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FROM THE PAPERS.

The *Christian at Work* puts a practical truth when it says that the Week of Prayer will be a blessing if it is followed by a year of work.

The French minister of Education remarked that when a boy was taught, an educated man was produced; but when a girl was taught a whole family was educated.

The *Lutheran Standard* says "that nothing can be plainer; if we are to have schools and colleges in which the word of God is to rule, Christians must establish and support them."

A good Christian newspaper, following the preacher in his rounds among the families of his charge, will do the work of an assistant preacher in each home at a cost of four cents a week.—*Nashville Advocate*.

In Prussia one person in 450 is insane. The cause "is chiefly the abuse of alcoholic liquors." So says Dr. Finkelberg, Professor of Medicine and member of the Prussian Commission of Public Health.

A minister's wife, in one of the denominational papers, acknowledges the receipt of \$7 from several ladies, at Xmas. How this sort of thing must grate on high-minded ministers and their wives!—*Acadian Rec.*

"The main object is to secure public attention to the general proposition that the whiskey tax shall be the principal cause of the country," says the *Chicago Tribune*. When the public schools of the country are supported by the whiskey tax, there will be a new denomination of Protestants in the country.—*N. W. Advocate*.

A writer in an English Ritualistic paper is in a great way to know whether "it is lawful to kiss unbaptized babies." To what lengths of absurdity will not a full-blown Ritualist go! If they have any institutions for the care of overgrown infants or harmless idiots, that Ritualist ought to be placed in one of them.—*Rel. Intelligencer*.

Rev. Howard D. Steele, once of Bridgewater, then of West Cornwallis, then of the Presbyterian Church in Canada, then of the Church of Scotland in Canada, then of the anti-Union section of that body, has recently joined the Church of England in Canada where we wish him peace and happiness. R. I. P. *Presbyterian Witness*.

To avoid whatever ill results the association of pupils at recess might have, the school board of Lincoln, Neb., passed an order early this year dispensing with recesses altogether, and shortening each half day session by the space of time usually given for intermission. The plan has worked well. Light exercises in gymnastics at regular intervals prevent dullness and weariness in the pupils.

The *Occident*, of San Francisco, observes with much truth and force; "It is not true that the scientific mind of the age is infidel. A few men of science like Haeckel, Darwin, Tyndal, and Draper, contrive to keep their names and their peculiar theories before the public in such a way that other more eminent but modest men are lost sight of, and the impression is erroneously made that their names stand for science herself."

The celebrated Robert Hall, who himself had been approached on the question of giving his talents to the establishment, said he could understand how men trained in the Church of England could enter its ministry and conscientiously labor in that connection; but he could not understand how men brought up in Dissenting Churches could ever become ministers of the Church of England. He was forced to suspect that some unworthy motive was at the bottom.—*Unworthy Visitor*.

The *Witness* (Irish) discusses at length the subject of the scarcity of candidates for the Presbyterian ministry, and recommends as a remedy for this evil the more distinct recognition of the Gospel ministry as of Divine appointment and authority, together with the systematic organizing and working of lay evangelists by the Church. If the latter be not taken in hand soon and wisely, it thinks "there are rocks ahead, and it is well if already a spirit be not let loose which is past the possibility of control."

Moody, says the *Christian Index*, has said two good things recently. In the course of an answer to the question, "How may we secure a genuine revival of religion?" he said, "You must put aside all those distracting church fairs." And when asked, "How shall we train our converts?" he replied, "First keep them out of fairs." These two things we repeat, are good—so good that we say them over after him with emphasis. His reason for saying them is found in his belief "that the devil has a hand in every church fair." And we believe that, too.—*American Paper*.

It is a poor picture of an apple tree that needs to be labelled "Apple-tree." It is a poor statue or portrait of any one that needs a card attached to tell what and whom it is meant to represent. Or else if it is a good representation and still needs such an explanation, it suggests a very ignorant class of spectators. Why is it then that so many Christians seem to imagine that they have to label themselves as such by constant talk about their religion, their conscience, their faith, their piety in general? They must be poor specimens of the image of God who need this.—*The Moravian*.

The *National Baptist* hits every time in the following paragraph: "The man who does not give to foreign missions 'because there are heathen at our doors' is the man who never gives to the 'heathen at our doors.' The man who says that 'it takes a dollar to carry a cent to the heathen' is the man who never gives either the dollar or the cent. The man who is ready to give for the gospel at home is the man who is ready to give for the gospel abroad; the man who can feel for the need of his remote fellow-men is the man who can feel for those near at hand."

One of our exchanges refers to the significant fact that but three hundred years ago a body of Romish priests made a great fire in Earl street, London, and burned every Bible that could be found, and then congratulated themselves that at last the Bible was destroyed. Today, on the very spot where this fire was built, stands the great building of the British and Foreign Bible Society, where the Bible is printed in one hundred and seventy different languages and it may almost be said that an additional copy comes from the press at every tick of the clock.

The lamented Bishop Marvin told us a good story in Atlanta, at the session of the North Georgia Conference, that had, as an old friend of ours was wont to say, "pith, point, power, and edge." The bishop was passing through a circuit, and wished to know how a certain pastor was getting on. He found the steward with whom he stopped disposed to reticence about the pastor. Being pressed a little by the bishop, he said this only: "Well, bishop, he is going round." Are not a good many preachers in this case!—*Wesleyan Christian Advocate*.

