling in our wounded self love leaves a thorn which sooner or later stings the aggressors and provokes them to them. Whispering in the presence of strangers, without some apology, is therefore entirely out of place, and ought to be avoided, cost what it may.

CHEAP SUNDAY SCHOOL LIBRARIES

THE ACME

50 VOLUMES, 16 MO. PRICE \$25.00 NET. CONTAINING 15,000 PAGES, AND 147 FULL PAGE CUTS.

Bound in uniform style, in extra cloth, and numbered; finished in black and gold; put up in a neat imitation black walnut box. The retail price of these books are from \$1.25 to \$1.50. This is a choice selection, and are by the following popular authors:

- Rev. P. C. Heady. Mrs. C. E. K. Davis. Mrs. Madeline Leslie. Rev. F. Arnold. Miss Sarah B. Cornell. Miss Hesba Stretton. Mr. Geo. E. Sargent. Miss M. J. Capron. Miss Chellis. Mrs. M. A. Dennison. Miss Agnes Giberne. Mrs. J. M. McNair. Mrs. A. E. Porter. Miss Anna Shipton.

- Aunt Rebecca's Charge. Little Meg's Children. Aunt Lewis. My Little Corner. Bernice, the Farmer's Daughter. Ned's Search. Capt. Russell's Watchword. Not Forsaken. Court and Camp of David. Old Sunapee. Higher Christian Life. Old Distillery. Digging a Grave with a Wine-glass. Susan Osgood's Prize. Elm Grove Cottage. The Faithful Son. Earthen Vessels. The Family Doctor. Every Day Duties. The Farm on the Mountain. Eleanor Willoughby's Self. The Old Sailor's Story. Faithful in the Least. The Golden Work. Finding Shelter. The Golden Fruit. Froggie's Little Brother. The Golden Life. Father Muller. The Golden Heart. Frank Wentworth. The Newell Boys. Gathered Sheaves. The Squire's Daughter. Heart's Delight. Tom Carter. Harry Maitland. Tom Green. Hetty's Hopes. Into the Highways. Isaac Phelps, the Widow's Son. The Young Apprentice. Jessica's First Prayer. The Lost Will. Jimmy's Shoes. Waiting Hours. Kept from Idols. Wayside Service. Bertie's Birthday Present. Organ Grinder.

This is, without exception, the largest and cheapest Library of the kind in the market.

Excelsior Library No. 3 15 VOLUMES, STRONGLY BOUND, AND ILLUSTRATED. PRICE, . . . \$9.00 NET.

Plus and Minus, Day after To-morrow, Master Mechanic, Opposite the Jail, Lost Piece of Silver, Gold and Gilt, Mercy Glidden, Sunshine and Shadow, May Bruce, Walter Robinson, Gertry-Harding's Mission, May Horton, Loving Words, The Poor Clerk, Vivian and His Friends.

Excelsior Library No. 4 15 VOLUMES, STRONGLY BOUND, AND ILLUSTRATED. PRICE, . . . \$9.00 NET.

Old Red House, Home in a Rough Suburb, Candle Lighted by the Lord, Arthur Lee, Climbing the Mountain, Pilgrim Street, Paul Preston, Little Nellie, Miriam Brandon, Nanny Davenport, White Rock Cove, Village Schoolmistress, John Dane, Upward Path, Little Christie.

ECONOMICAL SABBATH SCHOOL LIBRARY "A" 50 Large Vols., 16 mo., Bound in Extra Cloth, in uniform style, and put up in neat wooden case (imitation walnut); 13,366 pages and nearly 400 illustrations. Price \$24.50 net.

The Set is STRONG AND HANDSOMELY BOUND in extra cloth, with black and gold stamping, illustrated with nearly 400 ENGRAVINGS, and put in a neat and strong wooden case. 50 CATALOGUES are supplied with each set.

ECONOMICAL SABBATH SCHOOL LIBRARY, "B." Well printed on Tinted Paper, bound in extra cloth in uniform style, put up in a neat wooden case (imitation Walnut); 16,484 Pages, Fully Illustrated, Price \$29.00 Net. Sold only in sets. (The price of the same books separately is \$59.06. Average price per volume 48 cents)

ECONOMICAL SABBATH SCHOOL LIBRARY, "C." 40 Vols., pages 16mo., net to Sunday School, \$18.50. This will be put up Libraries A and B, in neat case, with catalogues.

ECONOMICAL PRIMARY CLASS LIBRARY. 40 Vols., 18 mo., over 500 Illustrations. In case, numbered and supplied with 50 Catalogues. Price \$7.50 net.

SUNDAY SCHOOL PERIODICALS, 1881.

