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THE "WESLEYAN."

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FROM THE PAPERS.

The Hibernian Bible Society has circulated in Ireland, since it was formed, nearly 4,500,000 copies of the Bible.
The petition of the French Protestants to the British Government relative to the Basutos, received in a few days, some ten thousand signatures.

It was recorded in the "minutes of proceedings" in the House of Lords on a recent Monday that "prayers were read by the Lord Chancellor, no bishop being present."

Geo. I. Seney has lately surprised Brooklyn by two royal gifts—\$50,000 to the library fund of the Long Island Historical Society, and \$200,000 to a Home for destitute children.

Philip Phillips expects to sail in a few days for the West Indies, and will go thence to London to fill a second extensive engagement with the Sunday-school Committee of that city.

The Philadelphia "Home for Incurables," which now has accommodation for forty patients, had its origin in the loving sympathy of one young girl—herself incurable.

The Rev. G. R. Merrill, of Painesville, sends out on Saturdays a papyrographic print containing memoranda of hymns and Scripture, and a sketch of the sermon "for those shut in."

In the single city of New York there are 3696 dram shops kept by women. Of these women 1 is an American, 3 are Africans, 3 are Spanish, 4 Welsh, 10 English, 13 French, 1104 Germans, 2548 Irish, 396 unknown.

The Nonconformist and Independent states that the youngest son of Lord Justice Lush, having taken his M. A. degree at Oxford, has entered Regent's Park College with a view to the Baptist ministry.

Spurgeon says that it is his "solemn conviction that as an agency for doing good, colportage is second to none; that the more he sees of it the more he is enamored of it. His church supports seventy-five colporteurs."

John Duncan, a poor Aberdeenshire weaver, has presented to the University of Aberdeen his herbarium of nearly 1,200 British plants, gathered by him all over the country from Northumberland to Banff, while acting as a harvest labourer.

A New York brewer, who died the other day, had accumulated \$20,000,000. Who can tell how many characters were ruined, how many homes destroyed, how many women made widows, and children made orphans, and how many lives taken to make those millions!

The pastor of the Calvary Baptist Church, New York city, said, on a late Sunday morning, that he didn't believe in fairs, and asked his congregation to give a larger contribution for the Baptist Home than they would have given through a fair. The response was \$5,875.

The Supreme Court of Massachusetts has recently decided that the law of that state exempting church property from taxation applies only to such property as is directly used for church purposes, and hence that all other property owned by religious corporations is liable to taxation.

The illicit vendors of ardent spirits in a New Jersey village were indicted at the last session of the court and one of them fined \$100. The trial of the others was put off. The active opposition to the violators of law is entirely due to that excellent organization, the "Woman's Christian Temperance Union."

The London Religious Tract Society has circulated more than seventy-seven and a half millions of books and tracts in 130 languages and dialects. It requires \$2700 every week-day to keep it going, but the receipts from sales are so large that it is able to devote all the money received from gifts and collections to grants of its publications. The sales last year also supplied \$75,000 to be expended in gifts of books, etc.

The Jewish World says: "A statement has been published in several journals to the effect that 'the Jews of London have recognized the services of the late George Eliot to the Hebrew race by offering up prayers for the repose of her soul.' Although the Jews generally gratefully acknowledge the liberal sentiments expressed by George Eliot in her works towards Jews and Judaism, no such prayers as stated have been offered up in any synagogue."

There are more than fifteen hundred steam-boilers placed beneath the sidewalks of New York, and the recent explosion of two of them suggests that the people may be walking over volcanoes without knowing it. There is no law against this use of ground under sidewalks. If the use is permitted, there should be a law that secures the greatest possible preventive care against explosions.

The Supreme Court of Madrid has recently confirmed the sentence to two months' imprisonment of a man who refused to take off his hat on meeting a religious procession, and the same sentence on a minister who had addressed some peasants in a threshing yard and distributed some tracts among them. No wonder that King Alfonso, in opening the Cortes last week, informed them that the relations of Spain with the Vatican are "most cordial."

That men in most comfortable circumstances throughout the country parts of the Province and in some cases besides owning valuable land and stock having money invested, should give but a paltry dollar or two to the support of God's Church, is a sad and discouraging fact. It must be due either to a want of knowledge of the true state of the Church's Funds, or to a most willful disregard of the claims of God.—*Church Guardian.*

From the data at hand we may safely say that the Irish population of New York is not far from 300,000. The German population approximates 250,000. There are only two or three cities in Germany whose population exceeds this. So that we may say that New York is the third or fourth German city in the world. This city has more Irish than Belfast, and has five times as many Jews as the whole land of Palestine. Fifty languages and dialects are spoken in our streets.—*N. Y. Observer.*

Moody wants new hymns. He gives the Scriptures rather than tracts to infidels. He would like to see places of worship warm and well ventilated. Prayers, he says, should be short. He knows of a bunch of grapes sent around among sick people from one to the other, and all the sick people were blessed. Advertising, especially in regard to church notices, does, in Moody's opinion, more good than harm. Fault-finding, he believes, is a nuisance in the church. He says, "Have no festivals. There is no gambling at prayer meetings."

The Wisconsin supreme court holds that money lent on Sundays cannot be recovered. That is a step in the right direction. If other courts will pursue the same line of action and logic, they will order undone every piece of work transacted on Sunday to evade the law, such as laying of horse-car railway tracks by corporations on that day to avoid a court injunction restraining them. If the courts would make a few more decisions like this one of the Wisconsin bench, Sunday would not be so rapidly secularized.

The simplest post-office in the world is, says *Nature*, in Magellan Straits, and has been established there for some years past. It consists of a small cask, which is chained to the rock of the extreme cape in the straits opposite Tierra del Fuego. Each passing ship sends a boat to open the cask and take letters out and place others into it. The post-office is self-acting therefore; it is under the protection of the navies of all nations, and up to the present there is not one case to report in which any abuse of the privileges it affords has taken place.

The Boston *Watchman* has the following on a matter much discussed in these days: "In the great cities of America the art of preaching the gospel to the poor is in danger of becoming one of the lost arts. 'What!' says some one, 'have you forgotten our mission chapels?' No, we do not forget them, though we thus speak. These chapels do good, and if there were ten of them for every one, we should have had less fear. But the New Testament ideal is not that rich people should build mission chapels for poor people, but that rich and poor should meet together in gospel churches."

Some people think that Alexander Maclaren ought to be very proud that the Bishop of Rochester has said of him that he is a great preacher. Old Sully says he thinks the Bishop of Rochester might be very proud indeed if Maclaren could say as much of him. Nonconformists are not a bit thankful for Episcopal patronage. Brotherly kindness is a very different thing. And that also, I am thankful to say exists. On Sunday week, at a village in the Ipswich circuit, where bills announced that special services would be held during the week, the Church of England minister announced from his pulpit that such would be the case, and urged his congregation to attend, saying that he would do so; and on the Monday evening he and his wife were present at the Methodist Chapel. The clergyman engaged in prayer and the brother conducting the services received an invitation to dine at the parsonage next day.—*Methodist Table-Talk.*

THE SPIRITUAL USES OF SALT.

BY A. J. GORDON, D.D.

We must begin with what we are, and settle the question first; then we are prepared to move out into the question of what we are to do, and where we are to do it.

"Ye are the salt of the earth," says Christ. It is clear, then, where a Christian's place is. It is not for him to withdraw from the world in order to save his own spiritual virtue. We put salt into the meat that is to be preserved; we do not store it away in some dry secure place, lest the taint of the decayed food may perchance, injure it, or impair its savor. Hear this, Christians who are inclined to keep aloof from this sinful world, lest you may be injured by it, or your piety vitiated, "I pray not that thou shouldst take them out of the world," Christ's prayer for his disciples, "but that thou shouldst keep them from the evil." He has left us here, in contact with an evil generation—in company with evil men, that we may be a savor of life to them. The Christian who hides his salt in a bushel is just as blame-worthy as the Christian who hides his light under a bushel. And hear this, believers who are tempted to withdraw from the church, because it is not as pure and consistent as you could wish. It is a very evident deception of pride and self-righteousness so to act. The Lord has not bid you to take care of your salt, lest it may be injured; but he has laid upon you a very solemn duty of caring for the flock of God. If there are corruptions in the church, it is the strongest reason why you, who are the salt, should stay in it. Salt is utterly useless when laid by itself; and Christians withdrawing from the church, and meeting in some retired monastic retreat, are despising the uses for which God appointed them. Monasticism is always a great temptation to Christians. There is the retreat of an elegant country seat into which the rich man retires, away from the sin and misery and squallor of the great city; and there is the religious seclusion so congenial to the meditative Christian, where he may pray and study and commune with God; and there is the student's solitude with its "still air of delightful studies." But all these are to be visited rather than resided in. If a Christian does not know constant and conscientious contact with the world's misery and ruin, he does not know his true calling.

KNOWN BY THEIR FLAVOR.

"But if the salt have lost its savor" Then the Christian may lose all saving and preserving qualities, may he? Yes; just as the salt sometimes loses its saltiness, so that naught remains but a tasteless and neutral heap of white refuse, good for nothing but to be cast out and trodden under foot, so a Christian may degenerate by his indifference to the truth and his neglect of spiritual culture, till he becomes the contempt of both the church and the world.

What is the test of a saved man? Whether he has savor or not, we take it. God has other tests, but this is certainly one—whether he has the right flavor; whether his conversation leaves a good evangelical taste in the mouth after you have talked with him, or only a neutral sensation; whether he helps to check the corruption that is going on around him, by his word and example, or is himself tainted and deteriorated by it. That is the great question of these days—whether the salt shall stay the corruption, or the corruption shall dissolve the salt; whether Christians shall sanctify society, or society shall un sanctify Christians.

And so we have the injunction in the Epistle to the Colossians in regard to our speech. For speech is that which reveals especially the flavor and quality of the man. It may sometimes feign sanctity, to be sure, when it is wanting in the life; and it may seek to make itself redolent with a borrowed grace, as the tippler disguises his breath with spices and perfumes. But the illusion cannot be long maintained. "Thy speech bewrayeth thee" is a saying of universal application. One cannot live un-fully and talk holily, live impurely and talk cleanly, live selfishly and talk generously. "Show me your tongue," says the doctor as the first demand of his pa-

tient. Here is the most favorable point for a diagnosis. And the truest diagnosis of the soul can be made in the same way—by examining the tongue—to see what kind of a deposit and coloring the thoughts and desires have left there. Therefore of those who are constituted the salt of the earth we are not surprised to find the requirements made, "Let your speech be always with grace seasoned with salt." Well shall we mark the words. We are not told to let our speech be salt entirely, totally. To take a whole mouthful of salt will choke one and turn his stomach.

NOT TOO MUCH SALT.

We may in spiritual things disgust and repel men by a too raw and excessive and unmixed use of religious conversation. A pious, but very refined and sensitive minister, recently declared that the greatest provocation to anger and intemperate speech that he had ever encountered, was in the conduct of a rough and boisterous Christian, who used to shout at him across the street or in the cars, wherever he chanced to meet him. "Well, brother, how's your soul?" He declared that he was sometimes afraid of backing under these greetings. It was difficult, no doubt, for him always to answer the salutation "with grace." And the reason is obvious. This man's speech was not delicately seasoned with salt. It was too salt, and so was nauseous and intolerable, and produced disgust when it might, if fitly seasoned, have proved refreshing. It is a great art to temper one's Christian conversation exactly to the occasion.

"The gracious words" that proceeded out of Christ's mouth were as wonderful in their adaptation to the time and circumstances of their utterance, as they were powerful in their relation to absolute and eternal truth. Modulated from the most awful vehemence of rebuke to the delicate silence that only wrote upon the ground, they furnish the deepest theme for our study as those that would be masters of fitting speech. "Seasoned with salt"—the evenly mingled and thoroughly transfused grace of the gospel; that flavor of godliness in our conversation that once preserves it from the corruption of "foolish talking and jesting which are not convenient," and from the vice of sanctimoniousness and cant which are not palatable even to Christians; this is what with the greatest carefulness the believer should strive after. But our chief anxiety should be that the savor of godliness should never be absent from our conversation—that it should so permeate and sanctify our speech that, saying much or saying little, there should be that which should indicate that we had been with Jesus and learned of him.—*Exam. and Chron.*

REVIVALS.

