

OUR HOME CIRCLE.

OUR INNER LIFE.

Each has a secret self, an inner life, Of hopes and fears...

HUMBLED AND REBUKED.

MRS. JOSPHINE BUTLER.

Moses, the meekest of men, and called most unequivocally to be God's mouth-piece amongst men...

Rev. P.—had been laboring for several evenings in the pulpit of a church in the outskirts of M.—. The membership was weak, the community hardened...

The house each night was full to overflowing. The minister preached with power, and the brethren prayed, but the desired outpouring of the Spirit did not follow...

"I will make a tremendous effort this once more, to shake them out of their stupidity," thought he, as he again ascended the pulpit stair.

It was really a tremendous effort. He flinched not from portraying a true picture of the sinner, and the doom that awaited his rejection of Christ's mediatorial offer of salvation...

At the commencement of the second stanza, a boy of about twelve years hurried forward and fairly tumbled on his knees at the altar. All bent forward to see him; many ungodly ones tittered, and in spite of themselves the singers lost a little of their unctious. The minister, at one hasty glance, saw an immense shock of black hair, that looked as though it had never known a comb...

With assumed fortitude the minister said, "Let us pray," and called upon brother Sampson to lead in prayer. Bro. Sampson, although the most gifted in devotion of all the brethren, seemed at this time shorn of his strength. Rev. P.—occasionally, during the good brother's prayer, ejaculated, "Lord grant it!" "God have mercy!" and one or two feeble "Amen's" came from another quarter. In the meantime, in spite of himself, the minister kept ruminating in this wise: "The mountain hath labored, and brought forth this mouse."

But the boy was all this time terribly in earnest. He saw nothing, felt nothing, but the peril of remaining un saved. He pounded the bench with his fists and

flung himself wildly about, while his prayer for mercy grew louder and louder. Bro. Wright plucked Rev. P.— by the sleeve and said, hastily and somewhat reproachfully: "Here! we must put a stop to this ridiculous scene, or it will kill the church, sure!"

"Who is the boy?" whispered Rev. P.—, uneasily. "Why, it's Ben Slemmons,— belongs down here at the coal diggings, and is one of the dirtiest ruffians and vagabonds in the country. They all know him. Can't you stop him?"

"I will then," said brother Wright, and leaning over to where the young sinner was pounding away, he caught him by the shoulder and gave him a shake. But Ben, if he felt it at all, considered it a grasp of encouragement from a friend, and vociferated from the altar. Bro. Sampson's wandering prayer—for what he lacked in unctious he made up in length—now came to an end; but just a moment before he said "Amen," young Ben's vigorous manifestations suddenly ceased, and as they all arose from their knees the silence was fairly oppressive. But Ben sat on the bench, and looked about him in a bewildered, half-laughing sort of a way that disgusted some of the members more than his previous conduct.

"I don't know but I'll give that young scapegrace a thrashing before all's over, for coming here and spilling the meeting," whispered Bro. Wright to Bro. Sampson.

Rev. P.—was making some remark that nobody seemed to heed, for many an amused glance was directed towards the boy, who sat facing the pews. He hardly knew himself what he was saying, but in the meantime he gave poor Ben a scrutinizing glance, and saw what none others saw in that dirty, absurd-looking visage. Said he, suddenly, "If any one here wishes to speak a word, we will give an opportunity." There was silence; then the boy looked inquiringly up at the minister, and said in an anxious whisper:

"Mr. P.—, may I speak?" "Certainly, my lad," he replied. He then arose awkwardly to his feet, looked around him in a dazed sort of a way, and then, while some of the fun-loving again commenced to titter, and the brethren to squirm uneasily in their seats, he said:

"When I came here to-night everybody looked so different, I never was to meetin' but once afore in my life. I came in here to-night an awful bad one, but I didn't think about it till the preacher here pointed it out to me. What! God a willin' and anxious to have me from down in the coal diggings a-saved and livin' with him in glory! An' his Son died for to lit me up there, and I a-cursin' his holy name and went let him! No! No! No! I rushed for him, for fear my chance would slip, and I cling to him till he swept out my black heart; and now everything looks so different and queer and pleasant that it don't seem as though this is me and them's you'uns. On glory! glory! glory! I never was so happy in my life like this, and I expect to be happy till I die and get there."

More than one heart warmed toward him as he sat down. The benediction was pronounced, and Bro. Sampson whispered, "You didn't appoint another meeting; suppose you think it not worth while. My! such a grand sermon! how could they take it with such indifference." "They needn't tell me its the fine preaching does the work after this," whispered another.

These remarks served to kindle the ministerial pride, and he said in a low tone, "I'll try to redeem myself here," and then, halting the departing congregation a moment, he announced preaching on the ensuing night. He then turned to shake hands with the young convert, but he was gone. The next night the church was again crowded. Col. McClean and his coterie were there in full force. The brethren noted this, but sorrowfully shook their heads. No hope of moving him or any of his friends since the burlesque scene last night. The comic recollection of the coal-digger's performance would effectually keep them from seeking the anxious seat. Ben Slemmons was there too, or —was it he? They had to look again to be sure of it. His face

was clean as soap and water could make it; his hair was unnaturally sleek; a band of clean gingham did duty for a collar above a coat much larger, but much cleaner and more whole than the one he had worn before. He sat modestly in a side slip near the front, and a pink faced flurried little woman, in very old fashioned bonnet and scanty shawl sat beside him. It was his mother; but few had ever seen the poor broken down little creature before. She was a slave; slave to Dan Slemmons's slow tyrannical rule, and he in turn, was a slave to drink.

Well, the preacher preached, and it proved to be his grandest effort. "Surely stubborn wills must bend before such a gale," thought he, and the brethren's trust in the revivalist began to grow stronger. They may have thought their trust was in the Lord, but it was not. And, sure enough, before the invitation was fairly given, the tall form of C. J. McClean made its way down the crowded aisle, and with a blanched face and compressed lip he bowed at the altar. "Thank God!" exclaimed the preacher, warmly, mentally adding, "I've brought down the lion!" A dozen persons who had been restraining their convictions for fear of the Colonel's ridicule, now followed, but before they did so, young Ben had taken his poor, timid, little mother by the hand and led her to the very spot he had occupied the night previous. The prayer meeting now began, and there was no lack of fervor and directness in the petitions now. The pastor and the brethren never experienced a warmer glow of feeling. They were jointly and singly, however to receive a lesson. After several seasons of prayer, an opportunity was given to any who wished to speak. Up rose the Colonel. "I am a saved man," were the words which fell like an electric shock upon every ear. He paused a moment, overcome with strong emotion, and all was still as death. He then continued, in a firm and unbroken tone: "I have heard many sermons, and have scoffed at the religion of the Nazarene for forty years. Last night there was a powerful discourse preached here, but it rolled off me like water off a duck's back. But I saw the boy go forward. I saw him struggling as if for life; my rocky heart began to melt. I pitied that untaught, uncared for lad, and felt my first conviction of guilt. When he arose from his knees I watched him curiously. I was studying his case. I saw the change, and when he arose to speak I vowed in my heart that if this untaught, unprompted lad spoke the language of Canaan, then, indeed there was a Divine reality in religion, and I would have it or die seeking. He did speak that language; he did not learn his piece; it was genuine. Through his instrumentalities I stand here, with the knowledge of God demonstrated in my soul to-night. There may have been a powerful sermon preached here this evening, but I do not believe I heard a word of it. I was so anxious to humble myself and confess Christ before this people whom I have so deeply injured."

He sat down and there was not a dry eye in the house; but oh! what a feeling of guilt pervaded the membership. They had despised one of Christ's "little ones," and almost shut the doors of the kingdom of heaven in his face. And how small the preacher felt! Humbled and rebuked, he walked no more in his own conceit, but retired within his God. The church was powerfully built up during the meetings that ensued, and prospers to this day. Benjamin Slemmons and Colonel McClean have been fast friends for the past twenty-five years, and have been letting their light shine in the church and out of it all the time. Special efforts had been made for that poor drunken tyrant and slave, Dan Slemmons, and by the grace of God, he was enabled to give up drink; nothing but God's grace could do that. He died a Christian years ago, and his white haired widow lives a happy life with her honored son.

Rev. P.— still preaches the gospel, and has never since forgotten that "Paul may plant, and Apollous may water, but God alone giveth the increase."—Golden Rule

TRAVELLING DINNERS.

Another German triumph is the "travelling dinners" in vogue on the line between Cologne and Berlin. Between these two points, a matter of ten hours' journey, the train stops nowhere longer

than five minutes. To enable the passengers to refresh themselves en route, therefore, the guard inquires before starting who will dine at Hanover, and when the train arrives at the station waiters deposit trays in the carriages according to the number indicated by slips stuck by the guard on the windows of each compartment. These trays are electroplated, with a velvet support to rest them on the knees, and contains a whole assortment of covered electroplated dishes, fitted into holes to keep them firm during the oscillation of the train. Removing the lids, the traveller finds a soup of bouillon in one, a cutlet with peas or beans in another, a fine cut on a joint with two vegetables on a third, and some stewed strawberries in a fourth. Add a pint bottle of white wine, and such conveniences as a napkin and a toothpick, and the usual condiments and bread, and even the tiniest traveller cannot begrudge the halloo-crown which is asked for this neat little entertainment.

By the time the train has arrived at Hamm, half an hour distant, the meal is over, and the traveller, handing the tray out of the window, throws himself back with satisfaction in the carriage to indulge in an after-dinner nap, while the Courier zig rushes on, with the same admirable speed as before to its destination. There is no hurry-gurry gobbling of food, as on English railways, the meal is comfortably and calmly eaten amid the joyous talk of carriage friends, and the non-travelling Briton experiences a permanent admiration for State-headed railways.—London Globe.

THE MASK.

The only mask of your friend you see, Weather-stained, sorrow-stained, scarred and gray; Pitiful, fading and changing fast, Soon to be covered and laid away. Be not repelled by the sorry mask, Beauty immortal and fresh as dew, Love which is all that your soul can ask, Wait in its shadow, my friend, for you. The spirit is ever unseen, unknown, Struggle to shine through the flesh as it may. In the arms of its chosen it still is alone; They all blend into one when released from the clay. —Augusta Moore.

IS THE OBELISK A MANSION OF CONCRETE?

A correspondent of The Scientific American, a lifelong manufacturer of limes and concretes, states as the result of a recent examination of the obelisk in Central Park his belief that it is a mass of concrete and not a granite monolith. "What looked at a distance," he says, "to be a gray, reddish, uniform tint was, on close inspection, granite broken in to pieces from the size of a walnut down to corn or wheat size, and these broken stones were intimately mixed with some bituminous matter, black and seamy, something of the nature of asphaltum. The black substance and broken stone were thoroughly mixed with hydraulic lime; not cement, but lime which contained sufficient clay to render it hydraulic. The hydraulic lime is light in color, with a slight yellowish tinge peculiar to all true hydraulic limes; such limes withstand the action of the weather much better than the best Portland cements. With my steel point I could plough out this hydraulic lime, and with my knife I cut and shaved the black substance, which lay in all conceivable ways, the grain in some bits presenting their flat sides, sometimes their ends, sometimes vertical, sometimes horizontal, showing it to have been mixed up with the lime and broken stone haphazard. The lime showed in such thin streaks that it is evident that the men who made the obelisk knew how to make concrete.

The hieroglyphics show, as plain as anything can show, that they were formed by fastening the proper forms on the inside of the box into which the concrete was rammed, and when the concrete hardened sufficiently, the boxes were taken away, and the patterns of the hieroglyphics were withdrawn, leaving their impression on the face of the concrete, exactly as is done every day by manufacturers of artificial stone. Such work cannot be mistaken for work done by the chisel by any one familiar with that class of work. Every letter is made to 'draw,' and in no place could I find a spot among all the hieroglyphics where a patten would not 'draw.' Such a structure, made in concrete, could safely be carried up at the rate of from twelve to fifteen inches per day, and so positive am I that it is concrete, that I would not hesitate to enter

into a contract to erect exact duplicates of it in any city for \$15,000 each."