In consequence of the debt (amounting to nearly \$200,000) that now burdens St. Stephen's Roman Catholic Church in East Twenty-eighth-st., in this city, the pastor, the Rev. Dr. Edward McGlynn, has decided to raise the price for seats during the various masses there on all Sundays and holidays of obligation. Heretofore the price has been five cents at the early low masses and ten cents at the high mass; but now whenever mass is of obligation the collectors at the church doors will charge ten cents at all low masses and twenty-five cents on the middle aisle during High Mass.—*N. Y. Paper*.

The *Catholic Review* says: "It is as well that no occasion should be lost of testing the common-place that men are harder than women. Irish tenants are said to have found that the reverse of this is nearer the truth. Speaking of the cases settled at Ballina, the *Times* correspondent says that they were extreme cases, and the fact that the land has been in the possession of a lady did not diminish the risk of rack-renting. On the contrary, it may be said, without any sweeping disparagement of the gender, that in many instances they have been found the most severe and exacting of all proprietors, who enforce their claims with un-compromising strictness."

The Bishop of Rochester's (Thorold), primary charge deals with church ordinances, missions, ritualism, discipline, preaching, nonconformity and free thinking. On church building, he says, "There are many good, reasonable and wealthy persons, who for their Saviour's honour, and their country's welfare, honestly desire to see the church of the nation attain her proper level and usefulness, but only on these two conditions, that the churches which they build, or help to build, should not presently be turned into what simple people cannot distinguish from mass houses, and, that the incumbent of the parish shall not make his own self-will the instrument of tyranny over his flock."

Bishop Wigger, Roman Catholic of Newark, has announced that the rule set down by Archbishop Bailey a quarter of a century ago, depriving incorrigible drunkards of the rite of Christian burial, would be rigidly enforced. In regard to persons who sold liquor indiscriminately to drunkards and others the Bishop said that they should be treated in the same manner, as would also women who, after their husbands' death, continued the rum business. Said the Bishop: "I consider the cases of such women worse than the others. It is a shame for a woman to stand behind the bar listening to immoral conversation, and hearing cursing and blaspheming, from the mouths of men who are indulging their passions for strong drink at the expense of their souls."—*N. Y. Tribune*.

CONCERNING COLLECTIONS.

"The very thing I am concerned about. It is the fly in the apothecary's ointment: the twinge of pain in the pleasant dream: the world intruding on the Sabbath rest. I've had enough of money during the week; but when ledger and cash-box have been put aside again comes the jingle of coin and the rustle of notes. I have been listening to the blessed offer of salvation 'without money,' and am at once asked for money, I have been feasting on the privileges of adoption and the assurance of God's elect, till my 'willing soul would sit and sing herself away to everlasting bliss,' or have been mounting upward as an angel wings, when ruthlessly I am dragged back by an appeal for the collection!"

There was once a very great preacher, a bishop of bishops, who addressed a memorable charge to convocation at a city renowned for its culture, in the course of which he broke forth into an impassioned strain of electric logic, demolishing the superficial rationalism of the day, and, after raising the minds and hearts of his audience far above the low level of temporal things, thus closed an unrivaled peroration: "O death, where is thy sting! O grave where is thy victory! Thanks be to God which giveth us the victory! Now concerning the collection!"

St. Paul lays down many useful principles "concerning collections." (See 1 Cor. xvi, 1, 2.) These were to be: 1. Individual: "Let every one of you." A member of a church sometimes says: "We do so much for charity! We spend so much on missions," etc. We do it. Yet the individual so boasting does nothing. There is no obtaining pardon in common, "Every one" must repent, believe and be saved. So "every one" must aid in doing good.

2. Proportional: "As God has prospered him." The giving should be in a suitable ratio to the getting. If more can be spent on ourselves, more laid by, so more should be given to God: not as some, the ratio of whose giving diminishes as their income increases. It is a fearful thing to be spending or hoarding beyond the proportion of giving. The poorest have an equal privilege with the richest. That church is not truly a "poor man's church" where the poor have only to be receivers, without the greater privilege of being givers. In God's esteem, the cent may be placed higher on the subscription-list than the dollar, just as the widow who put in two mites put in more than the rich who gave gold. The treasurer above reckons the value of what is given by the amount of what is kept. 3. Grateful: "As God hath prospered him." The rewards of industry and skill are his gifts, entrusted to us as his stewards, and, therefore, should be used by us as his faithful servants and grateful children. 4. Periodically: "On the first day of the week." If not weekly, at some stated period. We should not leave our giving to "hazard," resolving to give "if we should have a surplus." Without waiting for a surplus, every week we spend money on ourselves for luxuries not essential. Should we not do this equally in works of beneficence? Every quarter or every year we pay our rates or rent. Should we not with equal regularity and system arrange for what is due to God? 5. Devoutly and conscientiously: "Let every one lay by him in store." Privately, prayerfully, not from the impulse of external circumstances, or the

opinion of men, not contingent on exciting meetings, eloquent appeals, or fine weather on occasion of the annual collection.—*Rev. Newman Hall in N. Y. Independent*.

SLEEP IN JESUS.