Writing of religious revivals in the *Evangelist*, Theodore Cuyler says: "There has been some discussion lately in these columns upon the question whether revivals have done more good or harm in the church of God. This is something like debating the question whether thunderstorms had accomplished more benefit or harm to the country? The negative side might point to the trees blown down, the people who were struck by lightning, and the bridges and mill-dams swept away. But the affirmative side might bring in an overwhelming argument from the abundant watering of the thirsty earth and the purification of the sultry atmosphere. Unquestionably the most healthy state of a church is one of such even, normal, systematic activity, that it should not need an especial arousing. But if a church is cold or comatose, it ought to be awakened and warmed into new life. The danger is that at such times there should be a resort to mere machinery, or to an importation of some human instrument instead of a fervent calling upon God, with penitential self-abandonment and putting away of sins. The church which makes flesh its trust is doomed to disappointment and disaster. My own experience has been that all the awakenings which have come to the churches under my care have been un-expected, and in fact, unexpected. In no case has any preacher or evangelist been sent for from abroad."

BENGAL.

I went up to the Government Examination in Bengali the other day, having obtained permission from the Viceroy in Council to sit and have passed in each department. Had I been in Government service I should have got 3000 rupees as a reward. It is the season of examination for the students, also, and I hope Hurry will do me credit. Skorbo, the other lad, went up for matriculation at Calcutta University. I hope he has passed, but he was suffering from fever for the last four days of the examination. He is a sharp, respectable lad, and if he gets through I will do my best to get him helped on to a B. A. degree. Our little training school ought to turn out some fine men in time. I believe it will, if we strike out on bold and liberal lines.

I have just been round on horseback to see the people. Last night I addressed the Sunday-school children in the Town-hall; a large union meeting; the place crowded. Esem and I wrote a tract in Bengali. It has been accepted and printed. We go up the line as occasion serves, and have long talks with the Baboos in the third-class carriages. One said to me, Give me your definition of the devil again—"Intellect without God." It seems I had some months ago given him this fragment of one of my father's sermons. The Baboo had now forgotten it. I gist to find my own father's thoughts impress Hindus thousands of miles away. I have taken a new turn with them on image worship. They always say, "We need something to rise to God." That is true. No man can see God and live. "Well then," I say, "why go downwards to clay and wood for this ladder?" You degrade yourselves by worshipping your inferiors. Man is the noblest being we are acquainted with. Seek the noblest man and meditate upon him. That man is manifestly Jesus Christ. He is the "express image" of God's person.

Such are the kind of lines we have to advance upon. Hinduism furnishes many such; and the people may, from their own premises, be led to Christ. The more I think over it the more I see that the principles underlying all this mass of idolatry are the relics of a primeval revelation to our first parents. Take, for instance, the belief in salvation from hell by a son. *Putra*, a son, means the deliverer from hell. Every Hindu thinks it a curse to die childless on this account. Well, now what is this but a distorted remembrance of the promise concerning the "seed of the woman?" We apply this somewhat thus: "You Hindus believe in salvation by a son." Manifestly you have twisted it. How can he be a Saviour who needs a son to save him in turn? A hundred common-sense ideas show that a man's son cannot be his Saviour. Now, our Christian Scriptures give you the key to that difficulty. The salvation is not by every son that is born, but by one. "The Son of man," &c. From these jottings you may catch the lines of our talks.—*Rev. J. A. D. Macdonald in Watchman.*

CHRISTIAN LABOUR IN MEXICO.

A few months previous to this writing Doctor W. B. Rule, a London physician, came to Mexico to settle some mining interest left him by his father and uncle, who were old and noted miners in Mexico. He came to Mexico, and found his way to our mission home in Pachuca, where he soon manifested his Christian character. He indicated his willingness to honor Christ in El Chico, a town of 2,800 inhabitants, and twelve miles from Pachuca, where he was going, and where he would reside for at least one or two years. The town of El Chico was where we had long desired to commence work, but were prevented for various reasons. Here was an opportunity to commence Christian labor. An intelligent Christian layman was ready to turn aside from his business and devote a portion of his time to preaching to those about him of Jesus and his saving power. He was acquainted with the Spanish language, and was able, on the first Sabbath he entered El Chico, to preach to a small company of eight, whom he had collected to hear the Gospel. This was

the initial step to our work. For the past four months, amidst much opposition on the part of the Catholic priests from the pulpit, as well as opposition from Catholic adherents in the town, he has been preaching the Gospel in the most personal and winning way to a congregation that has been steadily increasing. This he is doing from pure love for Christ's cause. He receives no remuneration. He is buying books and distributing them among the people. He has a night school, in which many young men gather, and are taught to read and write. He gives medical advice, and through this channel his influence is introduced into some of the best families, who pay him great respect, and hear his Gospel message.

At Dr. Rule's invitation I paid a visit to El Chico to witness the work. This town of miners is reputed to be among the most vile and wicked people in the republic of Mexico. We were greeted by Dr. Rule in El Chico, where we remained several days. On Sabbath he held service in his house. The day was rainy and dismal without, but there were fourteen persons present at the services in the morning, and in the evening fifteen. The congregation, although few in number, is considered a victory for our work in a town of material people.

Dr. Rule is a thorough student of the Word of God. His sermons are mostly exegetical and hortatory. The people listen with reverence. With so many forcible Bible truths brought to their hearing, they will certainly bear fruit for the Master.

It was soul stirring to hear the poor Mexicans singing, "Jesus, lover of my soul," and other familiar hymns, which are translated into Spanish. This is the way the good seed is sown, and surely God is blessing it. Dr. Rule contemplates building a church here for our work; besides, he has given to our mission a lot for a new church in Pachuca, valued at six or seven hundred dollars. He consecrates his time, business, and means to God, and is consequently blessed with a good business judgment and a happy heart.

I paid a visit with him to one of his silver mines. The mouth of the adit was situated near a brook of bright running waters. Before we left he called the miners together, and after a few remarks, he asked them to bow with us in prayer.

The valley, with the massive mountains rising six to seven hundred feet on either side of us, was our sanctuary, the solid rock upon which we knelt was our altar, the rippling brook as our feet was our choir.

Dr. Rule led in a most fervent prayer that God would bless those who were labouring in the mine; and that as he had sanctified to himself a tribe of Israel, so he might sanctify, to himself the silver in the mountains.

It is very cheering to me to have a layman come into the mission field with such a humble spirit; and while carrying forward his business, to dedicate his time and means in this most practical way to the work of God. His deep and joyous Christian experience has been a source of strength and encouragement to me. His work is yet small, but hopeful. His willingness to work for Christ is a hopeful sign. The Church needs willing hands and hearts to go into Christ's vineyard and work. God is certain to reward such a worker. I returned to my home with a thankful heart that God had such noble men to work for him. I have no doubt there are many men in our Church at home, who, if they could visit our mission work, would see their relation to the work of Christ in such a new light, as to call forth their best gifts and strongest efforts. The truth and light of God is spreading by having such small beginnings. Each of us may do something.—*Rev. J. Barker in Western Advocate.*

Instead of becoming obsolete by the flight of centuries the demand for the Bible is increasing every day. Now in the world's history has the demand for it been so great as now. It is estimated that two copies of this marvelous book are published every minute, night and day, the year round, and yet the demand is greater than the supply.

Longworth I Esq

Our Home Circle.

WHEN, WHERE AND HOW.

Dear Lord! in some dim future year, In some dim future month and day, Abides the hour, the solemn day, When thou shalt call my soul away.

That year, that month, that day of days, Come soon—come late—I know not when, O Thou, who rulest all my ways! Master of Life whom Death obeys, Be with me then, be with me then!

Somewhere upon this globe of ours I hid the spot where I must die, Where 'mid the snows or 'mid the flowers My shrouded form shall coffin'd lie; If North or South—if East or West—At home—abroad—I know not where, O tender Father, Lord of space, Whose presence fills the realm of space, Be with me there, be with me there!

By fire—by flood—by famine sore—By sunnier stroke—by slow decay—When Death's dark angel opens my door, How shall it call my soul away? God only knows; He bends the bow, And He alone can fix the dart; Yet care I not when, where or how The end may come, dear Lord! if 'Tis on Wit then but shield me in Thy heart!—Messenger of the Sacred Heart.

HIS MISTAKE.

Shadrach Bostwick was presiding elder of Pittsfield district in 1802. On one of his circuits in Massachusetts lived a Dr. Stone (I think it was), who, like other pastors of "the standing order," claimed sole religious jurisdiction over all the souls in his parish, and the doctor thought he must out them. In order to do so, he called upon the man at whose house they preached, and expressed in strong terms his disapproval of allowing the Methodists to preach in his house, making discord and division in the parish.

"Why not?" said the man. "They are a good sort of people, are doing good, and getting souls converted to God."

"Why not?" said the Doctor. "Why, they are an ignorant set, never having been to college. They do not know even the English grammar, much less the dead languages; and how can they teach the way to heaven?"

"Did you ever hear one of them?" inquired the man.

"No; but I have heard enough of them."

"But does our law judge a man before it hears him? You would better hear them before you condemn them."

"This was a poser; and the Doctor admitted its force."

"Well, Doctor, we shall have teaching at my house on such a day. You would better hear them for yourself."

To this the Doctor agreed; and as it leaked out that the Doctor was going to hear the Methodist preacher, and would probably give the ignoramus such a lecture as would cause him never to return, the people thought they might go and see the fun.

On the Doctor's consenting to hear for himself, the man said, "Well, Doctor, I must tell you that our preacher for that day is but a young man, a new beginner. This is his first year. He is one of our boys. You will not expect as much from him as from a man of age and experience."

"Certainly not. I know how to make allowance for the young; I was once young myself."

It so happened unexpectedly, that the presiding elder rode up just before the hour for preaching, and, of course, he must preach. It did not occur to the host to tell the Doctor, on his arrival, of the change, and as Bostwick was but a young man at that time, the Doctor supposed he was listening to the boy all the time.

Bostwick was a good scholar, a superior preacher, and an able critic; and, furthermore, "he preached without notes," which the Doctor never did. The Doctor and his people were astonished above measure. After the sermon, the host introduced Bostwick to Dr. Stone, the priest of that parish; and the Doctor seemed to think that he must take the edge off that sermon, or he would lose ground in the estimation of his own people. So he led off the conversation on English grammar, and being accustomed to such attacks, and, withal, being at home on that subject, he met the Doctor more than half way.

The Doctor, feeling that he had failed on that score, turned off to Greek and Latin. But Bostwick, having studied medicine before he became a preacher, knew enough of those languages to converse about them; and knowing that the ordinary college graduates were at the end of their race, in the dead languages, at the Greek, and having on his circuit paid some attention to the Hebrew, he launched off into that language. This was beyond the Doctor's reach, and he began to show signs of uneasiness. But Bostwick had also acquired some knowledge of French on the Canada frontier, and talked French to him. But the Doctor was mung on this, also, and rose in haste and left, ap-

parently thinking he had "caught a Tartar" in reality. As soon as he and his flock had got away from the Louse, they began to inquire of him what he thought of the Methodists.

"Think?" said he. "I don't know what to think. I never met with such a man before. I had heard that the Methodist preachers were an ignorant set of fanatics, never having been to college; that they were even ignorant of the grammar of their mother tongue. But I found this man to be a master of grammar, Latin and Greek, which is the end of my race in languages, and he talks Hebrew and French, of which I know nothing. He preaches off-hand without notes, as if a born speaker. I never met with such a man before, and I don't know what to think. But what astonishes me most of all is, he is what they call 'one of their boys,' a new beginner; this is his first year in the ministry! If that is but a boy, I know not what their men must be!"—Rev. Dr. Brunson in Zion's Herald.

PROFITABLE POLITENESS.