THE SUNDAY SCHOOL BANNER

Which is an 8vo. 32 page Monthly, edited by the Rev. W. H. Withrow. It will contain Notes and Illustrations on the International Sunday School Lessons, Infant Class and Handbook Lessons, Music, Articles on Sunday School Work, and many other hints and helps for Superintendents and Teachers. Price, single copy per year, 75c. From 6 to 15 copies 66c; over 15 copies 60c each.

THE BEREA LESSON LEAF For Scholars, Monthly, 4 pp., containing Lessons for a month, with subject, Topic, Golden Text, Home Readings, Parallel Passages, Outline and Questions. Price, per year, in parcels of ten or more, 54 cents each.

THE CANADIAN SCHOLAR'S QUARTERLY. This new help will contain, in addition to the Lessons, three Hymns for each Sunday, selected from the New Hymn Book, and a Map. Price, in parcels of 10 or more, 8c. per year.

PLEASANT HOURS An Illustrated Semi-Monthly paper, 8 pp., also edited by the Rev. W. H. Withrow. Price single copy per year 60c. 25 copies and upwards 25c each.

THE SUNBEAM Semi-monthly, when less than 25 copies, 15c each; above 25 copies, 12c each.

Methodist Book Room, 125 GRANVILLE STREET, HALIFAX, N.S.

NEW BOOKS AT THE Methodist Book Room. SERIES IN ENGLISH LITERATURE, by W. M. Smith. THE CENTURIES OF THE REFORMATION, edited by W. H. Withrow. AFTERNOONS WITH THE BIBLE, by Charles H. Spurgeon. SELECTIONS FROM THE BIBLE, edited by G. O. Trevelyan. BRITISH RULE IN INDIA, by G. O. Trevelyan. THE INDIAN EMPIRE, by G. O. Trevelyan. YOUNG FOLKS' HISTORY OF ENGLAND, by Charles H. Spurgeon. HISTORY OF THE ENGLISH REFORMATION, by J. H. Stedman. THE LIFE OF HIS ROYAL HIGHNESS PRINCE ALBERT, by J. H. Stedman. THE HUGUENOTS, by J. H. Stedman. THE LIFE OF A SCOTCHMAN, by J. H. Stedman. ROBERT DICK, (Geologist), by Samuel Smiles. DUTY, by Samuel Smiles. SPIRITUAL STRUGGLE, by J. H. Stedman. THE BELOVED PRINCE OF WALES, by J. H. Stedman. THE RESCUE OF CHILDREN, by J. H. Stedman. MILESTONE PAPERS, by J. H. Stedman. EVANGELISTS IN THE BIBLE, by J. H. Stedman. GOSPEL MIRACLES, by J. H. Stedman. STONES CRYING OUT, by J. H. Stedman. PILGRIM PSALMS, by J. H. Stedman. LIFE OF THE REV. WHITFIELD, by Rev. J. H. Stedman. FRAGMENTS—Religious, by J. H. Stedman. PASTOR AND PEOPLE, by J. H. Stedman. STUDIES IN THE APOSTLES, by J. H. Stedman. HISTORY OF THE CHURCH, by W. M. Smith. LIVES OF THE LEADING CHURCH DIVINES, by J. H. Stedman. MISSESS AND MISSES OF THE CHURCH, by J. H. Stedman. EPISCOPAL CHURCH, by J. H. Stedman. SECOND COMING OF CHRIST, by J. H. Stedman. THE NEW TESTAMENT HELD, by Bishop Merce. PERFECT LOVE, by Rev. J. A. Wood. PURITY AND MATURITY, by J. A. Wood. SCRIPTURAL VIEWS, by W. M. Smith. CHRISTIAN PURITY, by W. M. Smith. LOVE ENTHRONED, by W. M. Smith. BEYOND THE GRAVE, by W. M. Smith. THE LAND AND THE BIBLE, by W. M. Smith. MANNERS AND CUSTOMS AND SCENERY OF THE BIBLE, by W. M. Smith. CHRIST IN THE NEW TESTAMENT, by Rev. J. H. Stedman. SERMONS, by Rev. J. H. Stedman. THE LIFE OF THE UEL D. WADDY, by Rev. J. H. Stedman. PRAYER AND ITS ANSWERS, by Rev. J. H. Stedman. JOHN M. GELD Attorney-at-Law, 125 Granville Street. Has resumed practice. No. 42 BED Money collected, and business card. HEAR WHAT THE MESSRS. BROWN DEAR STR—SIMS COFFEE is the best ever used, being of when used according to a cup of coffee that is Having used SIMS EXTRACT OF COFFEE I know how to get it of excellent quality command it to the manufacturers of your