Is not that one thought, that our beloved ones sleep in Christ Jesus, enough? They sleep in Jesus, and, therefore, in infinite tenderness, sympathy, care, and love. They sleep in Jesus; and he is the Life, and, therefore, they sleep in Life. They sleep in Jesus; and he is the Light, and, therefore, they sleep in Light. They sleep in Jesus; and he is Love, and, therefore, they sleep in Love. And what better! This is better—that they who sleep in Jesus must surely awaken. For, as it is written, his is a quickening, awakening, life-giving spirit, and so to sleep in him is to sleep in the very fount and core of life and power. If from Jesus all our powers and talents come here on earth, sure he will give us more and nobler when we sleep in him, and wake in him to a risen and eternal life. And more: it is written that they that sleep in Jesus will be brought with him. At the last day we shall see face to face those we loved—and before that—O! doubt it not. Oftentimes when Christ draws near our spirits he comes not alone, but loving souls, souls whom we knew in the flesh on earth, bear up his train, and hover near our hearts, and join their whispers to the voice and inspiration of him who loved us, and who will guide us with counsel here, and after that receive us into glory, where we shall meet those beloved ones—not as our forefathers dreamed, as meagre shadows, sitting through dreary and formless chaos, but as we knew them once—the body of the flesh alone put off, but the real body, the spiritual body, to which flesh and blood was but a husk and shell, living and loving more fully, more utterly, than ever before; because it is in Christ, who is the fount of life, and freed in him forever from hell and death. And if you wish for a sign that this is so, come to holy communion, and take the bread and wine as a sign that your bodies and theirs, your souls and theirs are fed from the same fount of everlasting life—the dead and risen and ever-living body Christ Jesus, which he has given to be the life of the world.—*From "Out of the Deep," by Charles Kingsley*.

MODERN BLASPHEMY.

The arrogance of the Roman Catholic assumption is well put in the following quotation from a recent sermon by Archbishop Manning, the principal representative of the Pope in England. Defending the modern dogma of the Papal Infallibility, he puts the following language into the mouth of the Pope: "You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instruction as to the way I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise; that in his right I am sovereign. I acknowledge no civil superior. I am the subject of no prince, and I claim to be more than this. I claim to be the supreme judge and director of the consciences of men: of the peasant that tills the field, and prince that sits on the throne; of the household that lives in the shade of privacy, and the Legislature that makes laws for kingdoms. I am the sole, last, supreme judge of what is right and wrong."

That any man should dare to utter such impious and revolting words is a melancholy proof of the depths of deception into which an intelligent man may sink who has chosen the bondage of a corrupt ecclesiasticism in preference to the liberty of Christ. But more than this, we read these sentences in the light of an organized and deeply concerted spiritual Jesuitism that is actively working to bring our country under the power of the Church of Rome.—*London Commonwealth*.

AN "UNDERSEER"

A certain prominent official, at a large and very important meeting, introduced a Christian brother and laborer to some one with the remark "He is one of our underseers." He held no office, or position of prominence, desired neither honor nor emolument, but in his quiet way was striving to serve his generation by the will of God; and was probably as thoroughly acquainted with the needs and interests of the cause in which they were working, as most of those connected with the work. He was ready for service, but not anxious for prominence; he was an underseer; and yet it was very impossible that the influence and power which he exercised, were perhaps more widely felt than that of most connected with the enterprise. He made no stir, and had no official dignity to be regarded, or paraded before the public. He was simply an underseer; a man who had experience, who had conscience, who had intelligence, and who had eyes—who saw what many others did not see, and whose counsel was perhaps sometimes as influential as that of some of the more eminent and

A HEROINE.

Miss Emma Michiner, one of the missionaries of the Woman's Foreign Missionary Society, died Dec. 10th. The *Baltimore Methodist* thus tells the story of her sacrifices: "Relinquishing

a pleasant position as teacher in Philadelphia—choosing Africa as the field of her labor, because of the depth of its degradation and the greatness of its need, shipwrecked on her passage, but taking joyfully the spoiling of her goods, and the periling of her life, going at once into the heart of its heathendom, living fifty miles from the nearest white person, and twelve miles from civilized black ones—her fare, fat bacon; plunging through African jungles, carried on the shoulders of naked natives, where the foot of man had never trod, and the face of white woman was never seen—stricken with the severest type of African fever, but rallying, recovering, and all the while sounding notes of triumph and sending home words of cheer and victory, and of desperate determination to stay,—such are the salient points in a brief history to which the annals of missions or the stories of romance furnish but few equals—no superiors." She had started for home by steamer, but died in a few hours after going on board, between Basa and Monrovia. She was buried at Monrovia, Sunday, December 11th, in the missionary burial-ground, where the remains of so many of our heroic dead are deposited.

WHERE SHALL IT BEGIN?

We all think we want a revival. We pray for it in our prayer-meetings, and in our closets. We are looking, though not very hopefully, to see whether our prayers are to be answered. Where shall it begin? Some of us watch our pastor to see if he preaches with more directness and power, if he feels what he says, if his eye moistens or his lip trembles. Some of us watch the Wednesday evening meetings; we count those who are there and our faith rises and falls with the counting. We watch Deacon A. to see how he feels and talks, and wish he were a little more active. And so through the prayer-meeting and church, each is looking at the other, to see if we are to have a revival. We all wish the young people would be interested, and come to meeting and come to Christ. We look for the signs of His coming. Where shall it begin?

What if each of our church would say, Lord I want a revival. Let it begin in me. Give me the earnestness, faith and tenderness that I am looking for in others. Make me such a devoted worker as I think my minister or brother or sister ought to be. Let the revival begin in me and begin now. Lord what wilt thou have me to do? We should soon have a revival if each of our hundred church-members would begin thus.—*Congregationalist*.

A PREPARED PLACE.