BEYOND THE STARS.

Beyond the stars that shine in golden glory, Beyond the calm, sweet moon, Up the bright ladder saints have trod before those. Said, "thou shalt venture soon, Secure with him who sees thy heart'sick yearning, Safe in his arms of love, Thou shalt exchange the midnight for the morning, And thy fair home above."

PREPARING FOR CHURCH.

Probably in many households the hours before church are hurried, tumultuous and undevout. The familiar rise late, and breakfast is tardy. The children are harassed about lost or mislaid articles of dress. The parents have not fully recovered from the fatigue of the business or pleasure on Saturday night. The first bell peals out before anybody feels ready to hear it, and the progress to the place of prayer is a scramble to arrive before the first anthem shall have been concluded. Dr. Arnot, of Scotland, used to beg his people to spend the hour before coming to church in reading, meditation, and prayer. If it were the habit of our congregations thus prepared in heart to go to the sanctuary, how different might be the impressions made on them by sermons and public prayers. Had every disciple made the pastor, the week long, the subject of reverent, earnest prayer, would not the pastor enter the pulpit clothed with power, and would not the benediction return with tenfold largeness on the worshippers?—Chris. Intell.

PERRONAL BEAUTY.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, groveling spirit takes all the dignity out of the figure, and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gypsies in the parlor, and vultures in the upper part.

OUR YOUNG FOLKS.

THE TRUE SECRET.

At the house were I was staying there were two little sisters whom nobody could see without loving, for they were so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no snaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover the dog, or helping mother, they were always the same sweet-tempered little girls. "You never seem to quarrel," I said to them one day; "how is it you are always so happy together?" They looked up, and the eldest answered, "I suppose 'tis cause Addie lets me, and I let Addie."

I thought a moment. "Ah! that is it," I said; "she lets you, and you let her, that's it." Dear young friends, did you ever think what an apple of discord "no letting" is? Even now, while I have been writing, a great crying was heard under the window. I looked out. "Gerty, what is the matter?" "Mary won't let me have her ball," bellows Gerty. "Well, Gerty wouldn't lend me her pencil in school," cried Mary, "and I don't want her to have my ball."

"Fie, fie! is that the way sisters should treat each other?" "She shan't have my pencil," muttered Gerty, "she'll only lose it." "And you'll only lose my ball," retorted Mary, "and I shan't let you have it." But these little girls, Addie and her sister, have got the true secret of good manners. Addie lets Rose, and Rose lets Addie.—Bancroft's Hope Review.

A TALK WITH TOM.

You want to know, Tom, what is the first quality of manhood?

Well, listen. I am going to tell you in one little word of five letters. And I am going to write that word in very loud letters, as though you were deaf, so that you may never forget it. The word is "truth."

Now, then, remember truth is the only foundation on which can be erected a manhood that is worthy of being so called.

Now, mark what I say, truth must be the foundation on which the whole character is erected; for otherwise, no matter how beautiful the upper stories may be, and no matter of how good material they may be built, the edifice, the character, the manhood, will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when trial comes.

Alas, my boy, the world is very full of such shams of manhood, in every profession and occupation. There are lawyers in this town who know that they have never had any training to fit them for their work, who yet impose upon the people, and take their money for giving them advice which they know they are unfitted to give. I heard of one who advised his partner "never to have anything to do with law-books, for they would confuse his mind!"

There are ignorant physicians who know that they are ignorant, and who can and do impose upon people more ignorant than themselves. There are preachers who know number pretending to know what they have never learned. Don't you see that their manhood is at best but a beautiful deceit?

Now, I want you to be a man, and that you may be that, I want you first and foremost to be true, thoroughly true. I hope you would scorn to tell a lie, but that is only the very beginning of truthfulness. I want you to despise all sham, all pretence, all effort to seem to be otherwise than we are.

When we have laid that foundation then we can go on to build up a manhood, glorious and god-like after the perfect image of Him the perfect Man, who said that He was born that he might bear witness to the truth.—Bishop Dudley.

ARE YOU SAFE?

Two little girls were playing with their dolls in a corner of the nursery, and singing as they played:

Safe in the arms of Jesus, Safe on his gentle breast, There by his love overshadowed, Sweetly my soul shall rest.

Mother was busy writing, only stopping now and then to listen to the little ones' talk, unobserved by them.

"Sissy, how do you know you are safe?" asked Nellie, the younger of the two.

"Because I am holding Jesus with both my two hands—tight!" promptly replied Sissy.

"Ah! that's too safe," said the other child. "Suppose Satan came along and cut your two hands off?" Little Sissy looked very troubled for a few moments, dropped poor dolly, and thought deeply. Suddenly her face shone with joy, and she cried out, "O, I forgot! I forgot! Jesus is holding me with his two hands, and Satan can't cut his hands off, so I am safe!"—Sanshine.

A BOY TO BE TRUSTED.—The Rev. Richard Cecil, who lived to be a greatly useful minister, was born in London, in 1748. When a boy he was strong-willed, but brave, straightforward, and thoroughly to be trusted, hating all that was mean, shuffling, or deceitful. One day his father, who had business in the city, took little Dick with him, and left him at the door of the East India House, telling him to wait there till he should finish his business and return to him. Taken up with other matters, his father forgot all about him, and left the house by another door. Richard, in the evening, was missed by his mother. His father, now remembering where they had parted, said, "Depend upon it, he is still waiting for me where I left him." Immediately returning to the spot, there, to be sure, he found poor Dick faithfully waiting, as he had been for hours, and as he had been ordered to do!

THE SUNDAY SCHOOL.

APRIL 29, 1883.

PETER WORKING MIRACLES.

ACTS 10, 32-43.

1.—In his visitation, Peter came to Lydda, a few miles from Joppa. Here he found Eneas, so paralyzed that he had been confined to bed for eight years. Whether he was a Christian or not we are not told; but the narrative seems almost to assume that he was. As in the case of the lame man at the Beautiful Gate of the Temple, there is no mention of his own faith in connection with his cure, but it is implied. When Peter said, "Eneas, Jesus Christ maketh thee whole: arise, and make thy bed," it was through an exercise of faith that he arose immediately. The command given implied the transportation of power to obey it, and in the faithful effort to obey, the power was found, and the cure effected. The spiritual analogies are very important. God commands us to do many things spiritually, for the doing which we are in ourselves as helpless as the paralytic on his sick bed when told to arise, or the man with a withered hand when told to stretch it out. But the command implies the communication of the power, and if we believably make the effort to obey we shall find that the needed power is imparted. This miracle led to the conversion of many people in the place.

2.—While Peter was remaining to direct this good work, a sad event occurred in the neighboring town of Joppa. A Christian woman, "a full of good works and aims deeds," had died. Her special work of love was making garments for the poor, and from this fact modern societies having the same object in view have received the name of Dorcas societies. Christian benevolence has taken many new forms, such as flower missions, shell missions, etc., all good in their place, but charitable Christian ladies must not allow themselves to be diverted from the old work of making garments for the poor. There is danger of this from the neglect of plain sewing in what are called respectable families. If Tabitha had not learned to sew she would not have been able to make those garments which have immortalized her name. But whether our charitable actions take the same form as those of Dorcas or not, her example all young people should keep before them. In the distress occasioned by her death we see how she was beloved, and learn that to be thoughtful about others is the way to make ourselves beloved. No weeping widows and orphans gather about the abode in which any person lies dead whose life had been spent only in selfish pursuits. Even if we have not much to give away, and are not able to do much, it is possible to show that our hearts are sympathetic towards all needy or in trouble, and in various little ways to manifest a kindly thoughtfulness, which cannot fail to win the affections of those towards whom it is manifested.

The Christians at Joppa knew that Peter was at Lydda, and sent "desiring that he would not delay to come to them." We incline to the belief that the recovery of Eneas must have suggested the thought that perhaps Peter would bring their beloved friend back to life. If so, faith on their part was fully rewarded. He was taken to the upper chamber in which the body of this good woman was laid out for burial, and the widows gathered round him weeping and showing the garments she had made. These must have been garments not yet presented to those for whom they were intended. It is ingeniously suggested by Dean Plumptre that these widows were not recipients of her charity, but fellow-workers in a sisterhood or society of which she was the head. If this were so it puts a different complexion on their grief, which, according to the more common interpretation, lies under the suspicion of being chiefly caused by the prospect of getting no more garments. Peter caused the room to be cleared, that he might be left alone with the dead.

Why did he direct all who were present to withdraw? (1) He followed the example of his Master in the case of the daughter of Jairus; (2) he may have perceived that some were governed by an idle curiosity; (3) he could more fully engage in prayer alone; (4) he did not yet know whether it was the Lord's will to restore the deceased woman's life. Hence he desired to be alone with the Lord, in order to make known to Him the request of the disciples. Having prayed, Peter found no longer any doubt as to what to do. He said to the dead woman, "Tabitha, arise," as he had said similar words to the living man, the only difference being that in the case of Eneas he referred the miracle directly to the power of Jesus Christ, while in this case there was no practical use in doing so. Life came back to the dead form at his words, and he presented her alive to her friends. The result was that, as at the other place, there was a great increase of converts to the faith. *—Abridged from the W. M. S. Mag.*

How glorious it will be for us to have a sunset to the world in order to have a sunrise to Christ; to close our eyes to the world to open them on Him.

THE KITCHEN HOT-BED.

It is a trifling matter, but one well worth remembering, that for most farmers' gardens it scarcely needs a hot-bed to bring forth seeds of tender vegetables or flowers, if they can have at hand a good kitchen range. A few dozen plants in generally all that is wanted, and a square foot or so of earth in a box will give all the plants one is likely to want in the vegetable way; and a similar one for flowers. Seeds do not need light to sprout; indeed, good gardeners think that light is a disadvantage. All they need is heat and moisture, and this they can get in a slow oven, or by a warm range, as well as anywhere. Of course as soon as the young leaves appear they must have light. Then the boxes can be moved to the windows or to some sheltered place in the open air. All that has to be done gradually. Every one knows how hard are sudden changes of temperature to the human system, and it is just as bad to plants. The best thing is to put them under a sash in the open air, if one has it. By the time the seeds have been sprouted in this artificial way, it is generally so far on into the season that very little protection is enough to take care of the plants. In this way one can have things several weeks ahead of time in the ordinary way of doing things, and at little cost or trouble; and this is a great advantage to those of small means.

USEFUL HINTS.

The soil of the front garden should be rich; and manure, ashes and fertilizers need to be applied freely, when most convenient.

Strong, healthy, young trees, two years old, are the best to plant. The stems must be protected with long grass or split corn stalks.

The *Scientific American* warns people against using ice taken from ponds of impure water. Freezing does not kill the noxious germs so inimical to health.

The *Lancet* concludes that the sewers must not be ventilated by street gratings, but only by pipes reaching above the houses, so that the gases may mingle with the higher strata of the atmosphere.

In a recent lecture on "Luxury," Prof. Blackie pronounced the modern dinner "a magnificent spread of animalism and an admirable call to self-denial." He declared himself no ascetic, but advised his audience to say "no" to every second dish.

Dr. Blackwood, in a paper on minor dyspepsia, read before the Philadelphia Medical Society states that a good deal of the malaria so fashionable with the clerical fraternity and the laity is only one of the forms of indigestion.

Farmers are everywhere giving testimony to the efficacy of kerosene as a preservative of fence posts. Soak well with kerosene the portion going into the ground and the post is not only well preserved but insects are repelled.

The *New York Journal of Commerce* says that there is no authentic instance on record of a person being resuscitated after being under water for a longer period than 14 minutes. If a person faints before reaching the water, or at the instant of submersion, the demand for air is diminished, and the chances for recovery increased.