The Boston Traveler, in commenting on the prevalence of rudeness, tells the following incident that happened some years ago: A very plainly dressed, elderly lady was a frequent customer at the then leading dry-goods store in Boston. No one in the store knew her even by name. All the clerks but one avoided her and gave their attention to those who were better dressed and more pretentious. The exception was a young man who had a conscientious regard for duty and system. He never left another customer to wait on a lady, but when at liberty he waited on her with as much attention as if she had been a princess.

This continued a year or two, till the young man became of age. One morning the lady approached the young man, when the following conversation took place: Lady.—"Young man, do you wish to go into business for yourself?" "Yes, ma'am," he replied, "but I have neither money, credit nor friends, nor will any one trust me." "Well," continued the lady, "you go and select a good situation, ask what the rent is, and report to me," handing the young man her address. The young man went, found a capital location, and a good store, but the landlord required security, which he could not give. Mindful of the lady's request, he forthwith went to her and reported. "Well," she replied, "you go and tell Mr. — that I will be responsible."

The next day the lady again called to ascertain the result. The young man told her, but added, "What am I to do for goods? No one will trust me." "You may go and see Mr. —, and Mr. —, and Mr. —, and tell them to call on me." He did, and his store was soon stocked with the best goods in the market. There are many in this city who remember the circumstances and the man. He died many years ago, and left a fortune of \$300,000. So much for politeness, so much for treating one's elders with the deference due to age, in whatever garb they are clothed.

"BUT THAT IS PAPA."

An exchange of a recent date gives this touching incident respecting the arrest of a runaway through a remark of his own child. B. Dole Bryant, who was arrested in Jersey City last evening, is charged with having embezzled \$3000 of his employer's money. When, as alleged, he could no longer conceal his shortcomings, he fled from Albany, leaving his wife and children behind him. A warrant was issued, but officer Dwyer, who was entrusted with its execution, could get no trace of his whereabouts. The officer, however, kept watch of the movements of his wife. Recently she sold her furniture, and a day or two ago boarded a train for New York city. The detective took the same train and never lost sight of her. Last evening she went to Jersey City by one of the Erie Railway ferries, with her two children. She walked up Pavonia Avenue after landing in Jersey City, and passed a solitary stranger who lounged on the street near Erie depot. Presently she retraced her steps and returned to the depot, the detective still following her. The stranger, whom she had passed on the street, strolled through the depot, and went by the little family group without any recognition. Mrs. Bryant's little daughter, sitting on her knee, knew him at once, however. "Why," she exclaimed, "There's papa."

"Don't," said the mother, "Keep still for God's sake." "But that's papa," persisted the little one, as

she leaped from her seat and ran to the stranger. He said that he did not know her, but the detective, who had witnessed the scene, knew that he had Bryant, and took him into custody. This morning he was taken back to Albany.

TOBACCO AND INSANITY.

A party of clergymen were discussing this subject when the case of the Rev. Mr. B— was mentioned, a graduate of Andover, of high standing, and for a time very successful. "He was made a raving maniac twenty years ago by the use of tobacco!" remarked one of the party. Another gave his account of the man, whom he recalled vividly to mind, "with his pale face, stained lips, repulsive breath and quivering hand." The abject slave of tobacco, he chewed negro-head tobacco, a match for any man who has not the iron nerves of an African goat or horse. He preached about three years with unexampled popularity and success. His health then failed and no one knew the cause. A few months rolled away, and he utterly broke down, yet still no one knew the cause. In a few months more he became a maniac, relinquished his pulpit, and was as wild as the man found "among the toms," and no one knew the cause. He was then taken to an asylum for the insane and remained twenty years! He breathed a fetid atmosphere, paced the floor of confined halls, stared upon the outside world through iron gates, cursed himself, cursed his wife and children, and in his wild ravings "dealt damnation around the land," thus day and night champing tobacco as a fretting horse champs his bit. He once was pacing his room as he had a fortnight, year by year, when a change came over him. He stopped abruptly, and in a sort of soliloquy exclaimed, "Why am I here? What brought me here? What binds me here?" His soul bursting with indignation, he cried aloud, "Tobacco! Tobacco!" He walked backward and forward; then burst into tears, he cast the foul plug through the iron grates, and looking upward to God he said, "O God, help, help! I will use no more."

Now, we believe in no miraculous cure in this case. Mr. B— dropped his tobacco, and the sad and dark eclipse fled from his beautiful mind, and it came out from the terrible storms and tempests of insanity clear as the sun and fair as the moon. He soon regained his health and vigor, again preached the gospel of the blessed God, in the Presbyterian connection, and after ten years of arduous service, he died revered and beloved, and passed as we believe, into the better world.—Prof. Thwing's "Facts about Tobacco."

GOD'S LESSON.

We were a very small party on that memorable Sabbath afternoon, and it was with a sigh that the teacher took her seat at the table, and opened the hymn-book. Presently she looked at her watch, and sighed again, for that persisted in proceeding rapidly towards the hour of three p. m., and the meeting should have begun at half-past two o'clock. It was a rare thing not to be punctual, but then it was a rare thing to have so few present at the proper time. Not that I think paucity of numbers is any excuse for wasting the time set apart for the service of God; there is nothing makes young people more careless about the minutes than the thought—"The meeting won't begin exactly to time." But as I happen to have been in the confidence of the teacher of whom I am writing I will tell you what her real trouble was. She had carefully and prayerfully prepared her lesson for the day, and that morning, while looking it over, there had stolen into her heart the thought of how good it was—how effective it might be. Surely there would be that lesson be trophies won for the Redeemer! And so, listening to the enemy's suggestions, she was expecting great things, but not right things. Instead of looking that God's word should not return to Him void, the thoughts of her heart were taken up with "my lesson."

GEORGE ELIOT'S LETTERS TO HER METHODIST AUNT.

The following, from the Manchester Times, marks a love for human praise as the temptation through which George Eliot, like many other, suffered loss. Such impressions as were early cherished by her cannot be wholly effaced. They were not sufficiently powerful to restrain her from a course which has thrown a dark shadow over her life; it is to be hoped that their influence, at a later period, led her not only back to the path of moral rectitude, but to the purposes of earlier and purer days. "An important link in the chain of the great novelist's life has just been supplied by a grandson of "Dinah Bede," now residing in Sheffield. He has in his possession a number of valuable letters written by George Eliot years ago to Mrs. Elizabeth Evans and Mr. Samuel Evans, the "Dinah Bede" and "Seth Bede" of her most popular story. The letters are signed by the talented authoress in her maiden name, "Mary Ann Evans," and they are indited from Griff, in Foleshill, near Coventry, at which place she lived with her father during the years 1839 and 1840 and 1841. The gentleman who is the fortunate owner of these documents very properly looks upon them as great treasures; still he has allowed the writer the privilege of perusing them. Some of the letters are brown with age, and much worn at the edges and in the folding creases. Others are in better preservation. The letters, at least those despatched in 1841, were sent to Wirksworth, just a year before Sir Rowland Hill's scheme for penny postage was carried into effect, and before envelopes had come into common use. They are written on the old-fashioned post paper, and the address, "Mr. S. Evans, the Mill-houses, Wirksworth," appears on the outer sheet. Beneath the direction is the word "free," indicating that George Eliot had paid for the transmission. Most of the epistles are addressed to "my dear uncle

By this time the teacher had resolved not to give her prepared lesson, and with no very defined idea of what she might do or say, she chose for reading the 18th chapter of St. Luke's Gospel. Verse by verse it was read through, and of course contained far more than could be even cursorily glanced at in the twenty minutes which was all that was left for the lesson. Now casting herself on the promised help of the Spirit of God, and forgetting self in her sense of utter need, she took the few verses describing the visit of the rich young ruler to Jesus. "One thing thou lackest" was the point she strove to drive home, and strange indeed was the power of the word. Tears were in all eyes, and conviction in all hearts, but then none spoke. "Only one thing wanting," concluded the teacher, "but that was the most important! the absolutely necessary! and I, too, can but say when I look at some of you—amiable, pleasant, affectionate, and lovable—but the one thing is wanting. God in His mercy supply the need!" Then came the words—

"And can I yet delay, My little all to give, To tear my soul from earth away For Jesus to receive. Nay, but I yield, I yield, I can hold out no more; I sink, by diving love compelled, And own thee conqueror!"

Before the verses were finished, the voices of many were hushed; the pianoforte was giving out the notes of the old-fashioned tune of "Sarah," and the pianist was the only singer of the last two lines. Then again on their knees, broken petitions ascended to the throne of grace, and while his servants were speaking, God heard and answered, and out of the ten present, two at any rate gained the "one thing needful," and there was great joy in that little room.

"Thank you so much for your lesson," said a young woman to the teacher.

"My lesson!" was the startled reply; "no, indeed! it was God's Lesson! and my humiliation. I have learned, I trust, that the excellency of the power must be of Him." And the truth was confessed with penitential grief. "I thought my lesson too important to give it to ten people, when I might keep it till next Sunday and give it to thirty, and God has reproved me. The work has been taken out of my hands, and the Lord Jesus Himself has been working in you both to will and to do." To Him be the glory! My lesson! I will forget it. God's Lesson! let us treasure it."

Need I add that it was many months before the teacher ventured to take her prepared lesson, and when she did, it had been laid before the Lord with humble, earnest prayer. If it was effective, she never knew it.—Lillie Montfort.

and aunt," and all reveal George Eliot's great talents.

The style is elegant and graceful, and the letters abound in beautiful metaphor; but their most striking characteristic is the religious tinge that pervades them all. Nearly every line denotes that George Eliot was an earnest Biblical student, and that she was, especially in the years 1839 and 1840, very anxious about her spiritual condition. In one of these letters, written from Griff to "Dinah Morris," in 1839, she says she is living in a dry and thirsty land, and that she is looking forward with pleasure to a visit to Wirksworth, and likens her aunt's companionship and counsel to a spring of pure water, acceptable to her as is the well dug for the traveller in the desert. That the most affectionate and loving relationship existed between the eminent authoress and Mrs. Elizabeth Evans, or "Dinah Bede," is apparent from this correspondence. The inmost secrets of George Eliot's heart are laid bare in these letters to the famous Methodist preacher, who was at that time her dearest friend. She is ever asking for advice and spiritual guidance, and confesses her faults with a candor that is rendered additionally attractive by reason of the polished language in which it is clothed.

When quite a girl George Eliot was known as pious and clever; and in the letters she wrote in 1839, when she was nineteen years old, the cleverness has grown and expanded, but she is not so sure about her piety. She says that "unstable as water thou shalt not excel" seems to be a description of her character, instead of the progress from strength to strength that should be experienced by those who wish to stand in the presence of God. In another letter she admits that she cannot give a good account of her spiritual state, says that she has been surrounded by worldly persons, and that love of human praise is one of her great stumbling-blocks. But in a letter written in 1840 the uncertainty has gone from her mind, and she writes that she resolved in the strength of the Lord to serve Him evermore. In a later communication, however she does not appear so confident, and admits that she is obliged to strive against the ambition that fills her heart, and that her fondness of worldly praise is a great bar and hindrance to spiritual advancement. Still she thinks it is no use sitting inactive with folded hands, and believing that the love of God is the only thing to give real satisfaction to human beings, she hopes with His help, to obtain it.

One of the letters is chiefly devoted to the concern felt by George Eliot at "Dinah Bede's" illness; and another, written at Foleshill, betrays some humor, amid the trouble that afflicts the authoress about her future. Their outward circumstances, she writes, are all she can desire; but she is not so certain about her spiritual state, although she feels that it is the grace of God alone that can give the greatest satisfaction. Then she goes on to speak of the preacher at Foleshill, with whom she is not greatly pleased. We get the truth; but it is not recommended by the mode of its delivery; it is how she writes of this divine; yet she is charitable withal, and removes the sting by adding that more good may sometimes be obtained from humble instruments than from the highest privileges, and that she must examine her own heart rather than speak unkindly of the preacher.

Up to this period it is evident that George Eliot's views upon religion were orthodox, and that her life was passed in ceaseless striving for the "peace that passeth understanding;" but in 1843 a letter was written to "Dinah Bede" from Mrs. Isaac Evans, of Griff, in which George Eliot is spoken of, and the change in her religious opinions indicated. Mrs. Evans writes that she is in great pain about Mary Ann; but the last portion of the letter, dealing more fully with the subject, has unfortunately got lost or destroyed. The close association of George Eliot with Derbyshire, as well as her love for the quaint village, and its upright, honest, God-fearing people, breaks forth in more than one of these communications; but the writer has even stronger proof of her delight in the society of the "Bede" and the affection that grew so strong between the authoress and "Dinah Bede."