I was visiting a friend, some years ago, who had just built a new house. It was just finished. It was beautiful, useful. He took me up stairs. It was a beautiful room into which he led me. It had wardrobes, toilet-glasses, books, and paintings. It was furnished grandly. And the father turned to me and said: "This room is for our daughter. She is in Europe. She does not know we are arranging it. Her mother and I have fixed up everything we could think of for her; and as soon as the house is fully finished, we are going to Europe to bring her back, and we are going to bring her upstairs and open the door and say, 'Daughter, this is all yours.'" And I thought of the joy it would give her, and I thought, "How kind these parents are."

Just then I turned away, and I thought, "That is just what Jesus is doing for me." He says: "I am going away. I will come again. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also." Then I said this father and mother are rich; but they have not all treasures; there are a great many things they don't know how to get. But Jesus, who is furnishing my mansion in glory, has everything. He knows everything. He has undertaken to furnish a place for me, and I shall be with him forever.—*Bishop Simpson*.

Not a few pastors foolishly fret that they are not held in becoming esteem, simply because they fail to recognize the fact that a difference in judgment is no proof of a want of respect and affection. Only let them cheerfully concede to brethren the privilege of holding views on questions not agreeing with their own, and instead of constraining their attitude into opposition, they will come to respect them for their independence, and will often discover that they have no truer friends than the men who sometimes honestly differ with them.—*Baptist Weekly*.

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OUR HOME CIRCLE.

ANSWERED PRAYER.

"O give me a message of quiet." I asked in my morning prayer; For the turbulent trouble within me is more than my heart can bear. Around there is strife and discord, And the storms that do not cease, And the whirl of the world is on me— That only canst give me peace."

IN HIS OWN WAY.

There was a hushed chamber in Mr. Clauson's house. Such a chamber as most of us have entered at some time in our lives. A room in which the husband and wife can hardly look each other in the face; where the footsteps fall lightly, and the few words spoken are whispered ones. It seemed enough of sorrow that the little darling of the household, four year old Willie, should lie there before the eyes of the parents, so cold and still. Yet that was not the only trouble oppressing them, although at present it far outweighed all others.

paper, stating that early the next week the fine estate of Robert Clauson would be sold at auction. "Oh, how can he?" she said to herself, "and his only little son lying dead, to be buried to-morrow!" What could she do? Jennie Clauson and she had been school-mates. Mr. Liscomb was not at the office, so she walked home alone, wishing she could say something to induce him to reconsider the matter; but that evening the lawyer was particularly silent and hurried; sat writing until rather late in the evening, then said he must go out awhile, he had an errand to attend to. Soon as he had gone his wife went up stairs, and with a troubled heart besought God in his own way to provide for her dear husband a way of escape from his own increasing selfishness, and utter want of feeling for others. What had seemed her way of trying to open his eyes had only resulted in disappointment and failure.

ren, blessing and confirming the faith of the one, and calling back to allegiances the wandering feet of the other.—Golden Rule.

AMENDS.

Storm is not good; but when storms pass And clouds are fled and airs grow mild, And waves splash softly on my oar, And weary earth, her conflict o'er, Lies like a lover sleeping child, We feel a joy unknown before, In tree and flower and rain-washed grass, A new significance in sun.

A MOTHER'S LOVE.

The following story of a reckless young man suggests a possible comfort in the cases of other erring loved ones: A lady in Baltimore had a wayward son whose reckless conduct cost her many tears. There were many things in her life to make her happy; but her anxiety for her headstrong son saddened all her enjoyment and disturbed her peace. He grew more indifferent to her love, and finally left his home for a life of adventure in the West. But happiness did not come to him in his wild career, nor riches from his eager search in the mines. For a time the new freedom gratified him; but his restless spirit could not be contented even with that. By some means his mother kept track of his wanderings, and was able to send him messages of love; but they brought few or no replies. At one of Mr. Moody's meetings in Baltimore she heard Rev. Robert Lowry's touching poem and tune that has been so often sung, and the words exactly uttered her own feelings:

"Where is my wandering boy to-night? The boy of my tenderest care, The boy that was once my joy and light, The child of my love and prayer? "Bring me my wand'ring boy to-night; Go search for him where you will; But bring him to me with all his blight, And tell him I love him still. "O, where is my boy to-night? My heart o'erflows, for I love him he knows: O, where is my boy to-night? The weeping woman copied the verses and sent them to her son in a letter. No word from him ever reached her in return. At last she lost all trace of him, not even knowing that he had received her message. Then, after weary waiting, tidings came, bitter tidings, strangely mingled with consolation. Her wandering boy had fallen a victim to his restless passion. In some daring expedition on one of the Rocky Mountain trails he had become separated from his party, and was lost. His body was found in a cave, where he had died of hunger and exhaustion. By his side was an unfinished letter to his mother. In it he craved for forgiveness, as he had already asked the forgiveness of Heaven. He had received the poem she sent him, he said, and it had melted his heart and had led him to repentance.—Youth's Companion.

A TRUE HOME.