Dr. George E. Walton denies the remedial value of the climate of Florida for Northern invalids, especially those afflicted with pulmonary troubles. In a *Popular Science Monthly* article he advises consumptives to keep away from there on account of the warm, humid, relaxing, enervating character of the atmospheric conditions.

Dr. Frank Hamilton, in the *Popular Science Monthly*, insists that safety lies alone in open fire-places, stationary wash-bowls, and the banishment of all sewer connection to an out-building entirely separated from the living rooms. Authorities are quoted to prove that no plumbing can exclude sewer gas, and that no traps can be considered safe. Dr. Hamilton insists that typhoid fever, diphtheria, scarlatina, and the general weakness and prostration which afflict so many city dwellers, are all traceable to sewer emanations.

For all troubles of the Throat, use Allen's Lung Balm. See advt in another column April 6th.

We call the attention of our lady readers to the advertisement in our columns of Jas. Pyre's Hair Dressing, for laundry and kitchen purposes. An article so popular and widely circulated must possess merits that commend it to the favor of housekeepers. April 6th.

For diseases leading to Consumption, use Allen's Lung Balm. See advt in another column April 6th.

Perfect soundness of body and mind is possible only with pure blood. Leading medical authorities of all civilized countries endorse Ayer's Serravallo as the best blood purifying medicine in existence. It vastly increases the working and productive powers of both hand and brain.

Got HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so and in three days was out of bed and resumed my work as well as ever. Jas. L. Axtell, Springfield, Annapolis Co., 1-2. mar 27 1883.

SOMETHING FOR EVERYBODY.

READ, MARK AND INWARDLY DIGEST. If you have nausea, want of appetite, flatulency, dizziness, feverish symptoms, you are suffering from constiveness, and Hop Bitters is the Sure Cure.

If your vital forces are depressed, if you have a feeling of general lassitude and weakness, you are easily fatigued, perspire freely on going to bed, and have a general feeling of languidly and depression, you are suffering from general debility and Hop Bitters remedies it all.

If you have a sense of weight or fullness in the stomach; a changeable appetite; sometimes voracious but generally feeble, a morbid craving; low spirits after a full meal, with severe pain for some time after eating, wind blowing from the stomach; some stomachic vomiting and fluttering at the pit of the stomach, and a nervous over it; nausea; headache, or some of these symptoms, you are suffering from Dyspepsia, and Hop Bitters will promptly cure you.

If you freeze one hour, burn the next, and sweat another; if you are suffering all the tortures of the Inquisition, one moment feeling as if you were in the sun, the next you want; if you have a yellow complexion, yellow eyes and ghost-like complexion, you are suffering from that miasmatic curse, Bilious, Malarial Fever, or Ague, and Hop Bitters will speedily cure you.

If you have a dry, harsh and yellow skin, a dull pain in the right side, extending to the shoulder blade and pit of the stomach; a tenderness over the region of the liver; a sense of tightness and heaviness about the stomach and liver; yellowness of the face, bowels irregular; a hacking or dry cough; irregular appetite; shortness of breathing; way of hands cold; tongue coated white; a disagreeable taste in the mouth; if you spit blood on the face and neck; palpitation of the heart; disturbed sleep; heartburn; lassitude—if you have any of these symptoms you are suffering from Liver Complaint, and Hop Bitters will cure you.

If you have a complaint which few understand and none will give you credit for an extended condition; a gonorrhoea throughout the whole system; a swelling of the lower limbs; a desire to fly all to pieces; a fear that you will; a steady loss of strength and health—any of these symptoms show that you are suffering from that hydro-headed disease, nervousness, and Hop Bitters will effectually cure you.

If you have Bright's disease of the kidneys or any other disease of the kidneys or urinary organs, Hop Bitters is the only medicine on earth that will permanently cure you. Trust no other.

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

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. W. S. L. WELLS' SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is no pain when a child has ever used it, and you will not tell of it once it will regulate the bowels, and give rest to the mother, and relief and health to the child, and in all cases, it is perfectly safe to use in all cases, and is the best of the kind, and the prescription of one of the oldest and best female physicians and nurses in the United States. Sold every where. 25 cents a bottle. feb 1y

REST AND COMFORT TO THE SUFFERING.—BROWN'S Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Stomach, Back, Bowls, Nore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. "It will almost surely quicken the Blood and Heat, as its acting on the system is acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world." It is in every family, and is ready for use when wanted, and 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. feb 10.

ENCOURAGING TO DESPERRITS. Charlotteport, P. E. I., Nov. 11, 1878. Mr. James H. Robinson, St. John, N. B. Dear Sir,—By I may say, almost an accident, early this spring, being confined to my room for nearly three months and during this time I was under the combined care of three of the most eminent physicians of Charlotteport, and by them and my friends given up as beyond all power to help me. Dr. Baxter, of Moncton, having occasion to call upon me on business, very naturally observed my state of health, and after fully describing my trouble, which by the doctors attending me was pronounced Dyspepsia or indigestion, in which he could only find three days, while tea coffee or milk I dare not touch, and a slice of dry toast would invariably give me the utmost distress. Dr. Baxter recommended "Robinson's Phosphorized Emulsion," and I feel that I owe the public a debt which can only be paid by saying to all similarly afflicted, "Go this and do likewise." "Robinson's Phosphorized Emulsion." To-day I am hearty as a strong, and can without fear indulge in all the luxuries of a first-class hotel. (Signed) Yours, etc. J. McKECHNIE. For sale by all Druggists and Dealers. Price \$1.00 per bottle; six for \$5.00.

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

A WANT SUPPLIED.—Many require a dose of two or three grains of Epsom Salts, but do not wish to give 25cts for them. To meet this want E. Graham & Son, St. John, N.B., have prepared before the public GILMORE'S PLEASANT PILLS in Epsom Salt. Each box contains about 25 pills. They are perfectly pure, and operate without gripping, do not leave the bowels in a costive or torpid state after their use, and are safe for those exposed to wet and cold. They are guaranteed to be entirely vegetable, and do not contain mercury, the evil effects of which are seen in thousands of ruined constitutions. Sold by druggists and dealers in medicines. feb 6 1883.

BETTER THAN GOLD!

ENGLISHMAN'S COUGH MIXTURE

Is better than Gold to any one that is troubled with COUGHS, COLDS, ASTHMA, BRONCHITIS, HOARSENESS, SPITTING OF BLOOD, LOSS OF VOICE, WHOOPING COUGH, INFLUENZA, SORENESS OF THE THROAT, CROUP AND LUNGS.

And all other Diseases leading to CONSUMPTION. It will not make new lungs, but will prevent the disease from spreading throughout the whole substance of the lungs, therefore facilitating recovery.

DON'T FAIL TO TRY IT! IT MAY SAVE YOUR LIFE! IT HAS SAVED OTHERS.

A Large Reward Will be paid for a better remedy than Englishman's COUGH MIXTURE.

A WONDERFUL MEDICINE!

A prominent Government Official writes us as follows: "Of all the cough medicines that I have tried during a long life I never say that Englishman's COUGH MIXTURE is superior to any."

LEAVING HOME! Consumptives leaving home for change of climate should not fail to take with them a supply of Englishman's Cough Mixture.

It will ensure a good night's rest, free from Coughing, and easy, light expectoration in the morning.

AN ESTABLISHED REPUTATION! ENGLISHMAN'S COUGH MIXTURE

Is the most certain and Speedy Remedy for all Disorders of the Chest and Lungs. In Asthma, and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting Blood, Hoarseness, Loss of Voice, etc., this mixture gives instantaneous relief and properly preserved with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY! Englishman's Cough Mixture.

Has been a blessing to his family, having cured his wife of a very troublesome cough which had distressed her for over three years.

SHOULD NEVER BE NEGLECTED! ENGLISHMAN'S COUGHS & COLDS

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

Englishman's Cough Mixture This Popular Remedy is Infallible.

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

A POSITIVE CURE. ENGLISHMAN'S COUGH MIXTURE IS A POSITIVE CURE FOR COUGHS, COLDS, SORE THROAT, HOARSENESS, DIFFICULT BREATHING, Inflammation of the Lungs, BRONCHITIS, ASTHMA, CROUP, AND ALL Diseases of the Pulmonary Organs. FOR SALE BY DRUGGISTS AND GENERAL DEALERS. PRICE 25 AND 50 CENTS. LARGE SIZE IS THE CHEAPEST. April 25

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THE WESLEYAN

FRIDAY, APRIL 20, 1883.

A SECRET OF STRENGTH.

In the temporal concerns of the Church it is possible to take too little thought for the morrow. To "let well enough alone" is a principle which may at once too readily control the roving itinerant and cause the circuit officials surrounding him to rest satisfied if only present needs can be met and visible difficulties overcome.

A wise master-builder acts from a different motive. Present results are not indeed undervalued, but their bearing upon the future is steadily kept in view; visible marks of success are thankfully received, but present effect is never sought at the cost of future stability. It is possible to cultivate personal popularity when attachment to the church should be fostered; to place a circuit in a brilliant light, when the careful observer may even tremble for the ark of God. In short, in church work as in ordinary affairs it is possible to be "penny-wise and pound-foolish."

To-day, at the dinner table, the conversation turned upon a leading layman whose failing health had hurried him at once from his church work and daily business. When very appreciative reference had been made to his usefulness and self-denial, a question respecting the progress of the church with which the absent worker was connected elicited the two-fold statement that progress was being made and that individual ability was being developed in some who had learned to lean too heavily upon an enthusiastic leader. Had we not there a glimpse of the lesson that the Great Head of the Church designs to teach us when he removes from some chosen sphere of usefulness, or even from the Church below, some man or woman which it seems impossible to spare?

We have known men in some small town or country village around whose church seemed to have grown up. They had been early drafted into service and never released from duty. With all the criticism that reaches the ear of the faithful steward as well as that of the pastor they were familiar. With the meanness of human nature and with the numberless complaints and excuses for the evasion of some of the most evident duties of church-membership they were too familiar, yet they showed no disposition to relax any effort in their too often thankless work, and even sought to make up from personal resources the deficiencies caused by the neglect of others. Need we say that we looked upon such men with warm regard? Nay, we would gladly have placed such—always among the more modest—upon some eminence as models and said with upraised finger, "go and do likewise!"

Too often, however, such men awaken a feeling of anxiety. What if they should be taken away? Is the enquiry, often in the thoughts but not frequently uttered by the lips. And respecting them, echo may well answer, "What? Around them are a number of men who know little of the work they have done, and are sadly innocent of training; and before these can properly step into line some one may suffer. Such cases are not rare, as some pastors will remember with sorrow.

Is there not a lesson to be learned just here? It seems to be this—that when possible it is well to make the term of stewardship comparatively brief, or that, when a change may not commend itself to the judgment of the membership, one or more of the young men of the church should be associated with the senior in his important work. The pastor who may find himself surrounded by a Quarterly board among whom are several wise stewards has at once a guarantee of wise counsel at the present time of need, and the satisfaction of a safe outlook as he glances down the long vista of the future.

BAPTIST BIBLE WORK.

In both Britain and America the Baptist denomination has for some years stood aloof from the great national Bible Societies. Private members and occasional ministers of the churches have often rendered efficient help to the funds, but the leaders have as a rule avoided recognition among the great corps of workers.

In both countries the refusal of the managers of the national societies to carry out the wishes of missionary translators has caused the estrangement

ment of this large and evangelistic body. Such a decision by the American Bible Society in 1835 led two years later to the formation of the American and Foreign Bible Society. This Baptist organization, after some years of vigorous life, was weakened by the proposal of some of its influential supporters to issue a revised version, more in accord with what they believed to be the teaching of the Scriptures on certain doctrinal points. In consequence of this proposal the American Bible Union, supported by a large and influential section of the Baptists, was formed. As many of our readers will remember, the expectation of a new version of the Scriptures caused no little excitement. Large sums were spent in the preparation of the volume; warm arguments, not unlike many that have been used for and against the Revised Version, were freely used; and the effect of a second and revised translation upon the work in "heathen lands" was a matter of common speculation.