Our Young Folks.

PLUCKY.

The boy marched straight up to the counter. "Well my little man," said the merchant, complacently, he had just risen from such a gloriously good dinner—"What will you have to-day?"

"Oh, please, sir, mayn't I do some work for you?"

It might have been the pleasant blue eyes that did it, for the man was not accustomed to parley with such small gentlemen, and Tommy was not seven yet, and small for his age at that. There were a few wisps of hair on the edges of the merchant's temples, and looking down on the appealing face, the man pulled at them. When he had done tweaking them, he gave the ends of his cravat a brush, then his hand travelled down to his vest-pocket.

"Do some work for me, eh? Well, now about what sort of work might your small manship calculate to be able to perform? Why you can't look over the counter?"

"Oh, yes, I can, and I'm growing, please growing very fast—there! see if I can't look over the counter!"

"Yes, by standing on your toes; are they copped?"

"What, sir?"

"Why, your toes. Your mother couldn't keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir," and the voice hesitated. The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way round.

"I thought I should need a microscope," he said very gravely, "but I reckon if I get close enough, I can see what you look like."

"I'm older than I'm big sir," was the neat rejoinder. "Folks say I'm very small of my age."

"And what might your age be, sir?" responded the man with emphasis.

"I'm almost seven," said Tommy, with a look calculated to impress even six feet nine. "You see, my mother hasn't anybody but me, and this morning I saw her crying because she could not find five cents in her pocket-book, and she thinks the boy that took the ashes stole it—and—I haven't had any—any breakfast, sir."

The voice again hesitated, and tears came to the blue eyes. "I reckon I can help you to a breakfast, my little fellow," said the man, feeling in his vest-pocket. "There, will that quarter do?"

The boy shook his head. "Mother wouldn't let me beg, sir," was his simple reply.

"Humph!—Where's your father, sir?"

"We never heard of him, sir, after he went away. He was lost, sir, in the steamer City of Boston."

"Ah! you don't say that. That's bad. But you're a plucky little fellow anyhow. Let me see;" and he pondered, puckering up his mouth, and looking straight down into the boy's eyes, which were looking straight up into his. "Saunders," he asked, addressing a clerk, who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the low reply.

"Ah, I am sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly—then he put his pen behind his left ear—then his glance travelled curiously from Tommy to Mr. Towers.

"Oh, I understand," said the latter; "yes, he is small, very small indeed, but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the still astonished clerk.

"Put this boy down four. There, youngster, give him your name and run home and tell your mother you've got a place at four dollars a week. Come back on Monday and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir—work all the time?"

"As long as you deserve it, my man."

Tommy shot out of that shop. If ever broken stairs that had a twist through the whole flight, creaked and trembled under the weight of a small boy, or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement house enjoyed themselves thoroughly that morning.

"I've got it, mother! I'm a cash-boy! Don't you know when they take the parcels, the clerks call 'Cash?' Well I'm that! Four dollars a week! and the man said I had real pluck—courage you know. And here's a dollar for breakfast; and don't you never cry again, for I'm man of this house now!"

The house was only a little ten-by-fifteen room, but how those blue eyes did magnify it! At first the mother looked confounded; then she looked faint; then she looked—well it passes my power to tell how she looked, as she caught the boy in her arms, and hugged him and kissed him, the tears streaming down her cheeks. But they were tears of thankfulness now.

I.—Who

The lesson to John, the son of heard of him be had heard not. But now he emeclusion in t pears before u simple in appe its (Matt. in. 4) dinary man, and dinary mission. the son of Zeb part of the an question which the Pharisees. It was a questi answered by a Isambert's proph rumber of the M was at hand, an actor and held r glorious, as to be prepared, t that are born of risen a grate tist."

II.—Wh

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III.—I

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2. Practical delivery, and p once. His p tical statements.

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Sunday School Lesson.

FEBRUARY 13, 1881.

THE PREACHING OF JOHN THE BAPTIST.—Luke iii. 1-22.

I.—Who the Preacher Was.

The lesson tells us plainly. He was John, the son of Zacharias. We have heard of him before as an infant, and have heard nothing about him since. But now he emerges suddenly from his seclusion in the wilderness, and appears before us a man—plain, stern, simple in appearance, attire and habit—(Matt. iii. 4)—but evidently no ordinary man, and come to fulfill no ordinary mission. Who was he? John, the son of Zacharias, is but the least part of the answer. That was the question which puzzled the scribes and the Pharisees which could only be answered by a right understanding of Isaiah's prophecy. He was the forerunner of the Messiah, whose kingdom was at hand, and as such, bore a character and held an office so great and glorious, as to lead Him, whose way he prepared, to say—"Among them that are born of women, there hath not risen a greater than John the Baptist."

II.—What He Preached.

"The baptism of repentance for the remission of sin." He told the Jews that the times of the Messiah had come—the kingdom of heaven was at hand—and those who would enter into it and be saved, must repent of all their sins, be baptized by him, and in their future lives bring forth the fruit of repentance. He warned them that it was no use simply to pride themselves on their descent from Abraham, and think that would avail them in the day of wrath. All the promises to Abraham could be fulfilled independently of them. God is Almighty, and could raise up children to Abraham, even from the stones around them. The allusion, of course, is to the Gentiles; and the explanation is to be found in St. Paul's words (Rom. iv. 11-16). He warned them that the axe was already laid at the root of the tree, preparatory to its being cut down—that is, unless they repented, their rejection was already decreed and prepared for. Such was the substance of John's preaching. And though it took its form and colouring very much from the special character of his mission, and had a special relation to the times, and special adaptation to the Jews, yet we see in it the type and model of all preaching to unconverted sinners. There is no subject on which men are prone to make greater mistakes, than on the true nature of sin, and necessity for repentance; therefore it ought to be a very prominent topic in Christian teaching. It is not only a topic for the preacher, but for the Sunday-school teacher. Children need to repent—they are capable of repenting; the Holy Spirit is given to them for this purpose; and the fruits of repentance may reasonably be expected from them.

III.—How He Preached.

1. Plainly.—He was a plain man, and he spoke to the people in a plain, homely manner. He did not study any of the adornments of speech, nor use grandiloquent expressions, nor try to produce an oratorical effect. All that kind of thing was out of his line, and inconsistent with the nature of his mission. 2. Practically.—He had a message to deliver, and he came to the point at once. His preaching was full of practical statements and exhortations. 3. Faithfully.—He was not afraid to tell them the truth; he did not shrink from describing their sins, and telling them of the consequences; there were denunciations and warnings, and searching appeals to the conscience. 4. Earnestly.—John spoke as we sometimes say—"as a dying man to dying men." He spoke as though he really believed the axe was laid at the root of the tree; and the wrath to come was awaiting his hearers if they did not repent. Knowing the terror of the Lord, he persuaded men. 5. Successfully.—Success does not follow always, even where it is deserved—that is, visible success—and we must not be discouraged if we do not see it. But the right way to be successful is to copy the example of this great preacher.

IV.—Anxious Enquirers.

The most signal proof of his success was that such numbers of people of such diversified classes came to him, asking, "What shall we do?" Not only the people, by which we may understand those belonging to the general community of the Jews, but the publicans, who represent the most morally degraded class, and the soldiers, who were Romans and heathens, came with the question on their lips. The time had not come for the full and complete answer to that question which Peter and the other apostles were afterwards able to give. But John gave answers suited to the time and the occasion, and most shrewdly adapted to the well-known characteristics of each class who came to him. Avarice was a besetting sin of the Jews generally, and so they are told to give food and clothes to the needy. Extortion was the sin of the publicans; an oppressive and overbearing spirit that of the soldiers; and so the exhortation in each case is adapted to the character. Each exhortation was intended to be a test of the genuineness of the professed repentance.

V.—The Forerunner and the Christ.

It was not strange that the people began to wonder about this great preacher whether he were the Christ or not. And one of the noble traits of John's character was shown in the great pains he took to set them right. He not only spoke of the superior glory of Him who was to follow, but after Jesus had been baptized, he plainly pointed Him out to the people as the Messiah, whom they were to expect (John i. 19-36). So constant, repeated and emphatic was his testimony that Jesus himself appealed to it as one of the proofs of His Messiahship (John v. 33-36).—Condensed from Wes. Meth. S. S. Magazine.

AN ELOQUENT LIFE.

Some twenty years or more ago the Presbyterian Board sent out to India a young man as a missionary. He was by no means a "choice young man;" in fact, his standing at the seminary was rather low. The professors did not endorse his application for a foreign appointment, but such was the intensity of his desire, and the undoubted nature of his piety, that the Board sent him. He went; studied five years, and was unable to acquire the language so as to preach in it. He sent to the Board his resignation, humbly confessing that he had not sufficient intellect to serve as a good missionary. The whole Presbytery, composed of a dozen educated and successful Presbyterian missionaries, protested to the Board against the acceptance of the resignation. They admitted his limited intellectual faculties, but said that his life was such, that even the heathen would point to him as he walked the street, vainly trying to make himself understood, and say, "There is a good man." They declared that his daily life did more to exhibit Christianity than their preaching, and therefore they desired him to be retained in the mission. He was retained, and died a good man, a comfort to his brethren and an attraction to the heathen; and yet he was not a "choice young man." But God chose him—a weak thing to confound the mighty. His life made converts, even though his lips could but whisper the way of salvation.

The House and Farm.

The presence of the red spider in a hot-house is an indication that the air is too dry.

As little light as possible should be admitted into the milk house. Light is liable to blanch the cream.

The Massachusetts Ploughman asks if oxen have not been abandoned for horses too much in doing farm work.

Add a little wood ashes to the flower pots of favorites and see how quickly it will flourish and improve the growth.

The old adage which says lime applied to the land will enrich the father but impoverish the son, contains much truth.

Cold boiled potatoes used as soap will clean the hands and keep the skin soft and healthy. Those not over-boiled are the best.

Charcoal powder is good for polishing knives without destroying the blades. It is also a good tooth powder when finely pulverized.

Straw matting may be cleaned with a large coarse cloth, dipped in salt and water, and then wiped dry. The salt prevents the straw from turning yellow.

From Bradstreet's we learn that there is a decrease in the potato crop of the United States the past season of upwards of 13,000,000 bushels as compared with the year before.

Professor Roberts says that fifty bushels of wood ashes per acre increased the yield of grass in a certain location more than any other manure, while ground bone improved the clover.

Broil steak without salting. Salt draws the juices in cooking; it is desirable to keep these in if possible. Cook over a hot fire, turning frequently, searing on both sides. Place on a platter; salt and pepper to taste.

A Maine farmer who has been very successful in cultivating the blueberry, says his best success has been on dry uplands, and he has always transplanted his bushes from where he found them.

The New York Herald recommends as an excellent remedy for sprains, sores and bruises, sprained hock joints and stiff joints generally in domestic animals, a liniment composed of creosote, one ounce; turpentine, one ounce; olive oil, two ounces; mix and rub upon the affected parts. It is also of great advantage in thrush and foot rot.

Insects, caterpillars, and larvae are not destroyed by heavy frosts or intense cold. Common caterpillars are uninjured by cold of eleven degrees below zero, and after being frozen hard nevertheless revive by return of heat; hence the gardener must not depend upon this source for assistance in ridding himself of these pests.

Don't take the mica from the stove in order to clean it, and don't wait till the fire burns low to do so. Take a little vinegar and water, and wash the mica carefully with a soft cloth; the acid removes all stains, and if a little pains is taken to thoroughly clean the corners and to wipe them dry the mica will look as good as new. If the stove is very hot tie the cloth to a stick and so escape the danger of burning your hand.

INFORMATION.

While weighing powder for a customer in a store at Climax, Mich. Monday evening, one hundred pounds exploded, blowing the store to atoms and wounding twelve persons, four of them fatally.