Many of our young housekeepers faint and fall by the way after a few months' trial, relinquishing their brightest chances for securing a true home, and seek release from all responsibility in a boarding-house. And why? For the most because their mothers have been cruelly kind and indulgent. They permit their daughters' girlhood to slip by without accustoming them to any care or responsibility. They forget that to make their children useful and helpful in youth will lay the foundation of more true happiness and enjoyment than can be found in a life of idleness and selfishness. They forget that there are home lessons each day that should have equal thought and attention with those which are enforced at schools, if they would fit their daughters for cheerful home-makers. If our girls grow up with no higher ambition than to pass through their school education with only just that amount of knowledge which will be deemed respectable in fashionable circles, devoting all their time out of school to street walking and silly gossip, with not one moment given to domestic duties, who can wonder that they make unreasonable, indolent, incompetent housekeepers? Now and then we find one whose

natural good sense has not been entirely destroyed or perverted by the indulgence or carelessness of the mother. If such a one marries and truly loves her husband, she will throw off the fetters, and have courage to study the art of house-keeping until she becomes an expert at the business. If she would do this, by quick observation and thoroughly systematic management she will build up a delightful home where husband and children will rise up and call her blessed.—Primitive Christian.

DR. LEONARD BACON.

It certainly did cost something—this consideration towards every man, without respect of persons. But it paid, in kind. Whatever bitterness had been against him from time to time was, in the long run, overcome with good; and of late years, when that "good gray head that all men knew" was seen about New Haven streets, "the eye that saw him blessed him." I am not sure that I ever heard him allude to any public honor paid to him or to any compliment from high places. I am certain that he was deeply gratified when Harvard in a peculiarly flattering way made him LL.D.; but we had to depend on the newspapers for the knowledge of any such incident. It was quite different with the expression of respect and love from a person of humble position or of some opposing party. Such a thing as this he always remembered and loved to speak of. The honor that, perhaps he was proudest of came to him thirty years ago, when we were about starting for Europe and the East, and there were many generous gifts made him and grateful words spoken. Father O'Reilly, parish priest, called at the door, and with great delicacy of feeling, asked that he might be allowed to add his gold piece to the rest, "as an expression of his respect for a good man." Father came back delighted once from a pastoral visit in a humble suburb, because an Irish laboring man, whom he did not know, had stopped with unexpressed head to see: "We are very much pleased to say your reverence in our part of the town." And he was very much moved in telling me a few years since, how a neighboring pastor about to remove after a few years service had called to say good-bye, and had said with tears: "Before I came to New Haven I regarded you with suspicion and almost fear; but I have learned to honor you and trust you and love you."—Leonard W. Bacon, D.D., in "The Congregationalist."

FACTORY RELIGION.

"No sir," said Scofield, "the factory engineer, emphatically, "there is no such thing as factory religion! It's a contradiction. Why my engine won't run if I don't swear at times." "How do you know?" asked the listener. The fireman laughed. Scofield turned upon him like a flash: "Tom," said he with an oath, "wheel in ten or twelve more barrels of that Nova Scotia coal. There isn't half enough to last until six o'clock." The fireman departed without a word and the engineer bustled around the room, oiling the slides, testing the water, opening and shutting valves. "Well, I suppose I must leave you," said the visitor, rising from his chair and holding out his hand. "Will you not give the subject a thought?" The engineer shook his head. "It's no place for religion, I tell you," he said. "To my mind, factories ought never to have been built. God intended man to live out in the free air and enjoy nature. There is plenty of room for religion out of doors, but here, where the very pulleys swear at their work—where steam shrieks and curses—there is no place for religion." "Tom!" called Scofield, after the minister had left, "Don't bother about any more coal, my boy. I was out of sorts when I spoke. There is enough in now to last a week." "I couldn't help laughing, though," said Tom, wiping the grimy sweat from his brow, "you know that you never did try to do anything without swearing." The engineer made no reply, but opened a paper and seemed to read. The printed words, however, did not engage his attention, but most vividly what the fireman said came before him again and again. "Was it as bad as that? Could he do nothing without swearing?" He resolved to test himself. He would begin early the next morning and for every oath uttered he would drop a small brass nail into a tumbler that was in the window. He rather thought that the tumbler would be empty at night—now that he had got his will up. The next day came—Scofield rose at five as usual, and going down stairs in his stocking feet stepped upon a tack. The valley of oaths that followed counted out seven nails for the tumbler. The buckwheat cakes, a collar-button, the car, a slow clock, and the remembrance of his purpose scored five more. Then with grim determination he shut his teeth and said not a word more until he reached the engine-room, where he counted out the twelve nails and threw them into the tumbler with an oath—yes, an oath of relief. He was half across the room before the last one dawned upon him, but true to his purpose he walked back and put another nail into the glass. All day long he struggled, and at night the tumbler held thirty nails. Scofield was startled. He had never dreamed that he was so profane. And then the habit had such a grip upon him. At last he went to "Christian Tim," an old man in the steel works, and told him the whole affair. Tim pondered awhile and then said: "You may be able to leave off in time by your will power, but I know a better way." "What is it?" inquired the other. "Ask help of the Lord Jesus Christ," said Tim earnestly. "Has he not heard every oath? Isn't it against him you have sinned? I had the same experience myself years ago, but with his help I never feel the least inclination to swear. And as for being happy—the hours are so swift-winged that I can hardly tell where the days go." The minister called again upon Scofield. "There is a factory religion, sir," said the engineer. "My fireman Tom and myself are trying to live up to it. There is a Bible in that desk and we find time to read some in it every day. And to tell the truth, I believe the work is less hard, the wheels run smoother, the valves are tighter, and the whole place is lighter, cleaner and better for this same factory religion."—Illustrated Christian Weekly.

ONLY A NEWSPAPER.