In spite of its frequent outbursts of radicalism, the world at large is often strangely conservative. The Bible Union Version, no mean predecessor of the Revised Version, and of some value as a commentary, came into use in no Baptist pulpits and in few Baptist families. In the meantime denominational effort, thus divided, became seriously weakened. The Bible Union, after the expenditure of an immense sum, went out of existence; and the American and Foreign Bible Society fared little better; and as a result the amount of Bible work done by one of the largest Protestant denominations became comparatively small.

To decide upon the future action of the Baptist churches in this particular is the special object of the Convention which is to meet next month in Saratoga. The general opinion seems to be that no better agent in the work can be found than the American Baptist Publication Society, but it is thought that the proposition for a distinct Bible Society under the general patronage of the denomination may find strong supporters. Delegates, appointed by State Conventions, at the rate of one for each thousand church-members, are to consider the subject.

The funeral of the late Rev. Ingram Sutcliffe, of Yarmouth, took place on the 9th inst. A service, held in Wesley Church, was attended by a large audience in which were persons of all denominations. The deceased minister had become widely known in Yarmouth, where he had been always ready, when health permitted, to take any work allotted him. The pulpit was draped in mourning. Addresses were delivered by the Revs. J. A. Rogers, W. H. Heartz and Dr. Day (Baptist). The Revs. J. A. Gordon (Baptist), A. McGregor (Congregationalist), and Anderson Rogers (Presbyterian) also took part in the service. Of the two sons of Mr. Sutcliffe resident in this city one only, Mr. E. V. Sutcliffe, of the firm of Forsyth, Sutcliffe & Co., was able to be present, the other having been detained by serious illness. No death of a minister had taken place in Yarmouth since that of the Rev. Harris Harding in 1854.

A silly attack in one or two Provincial weeklies upon Dr. Allison, Superintendent of Education, calls forth the following just tribute from the Presbyterian Witness:—

We testify that we have closely watched Dr. Allison's career as Superintendent, and that we have yet to see or hear the first authentic proof of any lack of the strictest honesty, the purest integrity, the most earnest desire to do his duty to the country. His administration of the law, so far as it is in his hands, has been judicious and marked by an intelligent appreciation of the requirements of education. Most hopefully we open Dr. Allison's successive reports to find evidence of progress—of constant movement and pressure in the right direction, and most thankfully we declare that we are never disappointed.

It is to be regretted that in the performance of unpleasant duties public men must make enemies, but it has ever been so.

The special services in the Presbyterian churches of this city have been well attended. The printing appears in the various departments of the work. Of the number led to decision for Christ through the Woman's prayer meeting and the continued evening services it is yet too soon to speak. These services, which have been held for a month, are limited to two this week, in Chalmers' Church.

The proposed establishment of a "sisterhood" in the diocese of Ontario is meeting with strong opposition from the Evangelical section of the Episcopal Church, and well it may, if the ceremonies at the funeral of Sister Lonise, a member of a "Protestant" Sisterhood, are correctly described in a late New York paper:

In the chancel of the church stood the catafalque wherein rested the coffin. At either side of the catafalque stood three massive brazen candlesticks, bearing tapers that burned dimly. Candles burned on the altar, their lights flickering on the brass and marbles. The priests were in white surplices, black hennets and black cassocks. The officiating clergyman wore a black stole; the altar boys were in cassock and surplice. A large cross was borne in the procession, and the sign of the cross was frequently made by the pastor and congregation. The altar boys bowed down as they passed the altar, and the benediction closed with the sign of the cross.

The Evangelical Churchman justly asks, "Is this the style of the thing proposed in Toronto?"

"Lux" the lively correspondent of our excellent contemporary, the Central Christian Advocate of St. Louis, thus gives his young brethren certain useful hints:

We like to wind up letters with a bon-bon, and here is one. The time of changing is near (Conference meets in April) and one of our friends is closing up his third year. Last spring he ordered from the nurseryman some fine fruit trees, which he set out in the garden attached to the parsonage. The nurseryman was a gruff, hard man, with an especial dislike to religion. But he knew that his neighbor was going away. "What are you doing this for; you will never get any good out of it?" "Oh but my successor may," was the answer, and not a cent would he take for the trees. And now for an extract from a letter from the wife of this same minister who is all unconscious that we are going to print it: "Mr. — has prepared the Church Record, a visiting list, a pocket directory of the members, and a map of the village." To use a common phrase, "that means business." No wonder he stays three years. We would say to our young friends, "Go and do likewise."

Dartmouth is taking active steps against the liquor traffic, as a circular before us, and a note from Rev. H. P. Doane in our columns, plainly show. The churches across the harbor—a part at least—have been acting in concert against their greatest and their giant foe. As one reads the circular the words, "O great mountain," instinctively leap to his lips, but before omnipotence the mountain shall become a plain. Let no one be discouraged. How and those words, "exclusive of the city," sound! Is the capital of the Province beyond hope of redemption? One would think so as he passes through the streets and sees the open traffic in destruction permitted by the civic authorities, and thinks of the apathy of the Christians, men who seem too familiar with it to feel the presence of the curse. Make haste, O Lord, to help us!

The Orange Incorporation Bill has not passed. The demand made by the Order, it seems to us, was only reasonable. No private rights could possibly have been infringed, and its rejection would have removed a cause of irritation felt by some excellent men for many years. It is evident that complete toleration is not yet permitted in Canada. Some years ago a similar bill was allowed to pass in the Nova Scotia legislature without debate or division, and we are sure that no harm was done by it. To pass it was simply an act of justice. It is a strange fact that so much popular respect should be manifested toward the ministry and institutions of that Church which in other countries tramp upon spiritual freedom with such brutal ferocity.

A contemporary remarks that Thackeray never wrote anything so good nor Dean Swift anything so funny as this which occurs in the official report of the simple-minded French priest who ministers to the Roman Catholic prisoners in the penitentiary at Dorchester: "A fact worth mentioning was the transit of one convict from the Catholic to the Protestant faith. Exactly one week after having been prepared for death, and received the last rites of the Roman Catholic Church, he made a declaration to the Warden that he wanted to be a Protestant. His application was sent to Ottawa and his request was granted. The reason of this change, in my opinion, was brain disease caused by epileptic fits."

The already dark shades of the Irish murder conspiracies grow into deep black blots on humanity as fresh revelations are made. Nihilism only affords a parallel in infernal effort, but its provocation to destructiveness was a thousand-fold greater. There is danger of the loss of sympathy for Ireland's real woes in the presence of these terrible crimes. That justice could only be done by the promised pardon of the vile informer, Carey, seems a matter of regret. No worse man can be found in the list than he who now confesses that he had been engaged in twenty attempts to take the life of Mr. Foster, and who at the time he murdered Mr. Burke was, as a member of a sodality, receiving the communion. Add to all his letter of sympathy to the sister of the man he had murdered! In view of such leaders the hands of justice should be comparatively lenient to the men who have been made dupes by Carey, and those Irish leaders who stand in comparative safety on this side of the ocean.

It is said that both the revisers and the publishers of the Revised New Testament have been disappointed through the falling off in sales. Of this book, for which there is now little or no demand, there have been sold, according to Dr. Schaff's estimate, about two million copies in England and one million in America. The publishers who lose are, of course, mainly those who have invested money in plates for the various editions of the work.

The result of the votes of the Quarterly Boards of the Methodist Church up to the 12th inst. is this:—Toronto Conference—Yeas, 215; nays, 17; ties, 3. London Conference—Yeas, 207; nays, 22; tie, 1. Montreal Conference—Yeas, 107; nays, 27; ties, 4. Nova Scotia Conference—Yeas, 43; nays, 17; tie, 1. New Brunswick Conference—Yeas, 50; nays, 2; tie, 1. Newfoundland Conference—Yeas, 45; nays, 2. Totals—Yeas, 627; nays, 87; ties, 10.

"He made me out a sinner for doing nothing!" So said a man when asked how he was awakened. There is a hint as to the preacher's aim. "Woe to those that are at ease in Zion!" This was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing bad. But now he saw that his greatest sin was the very thing in which he had been comforting himself—doing nothing.

A correspondent of The Advance says there are nearly one thousand members of Protestant Churches in Rome who are converts from Romanism. These represent a much larger Protestant population, and are the results of ten years of missionary labor.

The note on the Bermuda revival from Rev. A. W. Nicholson will be read with interest. It is evident that a good work has been wrought in these islands—a work long prayed for.

THE SCOTT ACT FOR MALIFAN COUNTY.

The friends of temperance in Dartmouth, in common with those in other places, have found the liquor traffic one of the most difficult to banish. The provincial and municipal laws are full of weak places and inconsistencies which seem calculated to allow the escape of the offender from the penalty of his crime until it is almost impossible to convict a rumrunner of violation of the law.

There has been a strong temperance rally in our town during the last year, but though much has been said and done in suppressing the traffic and promoting the temperance sentiment among us, yet from the above named causes many of our efforts have been thwarted.

We now propose the adoption of the Scott Act for the County of Halifax, exclusive of the city, and circulars emanating from the Dartmouth Temperance Vigilance Committee are being sent to the clergymen and temperance orders of the county asking their co-operation in this work. All this law requires to make it a success is the good men behind it to enforce it, and these we believe are to be found in this county.

Temperance workers, clergymen, parents, teachers, will you help in this matter so that we may get our hand upon the throat of this monster evil!

Details of the campaign will be planned later on.—At present we urge you to talk of the matter and use your influence in whatever position you are found.

On behalf of the Temperance Committee, H. P. DOANE, Dartmouth, April 17th, 1883.

DR. SPRAGUE'S LECTURE

BEFORE THE THEOLOGICAL UNION.

It was the saying of the venerable and learned Neander, the prince of church historians, that the heart makes the theologian; but it is undoubtedly true that for all spiritual growth of the whole man we need to "be filled with all the perfect knowledge of His will," that our "increasing" may be "by the perfect knowledge of God." The divorce of faith and knowledge has ever been destructive to the interests of the Church of God. The lack of intellect and the combination of knowledge with piety, in the second generation of the Pietists of Germany, prepared the way for the fearful devastations of Rationalism to that country; the waves of which movement are now beating upon our own shores and invading the churches and even the pulpits of our different communions.

Forewarned is forearmed. The history of the past is a guide for the present and a presage of the future. With ardent piety let there be a broad intellectual grasp of the abiding Word, and the success of the church in her encounter with the reasonings of men is assured. The instincts of Christ's Church have generally been true, and pointed out her right course. When unbelief or opposition to her doctrines has prevailed she has been by her teachers, brought the deep things of God before her people; and truth in a more systematic and scientific form has been presented to the thoughtful among her children. One of the ways of accomplishing this has been by the institution of lectures, and the good thereby wrought has been incalculable. The resources of learning, the bearings of history, and all the outcome of the past can be used in this way against the advances of the foe, with a logic and precision and detail which it would be foolish to attempt in the pulpit. The many foundations and lectureships in the English Universities are known to all, and they have furnished some of the most important defences of Christianity and elucidation of her doctrines of modern times. The Nonconformist Churches have also shown a predilection for this method of defence and instruction, and we owe the able work of Dr. Pys Smith on the sacrifice and priesthood of Jesus Christ to such a course of lectures to ministers.

The Presbyterian Churches of Scotland have also adopted this method with pleasing results. And our own Mother Church in England, by the Fernley Lecture, has entered the same path, and our Theological Unions of Cobourg and Mount Allison have wisely followed her example. And no more judicious gift could be made to the church by a wealthy layman than an endowment sufficient to ensure the continuance of such a course of lectures. For the outlay necessary for the procuring of the latest and best authorities of the subject selected must ever be a severe tax upon the limited income of a minister, and in many cases absolutely out of his power.