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. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 28-1y

California is a mere patch of Uncle Sam's farm, but it has as many acres under wheat—3,327,200—as Great Britain, and produces half as many bushels, 56,000,000.

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not sell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. Jan 28-1y

According to a Chicago doctor the consumption of opium in that city is alarming. He says that fifty druggists have 235 regular customers.

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 stimulates the circulation, improves the Appetite, and removes all impurities from the blood. It is the best medicine you can take to give you lasting strength. Price 50c per bottle; 6 for \$2.50. For sale by all Druggists.

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

It is estimated that the sea swallows up about two and one-quarter yards a year of part of the Yorkshire coast, and about three feet a year of part of Kent.

Ayer's Ague Cure is the only medicine in existence which may be considered an absolute antidote for fever and ague, and kindred diseases. It not only affords immediate relief, but it eradicates the malarial poison which produces the disease, without leaving any enervating or injurious effect, as is the case with many of the ague medicines advertised.

A mania for ostrich farming possesses the settlers in South Africa, and vast tracts of sheep-pasture are being converted into ranges for the more profitable bipeds. As a result the price of mutton has advanced 2 cents per pound.

THE HORRIBLE, Unsightly Blotches 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," taken according to directions. Try one bottle and be convinced. Price 50c per bottle; 6 for \$2.50. For sale by all Druggists.

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.

Building operations were very active in New York last year. Over \$23,000,000 was invested in new buildings of various kinds. This is the largest amount in one year since 1873.

DELIRIUM IS FEVER PREVENTED.—Mrs. Northan Ellingwood, Grand Harbor, Grand Marais, N. B., says—"I have found GRAY'S PALE BRADSHAW'S to relieve the most distressing headache and prevent delirium in fever, and the subsequent badness 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 PALE BRADSHAW'S invaluable in that and other diseases."

50 All Lithographed Chromo Cards, no two alike, 10c. Agents big Ount, 10c. Globe Card Co., Northford, Ct. Jan 1y

BROWN & WEBB (Established 1824.) WHOLESALE DRUGGISTS SPICE MERCHANTS AND DRYSALTERS 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. This preparation compounded from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success. Convinced by so long and thorough a trial, of its great superiority to the various nostrums so persistently advertised, we have determined to put it more prominently before the public. Once known it is always used as the

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 Of Druggists and general dealers throughout the Provinces.

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BROWN'S UNIVERSAL PILLS (SUGAR COATED.)

Are composed of the best Alternative, 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 stercoratory 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 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 overcome by their proper use and thus proper digestion and healthy blood produced.

They are not a quick medicine in any sense, and 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, DIARRHŒA, &c., &c.

It is an unfailing 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.

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OUR IMPORTATIONS THIS SEASON

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In the Maritime Provinces.

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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 purchasers 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. A. A. BLISS.

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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. ORGAN'S \$20.00 to \$1,000.00; TWO TO THIRTY Paper Free. Agents DANIEL F. BEATTY Washington, N.J. \$72 A WEEK. \$12 a day at home easily made. Costly outfit free. Address TRUE & CO., Augusta, Maine. oct 1y

LITERARY NOTES.

The Old Miller and His Mill, by Mark Guy Pearse, and published at the Conference Office, will secure for that rainy winter the thanks of many readers. The title, "the old miller," turns out to be various characters. Our young readers will gather good lessons from this pretty little book.

David C. Cook, Chicago, sends us a copy of Choir Anthems, a book of 160 pages, well printed, and bound in thick marbled paper. The author, T. Martin Towne, has, we think, succeeded in his effort to compile a book for choirs of average musical culture, which shall accomplish the true end of anthems for church services. A sample copy may be obtained for 35 cents.

City: A Tale of the English Reformation, a recent publication of the Wesleyan Conference Office, England, presents a more or less correct view of England in the reign of Queen Mary. Our young people should be enlightened on the movements of Popery in the past. These they may get the most correct idea of the aims of Popery at the present.

Matthew McEwen: "A Story of More Heroes than One," is a new book by Rev. J. Jackson Wray, whose "Nestled Magna" has found its way into so many homes. The Methodist Book and Publishing House, Toronto, issue it in good style, pay the author a royalty, and yet offer it—a pretty bound, illustrated volume of 376 pages, 12 mo.,—to any subscriber to the Canadian Methodist Magazine for 30 cents additional to the subscription price—\$2.00—of that excellent magazine. The book thus obtained, is a marvel of cheapness, which only a prosperous firm could produce.

The Rose-Belford Publishing Co., Toronto, have recently issued "A Canadian in Europe." Under this title, Rev. W. H. Wilkrow gives us, in his usual vivid style, a description of his recent visit to "homes and haunts of the old world." Those who stay at home may learn much from it respecting places of note in Europe, while those who contemplate crossing the ocean should certainly give it a careful reading, and then take it with them. Numerous illustrations add to its value.

The Pastor and People is a new periodical, published bi-monthly at Cincinnati. Rev. Dr. Mense is managing editor, and at the head of the list of "representative contributors," composed of ministers of several Evangelical bodies, appears the name of Bishop Wiley, of the Methodist Episcopal Church. This new periodical has its "mission." It aims to be "a helper in Christian activity," and to bring the ministry and laity into "intelligent and effective co-working, the one with the other, and both into a learning contact with the ministry and laity in general." The subscription price is \$1.50 per annum. A specimen copy will be forwarded by Rev. S. Mense, D.D., Dayton, O., on receipt of 25 cents.

From Messrs. W. J. Gage & Co., Toronto, we have Miller's Student's Language Lessons, by J. Macmillan, M. A., Outline of English Grammar for the Use of Junior Classes, by C. P. Mason, B. A., and the Epoch Primer of English History, by Mandell Creighton, M. A. All these books are included in Messrs. Gage & Co.'s excellent "Educational Series." The Language Lessons prepare the way admirably for Mason's Grammar, one of the best aids to the study of our language with which we have met. From the Epoch Primer, children will easily obtain a knowledge of the principal events in English history. With the samples of the Student Copy Book, forwarded by the same firm, we are much pleased. The style of the copies is good, and the "Hints for Class Instruction" well worthy of attention.

GENERAL CHURCH NEWS.

The friends of Rev. Joseph McLeod, Fredericton, a fortnight since made him a donation of \$182.

Among the eight persons received into the Congregational Church at Northfield, Mass., January 2nd, were the mother and two brothers of Mr. Moody.

The Rev. Dr. McIntosh, Presbyterian, of Belfast, is not only called to Chicago, but has received an invitation from Philadelphia. The Chicago church offers a stipend of \$1600.

The Baptist mission in Germany reports 134 churches, 26,656 members, 1497 stations, and 11,813 Sunday-school scholars. The churches raised \$65,000 last year for church purposes.

The Rev. John Ross, of the Scottish United Presbyterian Mission in Manchuria, China, has completed the translation of the New Testament into the Korean, and already four Koreans of the literary class have been baptized.

The Free-Will Baptists of New England recently appointed a committee of fifteen to select a site for a summer resort for the denomination. They have decided to purchase a farm at Old Orchard.

Fifteen Indians were at the recent meeting of the Presbytery of Idaho, one of them an ordained minister, four ruling elders, two licentiates, three assisting for licensure, and all of them church members.

The Union church on the Back Road, near River John, has been finished and reopened. The several congregations organized in the building held a tea meeting at which \$200 were collected. Rev. John Astbury preached at the reopening, Revs. McKay and McCann, Presbyterians, taking part in the service.

THE ECUMENICAL METHODIST COUNCIL.

A member of the Western Section of the Ecumenical Committee, informs us that the meetings held at New York last week were "excellent, interesting and exhaustive." As the programme prepared is merely tentative, and must be followed by much correspondence, but a small part of the arrangements can at present be given to the public. Of the 24 members of the Committee, only a part met at the opening exercises, the others were expected on the following day. In the absence of later intelligence, through delay in the mails, we copy from the N. Y. Herald of the 27th ult.

Of these there met here yesterday, at two p.m., in the Book Concern No. 105 Broadway, Bishops Simpson and McVeyre and Drs. George, Summers and Fiske, Messrs. Dr. Dabney, Dr. Johnson, Rev. Mr. McNeill, Rev. Messrs. Fries, Lewis and Gibson, Drs. Gardner and Allison (superintendent of Education in Nova Scotia), and Mr. Dabney, Bishop Simpson, as Chairman of the Western Section, called the committee into order, and Bishop McVeyre was chosen vice-chairman, and Dr. George secretary. Bishop McVeyre conducted the devotional exercises.

An outline programme prepared by the Eastern (British) Section, transmitted by Mr. Bond from London, was read by Dr. Bond and discussed by the committee, after which it was referred to a sub-committee consisting of Drs. Summers, George, Allison, Gardner and Revs. Byers, Travis and Giffen, and Mr. Dabney. At the close of the general committee meeting the sub-committee met and discussed the programme further. They will meet again this morning at four o'clock than the general committee for its further consideration, so that they can report to the general committee at ten o'clock. This programme is merely tentative. The Congress will meet in September, when 400 delegates, representing universal Methodism, will be present. The United States and Canada will send half that number and European and Oriental Methodists the other half. The grand total of Methodists in the world numbers 23,455,655, of which there are on this continent about fourteen and one-half millions, including nearly five millions of communicants.

STERN FACTS FOR TEMPERANCE WORKERS.

The London Methodist Recorder, in writing about the Temperance literature of England, says:

Certainly, whether we be abstainers or non-abstainers—and we know there are multitudes of earnest opponents of the drink-curse in the latter class—it behooves us, by literature, by every kind of effort to wipe away this foul blot from England's fame; to make it impossible for the sneering Mohammedan in India to say of a drunkard "he has left Mohammed and gone to Jesus;" to reclaim the 600,000 drunkards of our land; and "save the millions that their ruin drags down to shame."

Rev. W. E. Dodge, of New York, recently said at a Temperance meeting:

There are to-day 10,000 places in this city where intoxicating liquors are sold; 7,000 licensed by the city authorities and 3,000 carrying on business in open violation of the law. You say, How can such a thing exist in a civilized community? It is because they are the right arm of the dominant party in this city. These 3,000 grog-shops can furnish at any time their 50,000 or 75,000 voters, and, therefore, are indispensable. And yet there has been progress made even here, and there are extenuating circumstances. Many of those who engage in this traffic are foreigners. They bring their national habits here with them, and, as the Germans for instance, consider their beverage as a necessity. But I do not hesitate to say that never has there a time when such a public sentiment existed against this evil. Since the success of the prohibition law in Maine other states are now agitating this question, and we may soon see just such a law in force in Kansas, Iowa, Ohio and Pennsylvania. It has been calculated that the sale of intoxicating liquors last year in Germany, France, Great Britain and the United States amounted to \$2,700,000, a sum which would more than pay the entire debt of this country. Yet this sum is insignificant when compared with all the crime and pauperism which must have resulted from this enormous sale.

And the Chicago Tribune has this:

The prohibition question is in something like this shape: There are 600,000 male adults in the state; about 400,000 of them drink more or less beer, wine, or whisky, and a large number altogether more than is good for them. In short, several thousands are inebriates. It is probable that as many as 40,000 men in this state drink in various degrees of moderation. There are 200,000 men who are practically teetotalers, or never or rarely drink any intoxicating liquors. The problem with Miss Willard and the other leaders of the non-drinking minority of men is how to prevent the 40,000 excessive drinkers from getting any liquor. The plan Miss Willard has devised is to forbid by female votes any of the 10,000 saloon keepers from selling beer, wine, or spirits to any of the 400,000 adult males in the state who want "to take something." It is assumed that such is the gallantry of the 10,000 saloonkeepers in Illinois, and of the 400,000 male voters who inebriate, that the former will cunny their liquor into the gutters and the latter never again ask for a glass of beer—all in the event that Miss Willard and teetotalers generally vote no-license. We sincerely wish we could believe it.

SOME LECTURE FEES.