"Only a newspaper!" Quick read, quick lost, Who sums the treasure that it carries hence! Torn, trampled under feet, who counts thy cast, Star-eyed intelligence! And ye the nameless! Best beloved host! My heart recalls more than one vanished face, Struck from the rank of toilers—early lost, And leaving not a trace. Martyrs of news! Young martyrs of the press! Princes of giving from largest of brain, One leaf of laurel steeped in tenderness, Take ye, O early slain! Though in the authors' pantheon no niche obscure Your waning names can hold forever fast, The seeds of truth ye blow afar are sure To spring and live at last. On lonely wastes within the swarming marts, In silent dream, in speaking deeds of men; Quick with momentum from your deathless hearts, Your thoughts will live again.—Mary Clemmer Ames.

OUR YOUNG FOLKS.

THREE GOOD LESSONS.

I was eleven years old, said Mr. S., an eminent American merchant, when my grandfather had a fine flock of sheep, which were carefully tended during the war at those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep, was sent with me, but he left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said: "Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep." "What does grandfather mean by that?" I said to myself. "I don't expect to have the sheep." My desires were moderate. I could not exactly make out in my mind what it was, but he had been to Congress, in Washington's time, so I concluded it was all right, and I went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: "Thou hast been faithful over a few things; I will make thee ruler over many things." I began to see through it. "Never you mind who neglects his duty; be you faithful, and you will have your reward." I received a second lesson soon after I came to New York as a clerk to the late Mr. R. A merchant from Ohio, who knew me, came to buy goods, and said:

"Make yourself so useful that they cannot do without you." I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R. offered me a partnership in the business. The first morning after the partnership was made known Mr. G., the old partner, and he said: "You are all right now. I have only one word of advice to give you. Be careful whom you walk the streets with." That was lesson number three. And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home, and study them well. They are the foundation stones of character and honorable success.

SEWING ACIES.

Jessie sat down by her mother to sew. She was making a pillow case for her own little pillow. "All this?" she asked in a discontented tone, holding the seam out. "That is not too much for a little girl who has a work basket of her own," said her mother. "Yes," thought Jessie, "mother has given me a work basket, and I ought to be willing to sew;" and with that she took a few stitches quite diligently. "I have a dreadful pain at my side," said Jessie, in a few minutes. "My thumb is very sore," she said a few moments after. "Oh, my hand is so tired!" was the next. Next there was something the matter with her foot, and then with her eyes, and so she was full of trouble. At length the sewing was done. Jessie brought it to her mother. "Should I not first send for a doctor?" said her mother. "The doctor for me, mother," cried the little girl, as surprised as she could be. "Certainly. A little girl so full of pains and aches must be sick; and the sooner we have the doctor, the better." "O mother!" said Jessie, laughing, "they were sewing aches. I am well now." I have heard of other little girls besides Jessie who had sewing aches and pains whenever their parents had any work for them to do. This is a disease called "selfishness;" and I hope none of my little readers are afflicted with it.—Bap. Week.

TELLING MOTHER.

A cluster of young girls stood about the door of a school-room one afternoon, when a little girl joined them and asked what they were doing. "I am telling the girls a secret, Kate, and we will promise to let you know if you will promise not to tell any one as long as you live," was the reply. "I won't tell any one but my mother," replied Kate. "I tell her everything, for she is my best friend." "No, not even your mother, no one in the world." "Well, then, I can't hear it; for what I can't tell my mother isn't fit for me to hear." After speaking these words, Kate walked away slowly, and perhaps, sadly, yet with a quiet conscience, while her companions went on with their secret conversation. I am sure that if Kate continued to act on that principle, she became a virtuous, useful woman. No child of a pious mother will be likely to take a sinful course if Kate's reply is taken for a rule of conduct. If you have no mother do as the disciples did; go and tell Jesus. He loves you better than the most tender parent. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in His law doth he meditate day and night. Psalm 1:1-2

ROB'S PLAN.

Rob never has any trouble with the boys. Every one likes him; so it is not very strange that he gets along so well. "Rob, how is it you never get into any scrapes?" said Will Law to him one day. "All the other boys do." "Oh, it's my plan not to talk back. When a boy says hard things to me, I just keep still." Not a bad plan, is it? If all the boys would try it, what good times there would be in the school-room, on the play-ground—everywhere. Who will try Rob's plan?

THE PARABLE... 1, 2.—The Bethesda, within a few minutes themselves at the boat. search along... parables He himself, and method, and needed a key... A parable is a pillar of fire, a bright side, a dark one to His parable to confound and object truth through (ver. 11-12). Jews had said not to 30-15) Ver. 3-8.—our country wated fields, all the appl has to be re... Ver. 10-13. eiples to kno 30m of heav out, for the war believe soted Chris ences of the iii. 15). "manacles, yet them remaine; and they Christ, and not heard the attention to but, as far s had rejected fore had be were now r grounded up government advantages t in part—and dereliction." In ver. 13, at the slown disciples. T long enough, to see at once at. There will so similar to that the anal suggested ite often do we l ar rebukes? we owe that this parable The explan in graphic te ers of the w hearers. The wayside. Th ground with sends his me the air, to p has no oppor hearers. The stony ground of cart. Th but it has no charactere but not to g they had an blossoms soo and no fruit the most pro appoint all t them by p root in them hearners. Th thorny groun St. Mark ad flings" to t by St. Matt an inordinat goods. We pleasures, w thorns which many a heart grow and giv 4. Fruitful h sented by fr are not all fr fruitfulness capacity, opp circumstances, some degree, the state of gro ought to be g and, if it is To make it a Spirit, if we e fluence.—Ab Magazine.