Our Mount Allison course has furnished us with lectures which, the more they are disseminated and read, cannot but contribute materially to the establishment of an intellectual conviction of the truth, and to a spirit of thankfulness to the great head of the Church who has given to us such teachers as are able to stand in the gates and speak with the enemy, and, if a feeling of exultation be allowable, so rejoice exceedingly in these gifts of our ministry. These remarks apply with equal force to the Victoria College course.

But we have been led into this train of thought by the appearance of Dr. Sprague's lecture on "St. Paul's Doctrine of the Atonement." The title arrests attention. To some minds it may have an appearance of strangeness, but even such have been accustomed to hear of the Gospel according to St. Matthew, St. John, etc., and so the subject of this lecture is, by what must be considered a wise limitation, the atonement according to St. Paul; and the reasons for this limitation of his subject are amply and lucidly given by the lecturer. The unwavering loyalty to the word of testimony, and the critical skill manifested in the elucidation of the rich meaning of these words are worthy of great praise; and no less the tracing of the subtle relations existing between the numerous statements in the apostle's writings. To those who are accustomed to read between the lines, a felicitous expression here and there, a short paragraph or passing allusion, show that the lecturer's mind was full of his subject; and among rival views and interpretations was able to walk with fearless and confident tread, and with happy instinct and taste generally to select the right one. The acquaintance shown with the opponents of Christianity and of its inspired writings, and also of this particular doctrine is wide spread; and, what is far more important, accurate; for loose and misleading statements are so often thoughtlessly or ignorantly made that the truth has sometimes suffered from its professed defenders.

Though the writer cannot but think that the lecturer has yielded too much to the general gift of criticism in leaving out of his authorities the grand epistle to the Hebrews. For while admitting the tendency at the present time to attribute this epistle to the eloquent Jew of Alexandria who was mighty in Scripture, still, as all the evidence for this view and against the authorship of St. Paul is strictly internal, we cannot but think that the singularly able and copious introduction to this epistle by Dr. Kay in the Speaker's Commentary must be considered

a full refutation of the objections urged, and a triumphant defence of the view entertained by the Christian Church through so many centuries. Moreover, in so many lights of the mosaic sacrifices, as types of the sacrifice once offered for us are lost. But nevertheless it must be admitted that, for the sake of the indestructibility of his argument in the sight of some who are honest doubters of the current view, his course was perhaps the best.

The treatment of the first division of the lecture is very judicious and the refutation of the Unitarian objection that Paul lays tenfold more emphasis on the resurrection than on the death of Christ is amply and beautifully wrought out. In the second the intimate acquaintance with the Greek Testament and rules of exegesis are abundantly displayed with much acumen.

(Conclusion next week).

THE REVIVAL IN BERMUDA.

DEAR EDITOR.—I do not know who is responsible for the letter to the New York Independent, quoted by you in a recent issue; but certainly some one has transgressed the plain laws of truth and consistency. Mr. Hammond found at Port Royal—where he held only one hurried service—a church already revived, and numbers of happy converts, the fruits of the labours, not of Bro Wier only, but of his predecessors. So far from having one hundred conversions that day, it is doubtful if any one felt otherwise than I did myself, that it was a good meeting, but so distracted and tumultuous that we were glad to dismiss and get back to where the people could at least be reached in a rational way, the church being so small and the multitude so great.

As to the crowds at Hamilton there may be reasonable doubts whether more than 2000 people were together, in and about our church, at any one time. Nothing is so fallacious as a crowd, till, you begin to count it, which is always easy to do providing you have the method. There were times when the multitude in the church was very extraordinary for this place, and times too when the Spirit of God worked mightily among the people; but nothing can justify the extravagant language as to numbers to which the Independent gave publicity. After such loving-kindness from the hands of our Lord, surely we should be careful not to grieve His Holy Spirit by ridiculous statements in public.

Of the marvelous number of converts reported in that letter some hundreds were children, of whom no doubt remains that many were really brought to Christ. But we know so little of the real character of such work till nurture and time have well proved it, that gratitude should mingle with silent anxiety and prayer. We have much to be thankful for also as to our young people. There are several fine young men and women in the place who had been walking for some time on the border-land of the religious life, and during the meetings stepped over by the help of God. Our churches which took part in the services are in a new bright era of experience; if they can be all brought now into practical hand-to-hand work, for the salvation of the community, our revival will be the blessing which God intended, first for the churches themselves, then also for Bermuda. The descendants of Naaman in every land—certainly in this—still think that "Abana and Pharpar are better than all the rivers of Damascus," and stand on the brink of Jordan, refusing to dip themselves at the Prophet's command. It will take seven good plunges to wash all the ecclesiastical starch out of some of them. But, meantime, let those who love God see that they give no occasion, by religious exaggerations in public to bring reproach on their Master's cause. It seemed necessary that some one should say a word on this subject. Yours sincerely, A. W. N.

Hamilton, Apl. 11th, 1883.

UP TO THE MARK.

Mr. Beecher, in his talk last evening in the Plymouth Lecture Room, gave reminiscences of the Rev. Horace Bushnell, who died recently in Cincinnati. Mr. Beecher said that he was such a man as St. Paul must have been—small, nervous, and wiry—not the man to be trifled with, or, at least, not more than once. He became acquainted with Mr. Bushnell through General Harrison, with whom he was a favorite. The best thing General Harrison did after he was elected President was to die. One day, when a large company of officers and politicians dined with President Harrison, and there was a large quantity of wine, whiskey and brandy on the table, he asked Mr. Bushnell to pronounce a blessing. In his squeaky voice, Mr. Bushnell said: "General, I can't ask God to bless that brandy and whiskey." The General took it in good part, and ordered a servant to remove the liquor to a sideboard. Then Mr. Bushnell asked a blessing. Mr. Bushnell told Mr. Beecher that when he had any ordinary minister to preach for him, he sat in the pulpit and prayed with all his might that God would keep the preacher from doing any harm.—N. Y. Tribune.

Five men, who were formerly Brahman priests, are now engaged in Christian work in connection with the Santhal Mission in India.

GENERAL CONFERENCE.

TRANSFER COMMITTEE. Toronto, 2nd March, 1883. The Transfer Committee of the Eastern Conference will meet in Sackville, N.B., on Wednesday, April 25th, 1883, at 7 p. m. Ministers who have been provisionally transferred, and any minister whose transfer may be desired, will please see that the provisions of the Discipline are complied with, and notice forwarded to me before the last day of this month. S. D. Rice, President.

QUARTERLY MEETINGS.

N. B. AND P. E. I. CONFERENCE. Grand Lake, —Accepting the Basis unanimously.

NOVA SCOTIA CONFERENCE. Manchester, —The Basis unanimously rejected.

THE MAINE LAW.

In reference to a comparison between the extent of the liquor traffic in Maine under prohibition, and in Connecticut under the policy of license, Hon. Neal Dow sends to the Independent some statements which are not calculated to exalt the "whiskey" business:

But in Maine the trade is absolutely forbidden; there is no licensed liquor shop of any kind here. By a provision of our law, liquors when suspected as intended for sale may be seized without a warrant wherever they may be found; and if the owner can be identified, he is arrested and must show to the satisfaction of the court, that the liquors were not intended for sale, when they were surrendered to him; but failing in this, he is held as having liquors in possession intended for lawful sale, and must pay one hundred dollars and costs and go to jail six months, and the liquors are destroyed.

When in any inn or shop or other place of business, it is suspected that liquors are sold or kept for sale in violation of law, it may be searched in the same way as stolen goods may be searched for; the liquors, if found, are seized as stolen or smuggled goods would be, and the owner or keeper arrested upon the spot and brought before the court to answer to the charge of selling intoxicating liquors or keeping them for sale, in violation of law.

These searches are conducted in the most careful and thorough manner, of which I will mention some examples and they occur more or less every day. 1. A place was searched, not a shop but a low dirty hole where a man and woman lived. Nothing whatever could be found in the alcoholic line. At last the cooking-stove was carefully examined, and under the oven, in the ash pit, the entrance to which was closed by a plate one-half by five inches in size, six flat half-pint bottles of whiskey were found and dragged out. One hundred dollars and costs and six months' jail.

2. In another place searched carefully above and below, no sign whatever of liquor was discovered; but in the cellar was an open well, the water in which was within twelve inches of the top. One of the officers passed his cane around the well and it encountered an obstacle. Putting his hand into the water, he found a nail foot below the surface, to which were fastened five or six strings and to each string a bottle of whiskey. One hundred dollars and costs and six months' jail.

3. In another case the place was searched thoroughly without any appearance of liquor; but in a cask-lift was a bed, which was moved away, and beneath it was found a trap-door, which concealed a jug of whiskey. One hundred dollars and costs, and six months' jail.

4. Another place was carefully searched, and at last the officers examined the pig-pen, beneath the floor of which was found a gallon jug of whiskey. Same fine, same jail.

5. Another place was carefully searched for liquor, but in vain. The officers had satisfactory information that liquors were really sold by the woman of the pen. At last, they saw that she was abnormally broad in the hips. "Hand out those bottles hidden under your skirt," they said. She swore by the "howly vargin" that there were no bottles there. "Hand them out," the officer said, "or we'll search you. Hand them out and be quick about it." She raised her outer skirt, and on each side, unhooked from the belt a bottle, one of rum and one of whiskey. One hundred dollars and costs, and six months' jail.

All these cases are within my own knowledge, and I might continue the list of others like them, enough to fill the columns of the paper; but these will suffice to show what sort of native liquor shops we have in Maine, and what their stock of liquors are, and the extent of their trade is. Officers meet trains at the stations and steamboats at their landings, to seize liquors at sight, if any should be on board. Now all these low, vile liquor sellers pay the United States "Special Tax," and figure in the list as equals in the liquor-selling business, with the open rum-shops of Connecticut, with large, regular stocks of liquors openly displayed to all comers and to all passers by.

RIVAL ARMIES.

The quasi-military organization of religious sects seems to be wonderfully popular just now among a certain class of Englishmen. Thirteen new Denominations were registered last year at Somerset House, and these include "Army of the King's Own," "Christian Pioneers," "Holiness Army," "Hoanna Army," "Redeemed Army," "Royal Gospel Army," and "Salvation Army." The London Freeman says: With the opening of April Mr. Booth's War Cry is to have a rival in the Battle Axe of the Church Army. It will be published at a half-penny, and will be the organ of the Church of England "Mission Band" movement. From the "advance" copy that has reached us, we learn that for nearly two years a number of Churchmen at London, Richmond, Oxford, Bristol, and other places, who were working in mission bands, wore red cords. From this it extended, until at the present moment there are some Red Cords (either silk or worsted) in a great many parts of the country, and the cord has now come to be the acknowledged badge of the Church Army, Crusade or Mission Band movement. It binds the wearer to be a Church of England communicant member, to "confess Jesus as Lord with the mouth" as well as in the life, and to be a total abstainer from the use of alcohol as a beverage. It originated, we are told, in the story of Rahab having the scarlet cord in the window as a sign of her own security in the midst of great danger. In order to make the presentation of the red cords as solemn as possible, they are now given by the clergy in many instances in church; very often from the sanctuary rails, with special words addressed by the vicar to the new members; and in order that the red cord should be regarded with the highest esteem, it is not given till after the probation of the member. A novice cord of red and white is however given almost at once, after anyone professes a desire to forsake sin through Christ and serve God by His help. At the present moment, we further learn, there is a small number of young men who are drilling at Westminster for Church Army officers. They are mostly working men who have made a real sacrifice and given up good wages to become candidates for just their bare support.

WHAT IS DYNAMITE?