The Canadian correspondent of the London Watchman tells a story or two about American "Star" lecturers. Similar stories, if we are not in error, might be told elsewhere. "On this side of the Atlantic, there are several 'Star' lecturers, some of whom are in great demand, and are able to secure almost any amount of money for their services. Some, however, are of opinion that the time has come when lecturers must moderate their charges, or their services will not be required. When fifty, or one hundred, or even two hundred and fifty dollars is the price demanded for a lecture, it can easily be seen and sensibly felt that no man could expect to exercise in the way of disposing of tickets, or else there will be a serious financial loss. Some theologians, in connection with a Young Men's Christian Association, secured the services of a distinguished D.D., for two lectures, hoping that they would secure a surplus for their ordinary fund. The receipts of the two evenings amounted to four hundred dollars, less than the terms of the reverend lecturer. The committee laid the case before him, and asked if under the circumstances he could not be content with a less fee, but no, he had made the engagement in good faith and expected his fee, but he would write to the gentleman on his return home. He took the whole amount, left the committee to pay the expenses of advertising, &c., and has not yet written to them as he promised. Another case came under the writer's notice. A certain minister was situated as many are at present, with a huge debt on his church, and as the Conference of which he was a member was to meet in his vicinity, he conceived the idea of getting a divine to preach on a Sabbath evening and deliver his lecture the following night in the same church where the Conference was sitting, feeling assured that he would obtain at least one hundred dollars for the Trust Funds, but, alas! when the dear brother paid the lecturer's fee—150 dollars and other expenses, he was minus about four dollars. The lecturer, however, took his full fee, though he delivered the same lecture at two other places (and it is presumed at the same fee), before he returned home; and it must be remembered that the said gentleman is in receipt of a salary of five thousand dollars. Surely such disciples of Christ cannot say as those of the olden time were wont to say, 'Silver and gold have we none.' A fair remuneration should be given to all ministers who may devote a portion of time to the lecture work; but, surely when helping a poor brother they might give their services on condition of their expenses being defrayed.

A Cape Breton correspondent writes that "Bro. Scott is holding special services at Cabana. God is abundantly blessing his labors. Souls are being saved, backsliders reclaimed, and believers strengthened. God be praised."

Just after we had gone to press last week, we received this message from Rev. Caleb Parker, of Bear River, N. S.:—"We have continued services since the week of prayer, and the Lord is granting us special marks of his favor."

The Rev. Benjamin Chappell, A. B., pastor of the Portland Methodist Church, was recently presented with an address, accompanied by several articles expressive of the good wishes of the members of his church. The organist, Mr. A. McMurtry, also received similar tangible tokens of regard.

The following amounts we have been informed were contributed at the recent anniversary service at Brunswick Street Church: Collected on Sunday—\$30.00; collected on Monday evening—\$73.54; contributed by Sunday-school—\$139.40; sums promised—\$162.50; total, \$405.44.

A NARROW ESCAPE.

An under-keeper in a menagerie was recently attacked by a lion in Birmingham, Eng. He entered the cage in order to clean it. To separate the animals from that part of the cage that was to be cleaned a wooden pane was used. It reached from the top to the floor of the cage, and was about two inches in thickness. The under-keeper, Harris, by name, does not appear to have absolutely closed the pane as he entered. The largest lion—a powerful animal named "Wallace"—sprang toward Harris, the sliding door gave way from the pressure, and the man stood unprotected in front of the lion, who with its mouth seized the poor fellow by the shoulder. Harris, who had a bow in his hand, pluckily defended himself for a few moments by striking the lion with the handle of the broom. But the lion, clutching him with one of its paws, dashed him to the ground and began gnawing at his body, from which the blood was flowing freely. The lion-tamer, Alicamansa, who was at the opposite side of the hall hearing a commotion, ran to the cage. With the utmost courage and coolness he entered the den, and twice fired his pistol, which was loaded with blank cartridge. All the time Harris was beneath the lion, who was tearing his flesh. The pistol firing had no effect whatever on the animal; and seeing this the lion-tamer, who had with him a loaded whip, began striking the animal with the butt end of it on the head. He dealt the lion four or five blows, and the last, hitting the animal with terrific force between the eyes appeared to stun it. The lion loosed Harris, who was instantly dragged out of the cage. He was bleeding profusely, but was not quite unconscious.

ENGLISH CEMETERIES.

The Nonconformist says: "It is evident that many of the clergy intend if possible to defeat the purpose of the new Burial Act, so far, at least, as churchyards are concerned, by getting them closed, and so compelling parishes to provide a cemetery. The plan adopted appears to be for the incumbent to represent to the Home Office that the churchyard is full. Thereupon an inspector is sent down, and he meets the parson, and perhaps the churchwardens, and, accepting their statements and without hearing any contrary representations on the part of the parishioners, who know nothing of what is going on, he reports that the churchyards should be closed, with or without exceptions. Then a notice appears in the London Gazette, and on the church and chapel doors, that on a certain day the representation made will be considered at a meeting of the Privy Council with a view to the issuing of an order for the closing. Too frequently the plan succeeds in country parishes, the inhabitants not being sufficiently on the alert or energetic enough to send such protests to the Home Secretary as may lead to the abandonment or modification of the proposed order."

The foas throughout Spain are proving disastrous. Much damage has been done.

OUR OWN CHURCH.

The secretary of the Building Committee invites tenders for finishing and painting the outside of the new church at Dorchester.

Several conversions, it is believed, have resulted from the special services now being held in the Brunswick Street Church in this city.

The friends of the Rev. W. Dobson, of Hopeville, recently presented him with a purse containing \$47, and with other proofs of their regard.

A series of "ables" is being held at Waterville, Canada Co., N. B. The focus is to be used in repairing the Methodist Church.

Tenders have been accepted for the erection of a new parsonage at Purgwash. The contractors will commence work early in the spring, with a view to the completion of the building in October.

Rev. V. W. Percival preached a sermon on Temperance on the evening of Sunday, the 23rd ult., at Sackville. The Transcript says that Mr. P. "lent new interest to the subject."

The Reporter speaks in high terms respecting a lecture on "Lord Chatlain," recently delivered at Fredericton by Mr. Jas. R. Mac, A.M., under the auspices of the "Young People's Institute" of that city.

"Sabbath Observance" was the subject of a powerful sermon recently delivered by Rev. Thomas Rogers, A. M., at Wolfville. The preacher found illustrations in Sunday movements on the "Intercolonial" and some other recent occurrences.

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F. S. Rogers, Esq., of Charlottetown, has for the years held the superintendency of the Sunday-school of the First Methodist Church there. At his recent resignation of that post, the pastor—the Rev. H. B. C. Gowerthwaite—the newly-elected superintendent, Mr. S. F. H. Rogers, and other officers and teachers presented Mr. Rogers with an address, and a further expression of good will in the shape of a very handsome silver water-cooler and saucer. The address and reply are at once indicative of ability and faithfulness on the part of the retiring superintendent, and of valuable assistance on the part of the associated officers and teachers.

On Wednesday, the 26th ult., four persons were received into membership with the Graton St. Church in this city. Three of these are connected with the Sunday-school, in which are some thoroughly earnest teachers, aiming after the present salvation of their scholars. On Sunday 190 pupils were present, with their teachers, Miss Russell of Dartmouth, gave a most interesting Normal Class lesson on the parable of the Ten Virgins. Friends of the scholars filled up all available seats. In the special services, now being held, the pastor, Rev. S. B. Dunn, has much to encourage him.

Since the late meeting at Windsor for the Promotion of Holiness, a special service has been held on each Monday evening in our Church there. A correspondent informs us that this meeting has proved a blessing to many. Thursday evening last was devoted to the pleasure and profit of the members of the Sunday-school. After tea, the doors of the basement were thrown open to the public, who soon occupied all vacant seats. After an address from the esteemed superintendent, John Stirling, Esq., in which he spoke in high terms of all associated with him in Christian work, Rev. J. M. Pike, pastor of the Church, uttered some earnest and appropriate counsels. The remaining part of the evening was devoted to short speeches, recitations and music.

ABROAD.

The Watchman announces the death, in the 82d year of his age, of the Rev. Robert Jackson of Hull, the youngest and last surviving brother of the Rev. Thomas and the Rev. Samuel, Jackson.

Mrs. Frances Wyatt of Philadelphia, was born in 1771. She joined the Methodist Church in 1780. She remembers Asbury and Jesse Lee. She is a preacher's widow. She was lately strong enough to partake of the Lord's supper.

The Methodist Episcopal Church for the first half of 1880 gained about 23,000 communicants and 162 itinerant ministers. The deaths among lay members for the year ending July, 1880, numbered 21,350. The total number of Methodist communicants in the United States, according to the Methodist Almanac for 1881, is 3,485,999. Total in the world, 4,639,990. The grand total of itinerant ministers is 31,731, of whom 23,304 are in this country.

During the past year the Wesleyans in Fiji report an increase of 835 members for the year, with 5433 on trial, while attendants on public worship are increased by 2254. Books have been sold during the year to the value of \$329, and reports came from all the circuits that the people were crying out for Testaments and catechisms.

Through clerical intolerance, the Methodists have been driven out of a village near Cayn, Ireland, in which they worshipped for many years. They are about to build a new chapel in the neighborhood, in the village of Ballinloch, where there is no Protestant place of worship. Captain Fleming has generously granted a site on lease for 999 years.

There is somewhat of a chafing among the "dry bones" in the Trinity congregation (Aren Street), under a series of Greek and powerful appeals from that pulpit recently. The almost unprecedented spectacle at that church is presented of penitents invited and locking to the altar of prayer; and the working members, male and female, joining in the old-fashioned way to help their faith by good, earnest singing and prayer, until they are converted.—N. Y. Methodist.

Eight hundred and more vessels, flying the Norwegian flag, entered the port of New York in 1880. The labor bestowed upon their crews is not in vain, for it marks happiness at the Norwegian Methodist Mission in Brooklyn that the prayer-meetings of the Sabbath and other evenings of the week have not one or more sailors as earnest seekers at the altar. These are the men who make the "messengers of the nations" for Christ's sake.—N. Y. Methodist.

SECULAR CLEANINGS.

MARITIME PROVINCES.

Mayor Dawson, of Charlottetown, P. E. I., has been re-elected by a very large majority.

Fifteen new box cars have recently been made by Messrs. Harris & Co., of St. John, for the Intercolonial.

The Legislature of Prince Edward Island will meet for the despatch of business on Tuesday, the 1st of March.

At Liverpool, N. S., on the 27th ult., Charles Peterson, aged 11 years, while skating, fell through the ice and was drowned.

The work of putting the Normal School building at Fredericton in order for the convenience of the Legislature of New Brunswick has been commenced.

A liquor-seller, of Lower Woodstock, has been fined \$50 for violation of the Canada Temperance Law. At Fredericton several cases are being quickly worked up.

The French Canadian, Charles Lamotte, arrested at Moncton last week on a charge of bigamy, has been discharged on account of insufficiency of evidence.

On Friday last, while a party of men near Cheverie were cutting firewood, a tree fell, striking the head of a young man, 19 years of age, named Tucker, who was instantly killed.

Mr. George B. Burkard, a resident of Newcastle, Grand Lake, N. B., who retired to rest in his usual health, on the evening of the 19th ult., was found dead the next morning. Heart disease was the probable cause.

A large hole was burned in the roof of the Roman Catholic Chapel at Edmundston on Monday night of last week. Fortunately a horsehead of water was at the door of the hotel, by the aid of which the fire was extinguished without much difficulty.

A despatch received on Monday reports that the steamer Prince Edward of Charlottetown, which sailed from Baltimore, Jan. 1st, for Liverpool, G. B., and for whose safety fears had been entertained, put into the Azores, Jan. 25th for coal.

The ship Indian Chief, of Liverpool, G. B., Capt. Marmaduke Fraser, went ashore on the 5th ult., at the mouth of the Thames, and became a total wreck. Eighteen of the crew perished. Capt. Fraser, and his brother, the second mate, were among the drowned. The captain belonged to Picton.

The steamer Edinburgh, sailed on Monday night for London, with 422 head of cattle, 80 tons of meat and poultry, five tons of butter, 752 cases of canned meats, about 2200 barrels of apples, 80 tons of cattle feed, and 153 tons of coal. The whole cargo is from the Provinces of New Brunswick and Nova Scotia.