POI

The occupa no means so supposed. A into the Leed was found to on her gams, some such a tion of the lip all signs point poisoning by tendence on to discover the ming to think caused in so accidentally l that sicken th and not by te terated with a questioned by ed him that practice with hold silk as thread, in her done this the inasmuch as i This character of the presence possessing it or used with c that the silk i tasteless, and threads are aw

THE SUNDAY SCHOOL. FEBRUARY 19.

PARABLE OF THE SOWER.— Mark iv. 1-20.

1, 2.—The place was probably near Bethsaida, where there is deep water within a few yards of the shore, while a multitude of hearers could place themselves so as to see the Saviour in the boat. There is no such natural church along the other coast by the sea-side. These were not the first parables He had spoken; He now set Himself to teach systematically by this method, and they for the most part needed a key to unlock their meaning. A parable has been said to be like the pillar of fire and cloud, which turned a dark one to the Egyptians. Some of His parables were purposely intended to confuse and perplex the cavillers and objectors, but to illustrate the truth and make it clearer for His disciples through His own explanation (ver. 11-12). He took this course we learn from St. Matthew, because the Jews had shown themselves determined not to be convinced (Matt. xiii. 10-15).

Ver. 3-8.—The distinction between our country with enclosed, well-cultivated fields, and an agriculture with all the appliances of modern science, has to be remembered. Ver. 10-13.—It was given to the disciples to know the mystery of the kingdom of heaven, and not to those without, for the simple reason that they were believers, while the Jews had rejected Christ against the clearest evidences of the truth of His claims (Matt. xiii. 15). "They had seen the greatest miracles, yet, as though they had not seen them remained unmoved and unconvinced; and they had heard the doctrines of Christ, and were as though they had not heard them—they not only paid no attention to understand them fully, but, as far as they knew them, they had rejected them. Their case, therefore had become hopeless, and they were now by a righteous decision, grounded upon a principle of the moral government of God, deprived of the advantages they had abused—at least in part—and preparatory to their total deterioration."—Watson.

In ver. 13, Jesus expresses surprise at the slowness of apprehension of His disciples. They had been with Him long enough, one would have thought, to see at once the point He was aiming at. The results of His own ministry were so similar to those which He described, that the analogy should at once have suggested itself to their mind. How often do we lay ourselves open to similar rebukes? But to their ignorance we owe that beautiful explanation of this parable which is recorded. The explanation (ver. 14-20) describes in graphic terms four classes of hearers of the word. 1. Unimpressible hearers. These are represented by the wayside. The good seed falls on such ground without sinking into it. Satan sends his messengers, like the birds of the air, to pick it up, and of course it has no opportunity to grow. 2. Unstable hearers. These are represented by the stony ground covered with a thin layer of earth. The soil is apparently good, but it has no depth. It is easy in such characters to get the seed to sprout, but not to get it to grow to maturity. They bud and blossom freely, but the blossoms soon fade, the leaves drop off, and no fruit is ever realized. Some of the most promising young people disappoint all the expectations formed of them by proving that they have no root in themselves. 3. Worldly-minded hearers. These are represented by the thorny ground. It is noteworthy that St. Mark adds "the lusts of other things" to the hindrances mentioned by St. Matthew. What he means is an inordinate desire for this world's goods. Worldly ambitions, worldly pleasures, worldly fashions, etc., are thorns which choke the good seed in many a heart where it had begun to grow and give promise of future fruit. 4. Fruitful hearers. These are represented by the good ground. But they are not all fruitful alike; the degree of fruitfulness depends upon natural capacity, opportunity, and various circumstances. But all can be fruitful in some degree. We are responsible for the state of our hearts, as to which kind of ground they represent. It ought to be good ground in every case, and, if it is not, it may be made so. To make it so is the work of the Holy Spirit, if we will only yield to His influence.—Abridged from Sunday-school Magazine.

POISON IN SILK. The occupation of dressmaking is by no means so innocuous as is generally supposed. A dressmaker just admitted into the Leeds dispensary, in England, was found to have a distinct blue line on her gums, with simultaneous symptoms such as a furred tongue, inflammation of the lips, and general debility—all signs pointing to the probability of poisoning by lead. The doctor in attendance on her for some time failed to discover the source, and was beginning to think the blue line had been caused in some other way, when he accidentally learned from a merchant that silken thread, being sold by weight and not by length, is sometimes adulterated with sugar of lead. He then questioned the patient, and she informed him that it had been a common practice with her, when at work, to hold silk as well as other kinds of thread, in her mouth, and that she had done this the more readily, with silk, because it so often had a sweet taste. This characteristic is a sure indication of the presence of lead, and all thread possessing it should either be rejected or used with caution. It will be found that the silk thread of the best makers is tasteless, whereas some inferior threads are sweet.

PLASTER OF PARIS. Plaster of Paris, applied to a potato field, produces remarkable results. The vines should be dusted with it as soon as they are about three inches high, at the rate of about 150 pounds to the acre. That it is beneficial is conceded by all potato growers who have made the experiment. In composition it is only the natural gypsum calcined, that is, deprived of its water by being intensely heated in kilns. A writer in the Home and Farm gives the following regarding it: "Its actions as a manure are threefold. It attracts and retains ammonia from the atmosphere; it renders soluble the manurial element in the soil, and acts directly, more or less, as a food for vegetation. It is a fertilizer that is very beneficial to all crops, and is particularly effective upon loamy, light and sandy lands; whereas clayey, and stiff, sticky, black soils are not so much benefited by its application."