An English paper says: It is a form of nitro-glycerine. This, as its name suggests, is a mixture of glycerine with nitric acid. Glycerine, a well-known harmless material, may be regarded as the essence of soap. Its elements are carbon, hydrogen, and oxygen. While the mixture is kept tolerably quiet there is no explosion. But oxygen loves carbon and hydrogen more than nitrogen, and is quite ready when opportunity serves to forsake the one for the other. The result is a very great change. The oxygen and carbon unite forming carbonic acid, which demands a far greater space than the materials formerly occupied. Other compounds are formed, such as water, which, from the heat, becomes steam. The change is made, when once it commences, very suddenly. If a train were laid reaching from London to Edinburgh, and the alteration once commenced in London, it would take place along the whole length in about two minutes. The new form which the elements of nitro-glycerine take on being what is called exploded, requires, according to Wagner, twelve hundred times the space it occupied before. This enormous expansion brought about so suddenly becomes almost irresistible. It drives everything out of the way. Its explosive force may be roughly estimated at about ten times that of gunpowder. Such is nitro-glycerine. It has been found of advantage to mix it with loose, sandy earth, such as is formed of the fossil shells of infusoria, and found at Lunenburg. When so mixed, three parts nitro-glycerine with one part earth, it is called dynamite. When it is mixed with saw-dust, prepared for the purpose, it is called dextrin. Lithofracture, which is much used by miners, is nitro-glycerine made up into a paste with sulphur and saltpetre. Hartmann made his dynamite in Russia from nitro-glycerine and sugar. The perpetrators of these recent outrages seem to have made it themselves.

ON CANADA.

At Lincoln (High Street) on a recent Monday evening Mr. Telfer gave a lecture in the chapel. Subject: "Canada, with Memories of Mighty Niagara." A very large audience assembled in spite of a heavy downpour of rain. A more instructive, interesting, and thrilling description of that wonderful country and wonderful cataract could scarcely be uttered by human lips. Mr. Telfer was at his best, physically, mentally, and spiritually. The chair was occupied by J. M. Collingham, Esq., from the Wesleyan circuit. The collections amounted to thirty-five pounds, which, considering the great effort that is now being made to clear off all the debts on chapels and schools in the town is a very satisfactory pecuniary result. Our correspondent says, "A word on the subject of the lecture may very appropriately be offered here. The extent of Canada are far too little known. In many respects we think it would be a national blessing if Mr. Telfer's three lectures on the subject could be given from one end of the kingdom to the other."—Methodist.

PERSONAL.

Rev's S. F. Huestis and J. J. Teasdale left last week for New York; the former on business, the latter for rest. Mr. Huestis expects to meet there Rev. W. Briggs, the Book-Steward at Toronto. Previous to leaving, a purse of \$150, made up by the young men of the Grafton Street congregation, was presented to Mr. Teasdale.

The death is announced of Mrs. Narraway, mother of Rev. J. R. Narraway, of St. John, N. B., and of R. Narraway, Esq., of Pictou, N. S. Her death took place at Brantford, Ont., at the ripe age of ninety years. The esteemed friends, above named, are thus the sons of "parents passed into the skies."

The St. John's Evening Telegram, of the 27th ult., has a most complimentary reference to the lecture of Rev. W. W. Percival on "A man's a man for a' that." One of the "sharpest critics of that community" said it was "decidedly the best lecture of the course." The beautiful hall of the Athenaeum was well filled on the occasion.

Mr. Reuben Smith, the Evangelist, is this week holding services with the Kay St. Church. The prospect there is pleasing. Mr. S. has been invited to Pictou. Presbyterian pastors concur with Rev. W. C. Brown, in desiring his presence. Revival services are being held there. We are sorry to learn that Mr. Brown has been in poor health. It is to be hoped that numerous calls from our circuits may reach Mr. Smith.

LITERARY, &c.

Divine Life for April is before us. There is no abatement in its excellence and worth. At the commencement of Vol. VII. in July next, this publication, with no increase of price, will be enlarged some eight pages, and printed on tinted paper. This will enable the editor, Rev. Dr. Lowrey, to increase materially the intelligence and experience department.

Exalted Praise, a new collection of hymns and tunes for the Sunday School and Sanctuary, by G. C. Hugg and F. L. Armstrong; and published by Lee and Walker, Phil., is a book of 125 pages. The hymns set forth the great salvation; and the music seems well adapted for the Sunday-school, and much of it so devotional as to render it suitable for the prayer-meeting. Price 35 cents.

Harper Brothers' publications lose nothing of their interest. Harper's Young People holds its own as among the best of its class, always fresh and lively, and a joy to the little folks. The Drawer, that department of Harper's Magazine which has brightened countless American households, is to have a new editor. Those who have enjoyed "My Summer in a Garden," may be sure that the Drawer will not lose interest under the management of Mr. Charles Dudley Warner.

Anson D. F. Randolph & Co. have now nearly ready the Hand Book of the English Versions of the Bible, with copious examples illustrating the Anatomy and Relationship of the several Versions, and Comparative Tables, by Rev. J. I. Mombert, D. D. This volume, on which the author has spent years of laborious research and study, presents an exhaustive view of the English versions from Anglo-Saxon times to the Revision of 1881, brings information not contained in any single work extant, and is an indispensable work of reference to all readers of the Bible.—S. Bagster & Sons will publish the book in England.

METHODIST NOTES.

The Rev. E. C. Turner was last week holding special services at Watson Settlement, Carleton Co., N.B., with very encouraging results.

Work is going on at the site of the new college building at Sackville. A gentleman in this city has recently given two thousand dollars towards its erection.

Last Sunday, at the close of the morning service in the Methodist Church here, six candidates were baptized, and at the close of the evening service eighteen were received into church fellowship. To this date, forty have been added to the church since Rev. G. M. Campbell became pastor.—Woodstock Press.

A friend writes from Salisbury, N. B.: "This circuit has six or seven preaching places, all of which are well attended. Our present minister, the Rev. William Penna, has been on the circuit nearly three years. Since he came among us he has labored faithfully. There has been quite a number added to the church during the last three years, although not so many as we would wish, but we trust the good seed sown will yet bring forth much fruit. During the last year a heavy debt has been wiped off the church at Salisbury, also at Fredericton Road, in a measure to Bro. Penna's edue in our class meetings are well attended and are interesting as well as profitable. This we take as a token for good. In leaving Salisbury, Bro. Penna will leave many warm friends who hope that wherever called to labor his efforts will be crowned with success.

Rev. J. Pratt writes from Bonaville, March 31: "We are in the midst of a glorious work of grace. For

months our people have been holding cottage prayer-meetings throughout the town, and a few souls have been saved from time to time. On Good Friday night twenty penitents came to the communion table. On Sunday night forty; on Monday, Tuesday and Wednesday, seventy and eighty; the last two evenings over one hundred came out for Christ, besides penitents, all over the congregation of one thousand people. The overpowering glory of God is such as we never witnessed before. Such sights tell us what God can and will do in answer to prayer. The whole town is moved, and it appears as if the whole place will be saved. One man told me that one-third of the entire population of Bonaville was in our church last evening. Many of those being saved belong to the Church of England, who may remain in connexion with their own church."

ABROAD.

There are indications that the annual census of church membership, now being taken by the English Wesleyan Methodists in all their circuits, will show a considerable increase on the previous year.

In the cathedral city of Rouen the Wesleyans have rented a house in the principal street (rue Grand Pont) near the Cathedral, and have an earnest young minister and a zealous evangelist at work. They only need the necessary funds to make their new work at Rouen a real success.

From several quarters in the North Ceylon District good news reaches the Wesleyan Missionary Committee. At Batticaloa Mr. Subraman, a native gentleman holding a high position under government, who had been long the subject of strong convictions with regard to the truth of Christianity, came forward with all the members of his family, save one, for baptism. The one exception was that of a son who previously had bravely led the way. Other conversions of equal interest have during the year taken place at Batticaloa. Jaffna has been similarly blessed.

At the Paris Missionary Anniversary, an encouraging feature was specially referred to by Mr. Osborn—the consecration by young men of themselves and their property on the missionary altar. Particular mention was made of Mr. Whelpton, who is labouring at Havre without receiving any stipend from the Missionary Committee, and is consecrating yearly a considerable portion of his income to the maintenance and extension of the work. David Hill's name was also referred to with honour, and the recent offer for work in China of two students, who are going forth to the field without entailing any burden on the Missionary Society.

GENERAL RELIGIOUS NOTES.

It is estimated that there are 40,000 Mormon Scandinavians in Utah, one-fourth of the number being Swedes. Therefore the Swedish Augustana Synod (Lutheran) has begun a mission in Salt Lake city.

S. G. Wyman, of Baltimore, has left his large estate to be employed, in the interest accruing, for the education of the daughters of the ministers of the Episcopal Church in Maryland and Virginia.

The suspension of work on Sunday is finding greater favour daily. From every part of France and Germany come news of various trades in certain towns ceasing business on that day.

The thirty-seven Methodist colleges in the United States have 2786 students and \$400,000 income; the thirty-one Baptist colleges, 4609 students and \$491,000 income; the twenty-six Congregational colleges, 2862 students and \$829,000 income, and the thirteen Presbyterian colleges, 1477 students and \$212,000 income.

GLEANINGS, Etc.

THE DOMINION.

A Maitland violator of the Scott Act is serving out a sixty days penalty in Hants Co. jail.

Nine tugs and a number of other vessels, including three steam yachts, will navigate the waters of the Lake of the Woods this season.

A rich vein of silver ore has been found close to the Canada Pacific Railway track, about fifty miles west of the Landing.

The total quantity of lumber, exclusive of possible purchases, that Mr. Alex. Gibson will control this year, is estimated to amount to 86,000,000 feet.

The value of the exports for the year ending 30th June, 1882, from the port of Charlottetown was \$1,820,550; and from the port of Summerside, \$656,213. Total, \$3,476,763.

There arrived in the Dominion in March 8,598 emigrants, and in the first three months of the year 20,646, against 20,191 in 1882. There remained in the Dominion 11,690 immigrants, against 9,844 in 1882.

The steamers Peruvian and Prussian, the former from Liverpool and the latter from Glasgow, brought 725 steerage passengers, among them

nearly a hundred boys from Mrs. Birt's Home in London, who proceeded to the Upper Provinces by train.

The annual report of the public schools of P. E. Island shows that there are in the province 419 school districts—four more than last year. The schools in operation number 424—four more than last year. The total number of teachers employed is 468—five more than last year.

In New Glasgow the prosecutions under the Canada Temperance Act are being pushed forward vigorously. Some eleven cases were tried one day last week. Two fines of \$50, or 60 days imprisonment were imposed on two dealers. Two others were also convicted of first offences.

At the Yarmouth Woolen Mills fourteen looms are kept running, turning out 350 yards of cloth daily. A movement is on foot to organize a company at Yarmouth to manufacture cotton duck for sails. There is not a factory of this kind in the Dominion.

The Loan Bill passed the N. S. Assembly on Tuesday, after several amendments to the clause respecting future negotiations had been rejected. It was sent to the Legislative Council and there passed by a vote of 10 to 5, one Opposition member, Hon. Mr. Owen, voting with the Government.

The late Wm. Burrell, Esq., of Yarmouth, was a native of Ireland. In 1834 he went to Yarmouth, where he established the business which his sons are successfully continuing. He took a leading part in the organization of the first Division of the Sons of Temperance in Yarmouth, and was the second G. W. P., of the Order in Nova Scotia.

The N. B. Legislature was opened on the 12th inst. The addresses in response to the Speech passed both houses on Friday without amendment. On Monday the Attorney-General introduced a measure to reduce the members of the Executive from nine to seven, and to cut down the salaries of some leading officials. Also a bill to abolish the office of Clerk of the Crown, held by Dr. Tuck, Q. C., St. John.

A meeting of the select committee of the Dominion Parliament appointed to consider the sale of intoxicating liquors was held on Tuesday. According to a despatch to the Chronicle the following sub-committee was appointed to draw up a bill: Gignault (Quebec), McCarthy (Ontario), Shakespeare (British Columbia), Burns (New Brunswick), Brecken (P. E. Island), Ritchie (Nova Scotia), Royal (Manitoba).