At Digby, on the 25th ult., Mrs. John Wilson, 65 years of age, went to the woods in search of her son. He returned and immediately went in search of her, but she could not be found. The next morning her lifeless body was discovered in the snow near the barn, where she had perished from exposure.

On the night of the 16th ult., when about 300 miles from Bermuda, the steamer Beta, Capt. Shaw, was run into by a barque, which sheared off before her name could be ascertained. The Beta lost her topgallantmast and sustained some damage to hull. Captain Shaw followed the barque for a short distance, but she made no signal, and continuing on her course, he supposed she was not much injured.

UPPER PROVINCES.

At Montreal, at a meeting of the Joliette Mutual Insurance Company on Saturday, the President and three directors were arrested at the instance of some of the shareholders on a charge of conspiracy. The directors were liberated on bail of \$200 each.

M. H. Richey, Esq., M. P. for Halifax, spoke at some length on Tuesday afternoon in favor of the Pacific Railway contract.

The Canada Pacific Railway Syndicate are preparing land regulations for the sale of their 20,000 acres. It is said their arrangements will be liberal.

The funeral of the late Mr. Letellier de St. Just, took place on Wednesday at River Queen. It is said that he was unable to partake of food for some days before his death.

On Friday afternoon Mr. McCrell, introduced a bill into the House of Commons to amend in his own act of 1875 and amending acts. He explained that it was proposed to restore the clause granting a judge power to grant discharge where no fraud had been committed.

The House of Commons continued in session on Thursday night with amendments to the Pacific Railway contract, and at a quarter to eight in the morning came to a vote on the main resolution by a vote of 168 yeas to 40 nays, favoring the government in majority of 128, many of the other members being unable to remain to the close.

ABROAD.

Lake Michigan was so frozen lately that pedestrians could walk from the shore to the crib about two miles out.

Nearly a thousand immigrants arrived at Castle Garden on Tuesday. They are from almost every part of Europe.

It is said that Lord Leorne's brother, Lord Walter Campbell, who studied business in New York and afterwards became a Liverpool merchant, has failed.

The House Amroy and White Tower containing the armories at the Tower of London are closed to the public on account of an apprehended Fenian disturbance.

Two school-teachers at Berlin have been reprimanded for a personal encounter with Jews in a tramcar. One teacher has been fined for actively participating in the anti-Jewish agitation.

The Greek Parliament met on Monday; there will probably be a ministerial crisis. New army corps are being formed daily. It is reported that Greece has ordered sixty torpedoes.

The stockholders of the Philadelphia Centennial exhibition have decided to close the building, remove the exhibits, and sell the property. The institution has been in a declining condition for some time.

Albert B. and Chas. E. Talbot were sentenced on Saturday, at Mayville Mo., to be hanged on the 25th March, for the murder of their father in September last. Both protested their innocence.

The Mayor of Liverpool, G. B., has been communicating with the commandant of the troops in the district and the captain of the guardship in the Mersey, to arrange for co-operation with the military in the event of some suspected actions on the part of fishermen.

The House of Representatives on the 28th ult., adopted a resolution calling on the Secretary of State for all information in his possession upon the alleged fictitious statistics used before the Halifax Fishery Commission, and also as to any steps that may have been taken to verify Professor Hind's statements.

Debates on Mr. Forster's bill were resumed in House of Commons Monday night, and the effort of the Home Rule members to obstruct the debate was desperate. Mr. Parnell was very defiant. He said that the Tories and Liberals were united to bully, crush, and degrade Ireland, but he would resist the nation and their backing. He spoke with insult, and the Speaker called him to order many times. Mr. Parnell threatened to prolong the sitting for three days. His colleagues, in speaking on the bill insulted Mr. Gladstone and Lord Hartington.—On Tuesday Mr. John Bright declared that the Government will accept the responsibility of the position, and he believes that Mr. Gladstone is prepared to submit resolutions to the House for dealing with obstruction unparallded and the grossest insult to Parliament.—The Standard says: "The Cabinet met informally yesterday to consider the obstruction. The authorities of the House also had been consulted. We believe Lord Hartington has had a brief interview with Lord Beaconsfield on the subject."

Gen. Colley's advance guard consisting of a portion of the 53th regiment and a force of horsemen, attacked the Boers' position a few days ago. The attack at the first was partially successful, but subsequently the Boers were strongly reinforced and repulsed the British troops with heavy loss. The enemy suffered severely. Both maintain their position. The Boers fought with determined courage. They captured the colors of the 53th Regiment, killing two officers. The colors were recaptured at the point of the bayonet. Colonel Dean and Captain Inman are among the killed. Forty Boers fell close to British lines.—The troopship Euphrates has arrived from Bombay with reinforcements of artillery, cavalry and foot, 1,313 strong. The Basutos are reported in want of food and tired of fighting. One thousand Boers and in sight of the scouts of the British advance column. At a meeting, at Amsterdam, of sympathizers with the Boers, Professor Hastings, of the University of Utrecht, presiding, they resolved to forward an address to the King of the Netherlands praying him to direct his government to make diplomatic representations to Great Britain with the object of terminating the war in the Transvaal, granting independence to the Boers.—The troopship Crowdie has arrived at Natal from India with 1,245 infantry.

MEMORIAL NOTICES.

The pains of death are passed, Labor and sorrow cease, And life's long warfare closed at last, Their souls are found in peace.

The 12th of November, 1880, will be remembered as the day on which occurred at the Albion Mines one of the most fearful explosions resulting in the loss of life and property in the history of coal mining in Nova Scotia.

Among the more than forty men lost were Lewis Thomas and Job Skinner.

LEWIS THOMAS

was born in Wales in 1845 and came to this country eighteen years ago, the last nine of which were spent at the Albion Mines. He became attached to our church through the kindness of Rev. A. D. Morton visiting his family when in affliction. During the pastorate of Rev. G. W. Tuttle he experienced the pardoning mercy of God, and united with the church. His conversion was very clear and happy, and his Christian life most consistent.

He was a very liberal supporter of the church, and aided to the best of his ability all its interests. As he had opportunity he endeavored to be useful, and his pious exhortations will long be remembered not only in our own prayer meetings but as he met with men in their daily avocations. He was also an efficient Sabbath-school teacher and Steward in the Church. He left a widow and eight children to mourn their loss of one of the best of fathers; children that we hope will follow him as he followed Christ.

JOB SKINNER

was born in England in 1852 and emigrated to Nova Scotia ten years ago. He had professed religion in the old country, and united with our church during the pastorate of Rev. A. F. Weldon, and became an active member, diligent in attending the means of grace, teaching in the Sabbath-school and becoming Recording Steward of the church. As a Steward he was energetic and faithful and a valuable help in this part of the work of the Church. The night before he and Bro. Thomas were called away they were in the week night prayer-meeting and it is rather remarkable that the last words we sang together were:

"Our souls are in his mighty hand, And He shall keep them still, And you and I shall surely stand, With Him on Zion's hill."

JAMES TURNER

another of our members, was killed by a fall of coal in the Acadia Mine, Dec. 24, 1880. He was a child of pious parents who endeavored to train their children in the fear of the Lord and sought by prayer their early conversion. His mother—a most devoted Christian lived to see her children savingly converted. About three years ago James sought salvation and became a member of the Church, and his religious life was earnest and consistent. The memory of these beloved brethren will long be a blessing to the Church. Their places were never vacant in the public or social services when it was possible for them to attend. The Saviour whom they loved and served called them away suddenly and the transition was from the darkness of the mine to the glorious light of the Angels' home.

I. E. THURLOW, Stellarton, Jany. 22nd, 1881.

GEORGE FORREST

of Newport, N. S., departed this life on the 27th of Dec., 1880, in the 67th year of his age, in full assurance of a resurrection to eternal life.

While his widow mourns her loss, she does not mourn as those without hope, having the assurance of the word of God, "that if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him." His brethren in the church also miss him. He was always in his place. From the time he united with the church, nearly thirty-seven years ago, during a revival when the Rev. William Crosscombe was on this circuit. As a Sunday-school teacher, a Class-leader or Steward, it was his endeavour to do all to the glory of God. The writer remembers with what earnestness, after he began to meet in class, he sought the witness of the Spirit to his adoption as a child of God. Often did he mourn over the little progress he made in the divine life; often did he pray for a brighter light to shine upon the road that lead him to the Lamb. His earnest prayer for the salvation of souls during the revival of last winter will not soon be forgotten by his brethren, nor will his exhortations to those out of Christ, to "flee from the wrath to come," and seek refuge in the "Lamb of God that taketh away the sin of the world," soon pass from their recollection.

His delight was in the prayer and class meeting, as in those means of grace he always had his own soul blessed, even more than in the more public worship of God.

Of those who were in class with our brother when he first joined the church, three have gone home, three have passed their three score years and ten, the others are bordering on their allotted limit of life, and to which of us the next will come, is only known to him who knoweth all things. May we too, be ready to enter into the marriage supper of our Lord.

The finest portrait extant of Oliver Cromwell is said to be in the Baptist College at Bristol, for which \$2,525 has been refused. It is small, and depicts the Protector without armor. It is never allowed off the premises, in consequence of an attempt having been made to substitute an engraving for it. There is no engraving from it, but engravings have been made from copies.

Correspondence.

AT THE LUMBER CAMPS.

These are not the large camps usually heard from about the head of the Nashwaak, but smaller ones which, however, have a sufficient number of men in them to warrant the visits of a Methodist preacher.

In and around my circuit, (Havelock, N. B.) are four camps containing about one hundred and fifty men in all, who are away from the refining influence of wife, mother, and sisters. Believing, as we all do, that the Gospel is adapted to cheer and help men at their daily toil, by elevating their moral life even amid untoward circumstances, I concluded that these camps presented a field for useful Christian labor.

To the first camp I went one day at noon. Here were thirty-six men, some from my own circuit and others from distant places. When dinner was over I read and prayed with those teamsters and others who had not yet gone out to their work; and then spoke to the proprietors about an evening service. They seemed glad to have such an appointment made. I then sent away to our Book Room at Halifax for a package of attractive and useful papers, such as the British Workman and others. Five evenings later I went, taking Bible and hymn books with me. The cooks had cleaned up the camps, arranged green boughs in the roof, and hung the lighted lanterns around, giving the place a cheerful appearance, and causing the preacher to feel that somewhere among the men there was a thorough appreciation of the appointment.

About seven o'clock, the tables being cleared, we began service. The singing was very hearty, and the service one of the most interesting I ever took part in. About forty hard working men, as eagerly attentive as they could possibly be, made the preacher feel the solemn importance of feeding immortal souls. We cannot tell who shall reap from the seed thus sown, but the preacher never felt more certain that he was sowing the seed of the kingdom, which would bear fruit. From this service he looks forward to the time when both "he that soweth and he that reapeth shall rejoice together." One good result was seen last Sabbath, when at a service at my preaching place nearest to that camp, were found a dozen of the men who were too far from home to reach it for the Sunday.

To-night I preach in another camp, to-morrow evening at a third, and on the following night in a fourth. With the men I leave a few papers and tracts which may profitably occupy a little while in the evenings, giving them material for pure thought which will bless them now and when they shall have returned to their homes. At the close of the service already held, I gave notice of another appointment a fortnight hence, which I shall probably do in the other camps.

I write this thinking that, as in the neighborhood of other circuits there may be camps similar to these, other brethren may be encouraged to seek to save those who at this season of the year call for our sympathy and help.

Permit me, Mr. Editor, to add that, as a Methodist preacher on a Home Mission Station has but little money to spare for literature either for himself or others, I will very gladly receive a package of illustrated papers or tracts, attractive to weary men in the evening, from any friend interested in such work.

A. LUCAS.

Peticodiac, N. B.

SUNDAY TRAINS.

To the Editor of the Wesleyan:

MY DEAR SIR,—Some correspondence respecting Sunday trains has passed between the Evangelical Alliance and the railway authorities. The communication which I inclose was written in reply to a note from me, in which I conveyed to Mr. Pottinger a statement of trains run on Sunday, the 16th Jan.,—a statement furnished by Mr. McConnell of Truro. I submitted Mr. Pottinger's communication to the Evangelical Alliance, and I am directed to ask you to publish it, or as much of it as you can conveniently give in your columns.