The Princess Louise arrived at Ottawa on Tuesday afternoon with the Marquis. About four hundred people were at the depot. On entering their carriage three cheers were lustily given by the spectators, and with uncovered heads. In passing through the city the distinguished party was greeted with manifestations of welcome. His Excellency doffing his hat, and Her Royal Highness bowing pleasantly in acknowledgement.

NEWFOUNDLAND.

The steamers Falcon and Bear have arrived at St. John's, the former with 21,800 and the latter with 31,000 old and young seals, worth nearly \$200,000.

The expenditures of the Newfoundland government for the last year amounted to \$272,318.09. Notwithstanding this large outlay there was a balance in favor of the treasury of \$17,657.65.

A St. John's despatch of the 12th inst., says: Advice from Channel state that the Gulf seal fishery is a failure. The steamer Kite is on her way home short of coal and without any seals. It is reported that the steamers Nimrod and Leopold are empty. There has been solid pack ice in the Gulf all the spring, such as the most powerful ships could not penetrate.

GENERAL.

A large elm tree at Norwich, Conn., has moved a house one foot from its original position.

In England on Easter Monday there was generally a decided diminution of drunkenness in the streets as compared with recent years.

In 1876 the British national drink bill reached its culminating point of £147,288,759. It has since fallen to £126,000,000.

At Marseilles shipping interests are at a stand still. Twenty thousand dock laborers are on strike and it is expected that more will join them.

In New York on Tuesday last about forty new indictments were found by the Grand Jury for the violation of the lottery laws.

The Evening News reports that two thousand persons have been arrested in Moscow on suspicion of being engaged in plotting against the life of the Czar.

A canvass in two of the Durham (Eng.) collieries in reference to the Sunday closing of public-houses had the following result: In favor 673; against 42; neutral 65.

The Rev. John Jennings, Archdeacon of Westminster, who lately died, was the last survivor of the clergy-men who officiated at the coronation of Queen Victoria.

A Salt Lake City despatch says that the Mormons have just adjourned their spring conference. They claim that their power is increasing and that they were never so prosperous as now.

A neat cemetery has been laid out at Tel-el Kebir, and the bodies of all the soldiers who were killed in the recent campaign have been collected and buried in it.

In the House of Commons on Wednesday last, the elective council (Ireland) bill, embodying Mr. Healey's scheme for local self-government in Ireland, was rejected by 58 against 231.

The London Economist says: "It is beyond all doubt that India has enormous capabilities as a wheat-producing country, and the contention of those who have investigated the matter is that she can produce much more cheaply than America."

An Imperial order has been issued taking from the representatives of the people the power to levy taxes and govern the colony of Jamaica, and placing it in the hands of the Imperial officials.

The kill of buffalo last winter in America was estimated at 80,000. The kill of this winter promises to fall a long way short of last, and unless the attempt to domesticate the animal succeeds, the noblest American game will soon pass into history.

The Grand Lodge of England of the Independent Order of Good Templars, now in annual session, numbers more than 93,000 members, being an increase of 4,000 during the year. The juvenile templars have a membership of 50,457, in 700 temples.

The Sultan has signified to Mr. Foster his sanction of the project for establishing an international hospital at Stamboul, has granted a plot of ground near the Sildia Kiosques for that purpose, and will pay half the expenses incurred for maintaining the institution.

The settlement of the estate of the late Pope Pius IX. has been completed in England, by the sale at auction of his steam yacht, the Immaculate Conception. The craft was purchased to run as a passenger boat between Portsmouth and the Isle of Wight.

The trial of twenty-six members of the South Russian workmen's federation has resulted in the conviction of all the prisoners. Three were sentenced to penal servitude for life, seven to fifteen years, four to ten years and four to four years, and eight banished to Siberia.

The House of Commons, as an additional mark of recognition of services during the recent war in Egypt, of Lord Walsley and Baron Alcocker (Admiral Seymour), has passed a vote granting them each £2,000 yearly, which at their death is to revert to their next heirs.

In the Spanish Senate the Minister of Foreign Affairs declared that his note to the Washington Government, condemning the application of the Monroe doctrine to the Panama coast, and recommending the neutralization of the canal under joint American and European protection, had received the warm assent of several European powers.

The Flamborough recently took from New York to Bermuda 1,000 barrels of whiskey. The liquor is part of the over-production of the past five years, which has been lying in bonded warehouses since 1869. The time has come when the internal revenue tax must be paid upon it, and to avoid this payment the distillers are shipping enormous quantities to foreign countries, whence they will draw it when needed.

On Friday last, Brady, charged with the murder of Lord Cavendish and Mr. Burke was pronounced by the jury guilty. Judge O'Brien then pronounced sentence that on the 14th of May next Joseph Brady be hanged by the neck till dead. After the sentence Brady rose in his seat and with solemn vehemence protested his innocence of the crime. Daniel Curley, another of the Phoenix Park murderers, was then placed on trial—Mr. Harrington, S. P. for Westmeath, who has just completed a term of imprisonment, has been released. He takes his seat in the Commons on Thursday.—Mr. Parnell has called to James Mooney, President of the Irish National Land League of America, the impossibility of his being present at the convention of the 25th inst., at Philadelphia.

An informer, in the Crusheen district, Ireland, states that he belonged to a secret society in which he was obliged, by threats to continue. In January, 1882, the society was organized to kill landlords, agents and spies. The local leader introduced to the members a stranger from Dublin, who said he had travelled through other countries and formed societies. He stated that the Land League would supply them with arms, and promised that the League would pay expenses incurred by men sent out for their own districts. He also said members might have to go to various parts of Ireland, and even to England, to meet landlords and agents. The name of the new society was "Invincibles" or "Vigilants." The Times says a group of societies, including the one in Crusheen district, are implicated in nine of the most notorious murders ever committed in Ireland.

ONLY. Only a word for the Master Lovingly, quietly said; Only a word. Yet the Master heard. And some fainting hearts were led.

A LUMBER CAMP. We clip the following description of a New Brunswick lumber camp from the *Union Advertiser*. In some respects it differs from the "double-camp" in which we have preached and eaten and slept.

The buildings in which the lumbermen pass the winter are usually warm, commodious and comfortable. They are built of round logs, the openings between being filled tightly with moss, gathered from the trees.

There are one or two stoves in each camp, according to the size of it and the number of men. In a very few I find the primitive fashion of a "fire-place," and a large hole in the roof through which the smoke can escape at pleasure, but usually its pleasure is to get around the inside of the camp, and draw tears from the eyes of the inmates, before it takes its departure.

There is the "Boss," who takes a general supervision of the whole concern—the "Faller," whose business is to cut down the trees—the "Scupper," who made the roads—the "Teamster," who drives the horses—the "Team-tender" who assists the teamster, and last, though by no means least, the "Cook," and when there is a large crew, the "Cooker."

The supper is ready when the men come in from their work, which during the short days in the first part of the winter is a short time after dark. Immediately after putting off their outer garments and removing the snow and frost which may be clinging to them, they sit down to supper. In some cases the men wash before sitting down, but this seems to be the exception rather than the rule.

In most camps tables are provided; where this is not the case supper is handed round to the men in "pans," while they sit on a bench which reaches across the camp. The board in almost all cases is excellent. Too much praise cannot be given to the cook, for the way in which they prepare the food. But one dish I would especially mention is "beans." Robert Burns spoke of a certain dish as being the "great chief of the pudding race," but I think the great good would have lost faith in the "Haggis" could he have enjoyed a breakfast of beans as prepared in the lumber camps of New Brunswick.

After supper there are usually a number of jobs to do; such as grinding axes, making ax-handles, washing and mending clothes, &c. Two or three men have nothing to do in the bed and rest. At about nine o'clock all retire to rest. The bed consists of a blanket spread over a quantity of furs, which when properly made forms a very comfortable place on which to rest. There is usually sufficient covering to keep them warm.

in which to do it." Some are quite particular as to their toilet, they wash their faces and comb their hair as neatly as if they were going to see their sweethearts, yet I am sorry to say such is not always the case. I have seen a man remove from his face on Sabbath morning the accumulations of the past week, and I have thought what a pity this was not done oftener, for the face is a very agreeable one when we can see it.

You may imagine that where there are twenty or twenty-five men in one camp, some little confusion will arise in each obtaining his own clothes in the morning. A great deal of forbearance and good nature are shown on these occasions, and often a good deal of sly drolery.

SOUTHAMPTON. After having read the many gratifying reports from the various circuits respecting the past winter's labors, I thought a few items might not be out of place from Southampton.

In December our esteemed pastor, Rev. F. H. Wright, commenced a series of special services in West Brook, at which services the presence of the Almighty was manifested to a remarkable extent in the conversion of souls. In January the services were removed to Southampton, about three miles away with, like gracious results; sinners were convinced and backsliders reclaimed. Numerical additions to the Methodist Church are: at Westbrook 16; Southampton 31; in all 47 new converts.

Financially, we take pleasure in reporting progress. A series of very successful donations gave opportunity to our people of showing in a practical manner their appreciation of the labors of their pastor, and no doubt added very materially to the comfort of himself and family. In February, a large gathering of friends assembled at the house of our old and esteemed brother, James Sprout, and after a very enjoyable evening presented Mr. Wright with \$68. A similar gathering took place a week or two after at G. A. Lawrence's, Southampton, and a purse of \$80 was presented.

At Mappleton in the hospitable home of Wm. H. Brown was the scene of another such gathering were \$50 was raised. And yet again in that happy land of Canaan, notwithstanding a remarkably stormy night, some friends met at the house of Siddell Brown's, from whom and his wife all Methodist ministers are sure of a welcome, and raised \$56. Financially we are, or shall be, far in excess of anything done heretofore on this circuit. E. H. N. Southampton, April 11, 1883.

MEMORIAL NOTICES. MISS J. LANE. At Dunstaffnage, P. E. I. March 25th, very suddenly, Miss Jane Lane, in the 42nd year of her age. She was converted to God in her 16th year. From that date she lived for Christ. She led the song of praise in our service Easter morning—in about an hour after without a moment's warning she closed her eyes in death. Her life proved that she was ready.

AN AWKWARD SCENE. An unpleasant scene occurred at a revival meeting held in Scott County, Virginia, on the night of the 23d of February. The Rev. Adolphus Greer was the father and took for his text the parable of the "Prodigal Son." He preached with much fervor and eloquence; and his sermon would have been a great success but that unfortunately, a dissipated young man, by name Mr. Sampson Murchard, who happened to be present, took it into his head that the minister's observations were especially directed at himself. So strongly did this idea take possession of him that, in a fit of uncontrollable excitement, he rose from his seat, and exclaimed in a loud voice, "I will not stand these reflections on me." He then drew a revolver from his pocket and commenced firing "pot shots" at the minister. This proceeding was so unexpected that the congregation were at first completely paralyzed, until a magistrate shouted "Order!" upon which several stalwart farmers rushed at Murchard and endeavored to disarm him. He made, however, a desperate resistance, and managed to escape; nor had he by latest accounts been arrested. The Rev. M. Murchard, with much presence of mind, continued his discourse, merely observing that in his remarks respecting the Prodigal Son he had intended nothing personal to Mr. Murchard, and was disappointed he was unable to mention entirely ignominious. Pall Mall Gaz.

MADAGASCAR. A correspondent of the *Daily News* writes: "Sir,—The following extract is from a correspondent at Antananarivo, from which it will be seen that the Hovas are in a very excited state:—'Here people all expect war. Indeed a large number of people are engaged in making bullets and spears. The Prime Minister requested the foreigners to meet him, and he told them he would do all in his power to protect them in the event of any riot; but he advised them not to travel in the country, though he would not recommend that missionaries residing in the country should be called up to the capital, so until we hear further from him all our work will go on as usual. However, I fear very much for the priests in case of war. I don't believe the Prime Minister or any one else could keep the people from attacking them. The people seem greatly perplexed, and hardly know what to do. The crisis seems to have come which may try their existence as a nation. At the same time any change of government in France might very materially alter the position of things. The Queen is still very ill, and there is no hope of her recovery; it is only a question of time. Poor old lady! She has been a good Queen, and there is universal sorrow on account of her affliction. She will not be here to share the troubles that are coming. No one would deplore the chances of war than I do; but I find some consolation in the fact that the Hovas and their allies will be able to give a good account of themselves, for I firmly believe that the French will find that they have 'caught a Tartar,' and that this disgraceful business will cost France more precious lives and more money than she anticipates.'"

JOHN BRIGHT. "I am an entire stranger to University life in the University sense," said John Bright in his address on being installed as Lord Rector of Glasgow University. "I may be said to be a man who never had the advantages of education. I had the teaching of some French—as Englishmen teach French; and I had the advantage of a year's instruction in Latin by a most admirable tutor—a countryman of yours from the University of Edinburgh. But there was not much Greek, not so much that any trace of it is left. There was nothing in the shape of mathematics or of science. Looking at education, as you take it, I am a person who had the misfortune to have almost none of it in my youth. You will not, therefore, be surprised if I feel a certain humbleness in seeming to teach you anything, and if I feel a strong sense of envy—not a blamable envy—that I never possessed the advantages which are now placed within your reach. But if I had no education such as colleges and universities give, if my school life ended at the precise time when your university career began, if I am unknown to literature and to science and to art, I ask myself what is it that has brought me within the range of your sympathies—brought me to this distinguished position. I suppose it must be because you have some sympathy with my labors. You believe that I have been in some sort a political teacher; that I have taken some pains, and perhaps have been of some service in the legislation and government of our country."

MR. SPURGEON'S CONGREGATION. The growth in the membership of Mr. Spurgeon's Church is something marvellous. The members are drawn to the Tabernacle from every quarter of London, and in some instances from miles beyond; and were they all to be present upon any one occasion, there would be something less than 100 empty seats available for the crowds of strangers who find their way to Newington every Sunday. The annual meeting of the congregation has just been held, under the presidency of Mr. Spurgeon. It was reported that the offerings at the doors during the twelve months for the college again corresponded with the date of the year, amounting to £1,882. The additions to the membership for the year had been 444; received thus: By baptism, 267; by letter, 116; by profession, 57; by restoration, 4. The reductions from various causes numbered 327. The net increase for the year was thus shown to be 117, bringing the membership of the congregation up to 5,427.

DRUNKEN LADIES.—At a meeting at Glasgow, the Rev. Mr. McDougall said:—"I was preaching in the Home of Inebriates, in Edinburgh, where I saw so many respectable, dressed ladies, that I asked if these ladies were really residents. One was the widow of a medical practitioner, who had died in *delirium tremens*, and she was, therefore, most anxious to be cured. Last week she left the Home, but unfortunately fell again. Why? Feeling lonely and depressed, she took a glass of something alcoholic to cheer herself, and thereby aroused the old demon appetite in the full force of its force, so that her friends had to send her back. There is no safety but in total abstinence, and the help of God, realized through a humble, clinging faith in Christ."

BREVITIES. Never listen to the other person, or if you do you may forget what want to say yourself. The most common name among English and American Jews is the priestly name of Cohen. To English Jews it is what Smith is to Englishmen. The second most common name is that of Davis. During the Exposition in Cincinnati, 22,000 persons asked the privilege of being weighed; of course a majority of them were women, more than two to one. The average weight of the men was 154.02 pounds, and of women 135.87 pounds. The Empress of Germany's idea of bestowing a decoration upon servants who have retained their places for uncommon periods has suggested the propriety of a similar recognition of the virtue of masters and mistresses who retain their servants for an unusual time. Talent is power; tact is skill. Talent is weight; tact is momentum. Talent knows what to do; tact knows how to do it. Talent makes a man respectable, tact will make him respected. Talent is wealth; tact is ready money. For all the practical purposes of life tact carries it against talent in the proportion of ten to one. A well known educator after an experience of more than a quarter of a century expresses the belief that "the only portion of animated nature that can compare with a boy in mischief and destructiveness, is a rat, and two really well conducted boys in their normal condition, will, without malice, heavily discount a whole family of rats."

Head in the great West: "Is that the big bonanza mine over there?" "Yes." "And did that big pile of ore come from it?" "Yes." "All right, I will stake out a claim right here, go back East and form a company." "But there is no ore in this part of the district, you know?" "Never mind about that. I can say there is plenty of ore in sight.—Philadelphia News. On a certain occasion the eloquent Dr. E. H. Chapin, being sick, was compelled to ask a friend to preach for him. As the stranger rose to announce the opening hymn, a score of persons rose to go out. The clergyman was equal to such an emergency. "All," he said, who came here to worship Dr. Chapin will please leave now; but those who came to worship God will sing the 43d hymn." That stopped the exodus. The curtailment of an obituary notice is a very delicate matter, and we generally find that the parts we cut out are those specially dear to the writer. The *Messenger*, edited by our pleasant friend, Dr. P. S. Davis, says the same of his experience, and adds: "We once offended a brother by changing a sentence and yet the only thing we cut out was the announcement that some old mother in Israel had died of cholera infantum.—N. Y. Obs. A frugal old farmer named John Peck, who lived near Paducah, Ky., died on March 7 a minute too soon for the welfare of his family. On his death-bed he called his youngest son to his side and imparted the unexpected intelligence that he had laid by \$1,000 for each of his seven children. He was going on to say where he had laid it by when death snatched him and left his heirs in darkness. A search has since discovered \$3,600 in gold in a couple of hidden jars, but the rest of the treasure is still untraced.

Among the bills of Northern Connecticut are many quaint characters, solemn in mien, sturdy and honest in their dealings, but with a vein of underlying humor that crops out daily in their conversation. Among them was one J. S., or Uncle Jesse, as he was familiarly called. Early in life he studied hard to fit himself for the ministry, and when he thought himself perfected he called on old Father P., a noted Baptist minister of that day in S., and told him he must either preach the gospel or die, and stated his wish to be examined. After a rigid examination, Father P. leaned his head upon his hands and remained silent for a few minutes; then suddenly looking up he said: "Mr. S., I'm really afraid you'll have to die."

"How a stry sentence, a popular saying, the maxim of some wise man, a line accidentally fallen upon and remembered, will sometimes help one when he is all ready to be vexed and indignant," says D. Holmes in his preface to the new edition of "The Professor at the Breakfast Table." "One day in the time when I was young or youngish, I happened to open a small copy of 'Tom Jones' and glanced at the title page. There was one of those little engravings opposite which bore the familiar name of 'T. Nevins' as I remember it, and under it the words 'Mr. Partridge bore all this patiently.' How many times when, after rough usage from ill-mannered critics, my own vocabulary of vituperation was simmering in such a lively way that it threatened to boil and lift its lid and so on over, those words have calmed the small internal effervescence! There is very little in them and very little of them, and so there is not much in a pinch-pan considered by itself, but it often keeps a wheel from coming off and prevents what might be a catastrophe."

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NOTICE!

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

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

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

Receipts for Wesleyan.

- Rev. B. Hill for J. G. Ralston \$2. A Lock 2. Mrs. Chas. Stevens 2. Rev. T. D. Hart for Mrs. H. Brady 2. Rev. W. Alcorn for Ada Elderkin 2. Ralph Parsons 2.50, Clarence Fullerton 1.50, Rev. Wm. Ryan for David Bent 2, Jerry Whitman 2, Ezra Foster 2. Rev. A. D. Morton for J. W. Schurman 2. Rev. J. S. Phinney for Thompson Truman 2, Edward Truman 2. Rev. J. W. Swallow for H. W. Embree, 2, self 1. Rev. E. Evans for Mrs. McConaghy 2. Rev. J. Jennings for Henry Hallyard 2. Rev. Joseph Hale for James Randall 2. Rev. John Prince for Peter Snyder 6. Y. M. C. A., 2, Alfred E. Chapman, 2, 10. Rev. P. Prestwood for Morris Smith 2. Rev. H. Opp for Mr. David Kirkpatrick 3. Rev. E. Hill for Hon. S. Prouse 2, self 1. Rev. Murray, \$2.50. W. A. Palmer, 3. Edward Ruffe, 3. Edward Earl, 2. David Rockwell, 2. W. P. Lake, 2. J. W. Casway, 2. Rev. J. F. Estey, 1.

MARRIED

- At Hopewell Hill, Albert Co., N.B., on the 12th inst., by Rev. L. S. Johnson, Mr. Norman Copp, of Albert to Miss Joanna Stewart, of Alma. At Hantsport, April 11th, by the Rev. G. O. Huestis, Mr. George McElroy to Miss Mabel Parker, all of Windsor. At the Parsonage, St. George's, Bermuda, April 4th, by Rev. Jos. G. Angwin, Alexander Smith, of St. George's, to Claudine B. Simpson, of Dartmouth, N.S. On the 9th inst., by the Rev. Dr. Pope, assisted by the Rev. John Read, John McPherson, of St. John, to Mary Jane, daughter of Thomas H. McEwan, Esq., of Partridge Island. At the Parsonage, Fredericton, on the 6th inst., by the Rev. Dr. Sprague, James B. Tapley to Olive L. Day, both of Sheffield, Sunbury Co. At Parron, March 28th, by the Rev. Charles Bowman, D.D., Edward Coleman Lockhart to Jane McCurdy, both of St. Martins, N.B., and lately residing at Katonville, N.S. At the residence of the bride's father, Port in Tour, March 21st, by Rev. A. Hookin, W. Fletcher Taylor to Kate, eldest daughter of Dr. Dickie. By the same, at Baccaro, April 19th, Marsden W. Atwood to P. Angelina McLean.

DIED

- At No. 1 Lorne Terrace, on the 15th inst., of whooping cough, Alice Maude, only daughter of John W. and Mary R. DeWald, aged 1 year and 4 mo. At Northampton, N.B., on the 19th ult., of diabetes, John Wolcott, aged 62 years. At Red Head, Shelburne Co., N.S., July 8th, Mrs. Abigail Perry, the beloved wife of Mr. Moses Perry, in the 64th year of her age. At Round Bay, Shelburne Co., N.S., April 10th, Mr. Samuel Golden, in the 67th year of his age. At Cape Negro Island, Shelburne Co., N.S., April 14, Mr. Ephraim Greenwood. At Fort Saxon, April 4th, Mr. George Knowles, aged 43 years. At Windsor, on Sunday night, 15th ult., after a short illness, aged 76 years, Mary Ann, beloved wife of George Allison, Esq., formerly of Oakland, Newport, an exemplary Christian lady, for many years a member of the Methodist Church, and by her excellent conduct and a large circle of friends. At Brooklyn, Hants Co., April 8th, Mrs. Mober, widow of Mr. Alexander Mober and mother of the late John Mober, Esq., of Halifax, in the 75th year of her age. Death came unexpectedly but found her prepared.

PREACHERS' PLAN

HALIFAX & DARTMOUTH. SUNDAY, APRIL 22, 1883.

- 11 a.m. BRUNSWICK ST. 7 p.m. R. Brecken. F. H. W. Pickles. 11 a.m. KAYE ST. 7 p.m. J. L. Batty & W. G. Lane. 11 a.m. GRAFTON ST. 7 p.m. H. P. Doane. Prof. Forrest. 11 a.m. COBURG ROAD. 7 p.m. W. G. Lane. J. L. Batty. 11 a.m. CHARLES ST. 7 p.m. R. Brecken. F. H. W. Pickles. 11 a.m. BEECH ST. 7 p.m. B. Temple. A. Hart. 11 a.m. DARTMOUTH 7 p.m. R. T. Doane. H. P. Doane.

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Yours respectfully, ROBERT KENNEDY.

I have known Mr. Robert Kennedy for 15 years, and anything he may state can be relied upon. W. T. BRAY, Wingham, April 23, 1882.

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