Yours respectfully,

ROBERT MURRAY.

RAILWAY DEPARTMENT.

MONCTON, 22nd Jan'y., '81.
Rev. Robert Murray, Halifax, N. S.:

My Dear Sir,—I duly received your letter, dated January 19th, with enclosures, which letter I now return.

The statements of Mr. McConnell, with reference to the running of trains last Sabbath, the 16th, are perfectly correct. When I have explained the circumstances, however, you will, I think admit that it was a work of necessity.

The circumstances which existed last Sabbath along the line in Nova Scotia were very exceptional indeed. On Friday night and Saturday a heavy rain storm prevailed, followed on Saturday night by a hail and sleet storm.

On Saturday night the men in charge of the track reported that in many places the track was covered with water and slush to a depth of six or eight inches. So deep was the water on the track in many places, that fears were expressed by some of the officials lest the engines going with trains on Saturday night should have their fires put out. The telegraph wires were broken down in all directions by the weight of the ice and the force of the storm.

Under the circumstances it became necessary to run engines over the line to keep it open; for, if this had not been done, the track would have frozen up solid, and the only way in which it could have been opened for traffic again would be by employing large numbers of men to cut the ice off the rails with picks. This would have been a work of days, and traffic of every kind would have been stopped during the time it was being done.

To show you that this would have been the result, it trains had not been run, it is only necessary for me to say that the branch lines in the Pictou Col. District remained closed until yesterday, the 21st, as the ice had to be picked off the track by gangs of men. The consequence of this has been that the Londonderry Iron Works were in imminent danger of being closed for want of fuel.

This sleet storm is said to be the most severe that has occurred for many years, and a large tract of country is covered with ice. I read a paragraph a few days ago in a newspaper stating that a man had skated over the country from Green Hill to Westville, and you know the condition of the country in the neighborhood of Halifax. If you can imagine the railway track covered with ice in many places six or eight inches thick, you can form some idea of what its condition would have been had some effort not been made to keep it open. The means adopted for this purpose were simply the running of engines, plows and flanges over the track at frequent intervals while it was in process of freezing, to break the ice as it formed, with the wheels, and then scrape it from the track when loosened. The running of one engine or train would not have sufficed to do this work. A succession of them had to be run at intervals, as the process of freezing was continually going on.

As there was a large accumulation of perishable freight and English goods for the Upper Provinces awaiting transportation, and which, if the road became blocked, might be detained for some days, it was deemed advisable to utilize the engines to haul this freight. The number of additional wheels in the train rather assisted the operation of breaking the ice, and the perishable freight was forwarded one stage upon the road and placed beyond the possibility of being detained, should the track freeze up notwithstanding the exertions which were being made to keep it open. The efforts made were, however, successful, and there was no interruption to the traffic on the main line on Monday, the trains running regularly as usual.

The exertions of the men were confined to the main line, and no effort was made on Sunday to break the ice on the Pictou line. The consequence was that on Monday several engines were thrown from the track in trying to make their way over the road, although the ice was not nearly as bad on that line as upon the main line. The best of the cuttings on the Pictou line afford the water an opportunity of draining away readily, which is not the case on the main line in the neighborhood of Londonderry. If it had been possible to spare engines and plows to break the ice on the Pictou line, it would have saved considerable trouble and expense.

On Monday and Tuesday when it was attempted to run wing plows upon the Pictou line to widen the track, in consequence of ice having been allowed to form along the track, they mounted on the ice, and this bed of ice on the side of the track will either have to be removed with pick and shovel, or it will remain a source of danger all winter. I think I have fully explained the reason for running the trains as they were run last Sunday from Truro.

With reference to the general question of the running of trains on Sunday, I should say that it is the wish of Sir Charles Tupper, the Minister of Railways, that as little work shall be done, in connection with the Railway on Sunday, as possible; and he has repeatedly given orders that Sunday work be reduced to the smallest possible amount.

It seems almost superfluous to say that neither myself nor the Traffic Superintendents have any wish to work on the Sabbath—that, on the contrary, our time is so fully occupied on week days that we are glad of the Sabbath rest. When trains are moving on Sunday it requires the personal attention of the Traffic Superintendents; they are, therefore, not likely to cause this to be done, if it can be avoided without loss to the Railway, or inconvenience to the public.

I would not consider it necessary to make this last explanation were it not that some of those who speak and write upon the subject, seem to think that the Railway officials are anxious to cause work on Sunday, and have some personal end to serve. On the contrary, their sole aim is to make the Intercolonial a success, and its success means increased prosperity to the country through which it passes. It is, during the winter, the only means of communication between the Upper and Lower Provinces, and it is, therefore, of great importance that it should not be obstructed. Those charged with the duty of operating it feel the responsibility which rests upon them, to keep it open and in running order, and this is no light task in winter time.

After some remarks upon the successful efforts of the Intercolonial officials to prevent the diverting of traffic to the port of Boston, the writer adds:

To return to the subject of Sunday trains. Since receiving your first letter, I have read in the newspapers the resolution of the Pictou Passengers, in which they refer to the transportation of some sheep from Pictou Landing on a Sunday during the summer. This no doubt, in the light of information that was received afterwards, was a mistake and need not have been done. The

facts, however, are these:—A large number of sheep were brought over by the Prince Edward Island steamer to Pictou Landing, to be transported to Quebec, and there shipped to Great Britain. While empty sheep cars were being brought from the New Brunswick end of the line to Pictou to load these sheep, the train got off the track and was delayed. The owner represented to the Traffic Superintendent that it was of the utmost importance that his sheep be loaded and forwarded at once, because unless this was done they would miss the steamer in which he intended shipping them. The Traffic Superintendent was unable to make inquiry into the correctness of this statement, and took it for granted, and therefore, as the sheep cars had been detained on Saturday in getting to Pictou Landing, he took them there on Sunday. The sheep were loaded and taken to Moncton, where they arrived Sunday night. These are the facts with reference to the transport of the sheep. There can be no doubt, in view of the information which was afterwards received, that there was no real necessity for transporting them on Sunday, but the information he had at the time. It may be called an error in judgment, although that is, perhaps, too strong a term to apply to it.

In my last letter to you I said that I was having a statement prepared of the trains run upon Sunday. This statement I got from the Traffic Superintendent a few days ago, but as he had neglected to insert the hour of the day at which the trains were run, I returned it to procure this information. Instead of waiting until it was received, I have deemed it best to reply to your last letter, and give you the particulars I have just written.

You are at liberty to use any portion of this letter, or of my previous letter, or any information either of them contains, in whatever way you see fit. I will write you again further on the subject.

Yours very truly,
D. POTTINGER.

WIT AND WISDOM.

Do plumbers' pipes ever burst? If not, why not? If they do, how can they find time to mend other people's pipes?

An editor who was told, that his last article was as clear as mud, said, "Well, that covers the ground, anyhow."

Every person should pay due respect to his personal appearance; to do more than this would be as irrational as to eat to excess.

A cunning man is often shrewd, but seldom wise. He sets so many traps for others that he generally gets into some of them himself.

"Dried tongue," was the answer that a minister gave some one who asked what he had in his carpet bag, which contained seven sermons.

The removal of a debt upon a Methodist church in West Philadelphia is said to have been accomplished by the members without the "assistance of experts."

When you have had impressions, upon which you have acted wisely, but could not give a reason other than your sagacity, acknowledge that it was God leading you.

There are few better epigrams than this, inscribed on a simple fire stone slab at Cedar Grove, New London: "What sort of a man he was the resurrection morning will reveal."

Judge Black is quoted as saying of General Garfield's mother: "She is a sterling, admirable woman, who has done her life-work well under very disadvantageous circumstances. She has heard it thunder a great many times in her life."

We are ruined not by what we really want, but by what we think we do; therefore never go abroad in search of your wants. If they be real wants, they will come home in search of you; for he that buys what he does not want will soon want what he cannot buy.

Mr. Spurgeon never ushers in his text by any such stereotyped phrase as "I invite your attention to the following passage of Scripture." He just stands up and tells where the text is, reads it, and goes on with his sermon.

One watch set right will do to set many by; but on the other hand, one that goes wrong, may be the means of misleading a whole neighborhood; and the same may be said of the example we each set to those around us.

"It isn't loud praying that counts with the Lord so much as giving four quarts for every gallon, sixteen ounces for a pound, and thirty-six inches to the yard," said an Arkansas circuit rider.

Secretary Evans puts it this way: "The peasant of Ireland or Germany," he said, "carrying a soldier on his back, cannot compete with the American peasant, who has no soldier to carry."

Whenever you see anything grand and colossal, whenever anything tiny and beautiful, the labourer has been there. He has stamped it with his sign manual. He is its creator. All that nature has given us proceeds from the Most High. All that art has bestowed on us is the gift of the laborer. All artificial capital is the work of his hands.

This is the hour when the editor of a weekly newspaper commences an editorial with this sentence: "Now that the old year has passed away, let us resolve to make the coming year a brighter one to all with whom we come in contact." And in the same issue of his paper he requests his readers to throw ashes where the boys are sliding down-hill.

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RECEIPTS for 'WESLEYAN'

Table with columns for names and amounts. Includes entries for Rev J A Rogers, Rev J S Allen, Rev W H Evans, etc.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

Table listing preachers and their locations for Sunday, February 6, 1881. Includes Brunswick St, Grafton St, etc.

ARRANGEMENTS FOR EDUCATIONAL MEETINGS IN THE HALIFAX DISTRICT.

Table listing educational meetings and their locations. Includes locations like Brunswick St, etc.

CASH RECEIPTS-RELIEF AND EXTENSION FUND.

Table listing cash receipts for relief and extension fund. Includes names like Charlotte, etc.

ACKNOWLEDGMENTS OF RECEIPTS.

Table listing acknowledgments of receipts. Includes names like Albert, etc.

MARRIED.

At Hunt's Point, by the Rev. J. W. Shepherd, on Sunday, Jan. 23rd, Mr. Zeph Croft and Miss Alice Naugler, both of West-Head, Queens Co., N.S.

At the Methodist Parsonage, Gibson, N.B., by the Rev. J. S. Allen, on the 23rd ult., Mr. John Finnamore, to Miss Ida M. Wade, both of Marysville, N.B.

On the 25th of Dec., at the residence of the groom's father, by the Rev. Wm. Brown, Mr. James Young, and Miss Barbara McKay, all of East-Jordan.

By the same, on the 25th of Jan'y., in the Methodist Church at Little Harbor, Mr. Thos. Penny of Jordan, and Miss Sarah L. Ducker of Little Harbor.

DIED.

At Truro, 27th Jan., of diphtheria, Frankie McKim, aged 3 years and nine months, grandson of Mr. W. E. McRobert.

At Truro, on board of the ship Monrovia, from Madras for Montreal, Capt. William Johnson, a native of Truro, N.S., in the 63rd year of his age.

At Truro, on the 25th of Jan'y., in the Methodist Church at Little Harbor, Mr. Thos. Penny of Jordan, and Miss Sarah L. Ducker of Little Harbor.

TO MILLMEN T. HODGSON.

AMHERST, N. S., makes the best Shingle Machine and the best Saw Grinders; and promptly gives enquiries and all necessary information as to construction, capacity, cost, &c.

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BY REV. GEO. H. CORNISH

To the numerous inquiries in reference to this work, the Book Steward has pleasure in stating that the manuscript has been placed in his hands and arrangements have been made for its publication. It will be issued as speedily as consistent with the care necessary to insure correctness in a work so valuable.

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Augusta, Me., March 8th, 1880. Dear Sir: I have had occasion to use FELLOWS' LINIMENT on a horse so lame from a Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure.



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REV. Wm. J. BLAENEY, Pastor of Victoria Baptist Church, Nictaux, Jan. 25, 1880.

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The object of such intended corporation being to enable such Company to carry on general business as Printers and Publishers in Nova Scotia.

F. H. BELL, Solicitor for Applicant. Halifax, Jan. 17th, 1881.

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Jan 7-1y

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