USEFUL HINTS. Let your stable be well drained and sufficiently lighted. The vapors from a damp, putrid floor and the sudden change from darkness to light will almost certainly cause blindness. A small quantity of diluted vitriol will take stains out of marble. Wet the spots with the acid, and in a few minutes rub briskly with a soft linen cloth till they disappear. For taking grease out of all kinds of fabrics, woolen and cotton: Make a paste of store starch and water, and spread it over the greased or oiled places, letting it remain one or two days. If the grease has not been drawn out, make another application. Raw bone-dust lasts about seven years before it is exhausted. The second year its effect on the crop will be as good as the first. Two hundred pounds of it to an acre, mixed with an equal quantity of unleached ashes, will increase the yield of wheat from one to twenty bushels. Fine butter can only be obtained by churning at a favorable temperature. If the temperature of the cream is too low the butter will be long in coming, and will be hard in texture. If the temperature is too high the butter will come speedily, but the product will be greasy, destitute of grain, and deficient in quantity. The Irish, says Quin, have a very particular way of boiling their potatoes. They never boil them. A large pot is always, on the fire—a steady slow fire—and on every occasion when the contents come up to the very verge of boiling point cold water is dashed in, and the operation is, in Irish kitchen phraseology, "backed." The process is continually repeated till the potatoes are cooked. You get by this means an admirable potato. Give your animals good dwelling. The inmates of stables and sheds need light and ventilation fully as much as the denizens of our handsome houses. And yet thousands of horses, upon whose work men and families depend for their livelihood, are stabled in close, dark, filthy inclosures, while cows, of whose lives thousands of children are partakers in the most literal sense, fare far worse in all that pertains to health. It is believed by many careful observers that animals are as sensitive as men even to malarious influences. Certain it is that in malarious regions the horses and cattle are always thin, bony and spiritless. A writer in the Gardner's Chronicle makes the suggestion that division lines between town residences, which are now often merely a low hedge, might as well be made of currants, gooseberries, or raspberries, as of fruitless thorns or evergreens. A wire stretched at two or three feet above the surface would mark the exact division between meum and tuum, and in the case of raspberries would serve for both sides to attach the tips of their canes to, so as to be neatly held up. With due attention to pruning out immediately after fruiting, tying up the shoots for next year's bearing, and to the equal necessity of hoeing and mulching, such a division hedge could be made to look quite neat, as well as to afford a liberal supply of home-grown, well-grown and enjoyable berries.

AN ONLY DAUGHTER CURED OF CONSUMPTION. When death was hourly expected all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of CONSUMPTION. His child is now in this country enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two three cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address, CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper. Jan 13.—16ins.

OPINIONS DIFFER. THE OPINIONS of men differ on various things. Now take for instance the opinion of FELLOWS' LEEHING'S ESSENCE (the great remedy for Lambs Horse). One man says that it cured a Spavin that had been on his horse for a number of years; another one informs us that he had a horse that had a Ringbone, and he thought to try this Essence that he would dispose of him for whatever price he would bring; but meeting a friend on his way he was persuaded to try as a last resort, a bottle of FELLOWS' LEEHING'S ESSENCE. Before the bottle was half used the Ringbone had nearly disappeared, and after a while his neighbor did not know it was the same horse. We could keep on telling the various opinions of different men in all parts of Canada as to the great cures effected by this great remedy, some would tell you of Sprains cured; others of curbs removed. You would also find them telling you of cures of Swellings, Splints and Stiff Joints. Horses that were not worth their keep would be sold for hundreds of dollars after using FELLOWS' LEEHING'S ESSENCE. You would find that opinions would not differ about you getting the genuine article. FELLOWS' LEEHING'S ESSENCE is the only reliable article in the market.

EVERY BOTTLE OF FELLOWS' LEEHING'S ESSENCE HAS A HORSE ON THE OUTSIDE WRAPPER. PRICE 50 CENTS. CERTIFICATES. SPAVIN CURED. ST. JOHN, N. B., JANUARY 6th, 1880. DEAR SIR: In regard to your favor of a few days ago, I would say: About one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and he became very lame. A friend of mine recommended me to try FELLOWS' LEEHING'S ESSENCE, and now I am happy to say the lameness has ceased and the Spavin disappeared. I now consider him entirely cured, and would cheerfully recommend FELLOWS' LEEHING'S ESSENCE as the best remedy in the market for all the lameness that horses are subject to. Yours truly, THOMAS F. FEY.

RINGBONE CURED. AUGUSTA, ME., March 8th, 1880. DEAR SIR: I have had occasion to use FELLOWS' LEEHING'S ESSENCE on a horse so lame from Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure. Respectfully yours, JAMES T. PARKER.

SPAVINS CURED. RIVER HEBBERT, N. S., June 19th, 1880. DEAR SIR:—I have used FELLOWS' LEEHING'S ESSENCE for Spavins and found it a perfect success. It is a sure remedy if used in time. Yours truly, T. W. FORREST.

ANTI-BILIOUS PILLS! PURELY VEGETABLE. These Pills are not offered to the public as a novelty or a universal panacea for "all the ills which flesh is heir to," as they have been extensively used, and their virtues are well known to many who will be glad to learn that the proprietor has made arrangements to continue the manufacture on a scale equal to the increasing demand. The Pills are made under his personal supervision, and can therefore be relied upon as being equal to those which have given so much satisfaction to all who have used them. The oft-repeated assertions that in bilious disorders and the various diseases of the Liver, there is no remedy but by the use of Mercury, in Blue Pills or some other form, have been proved false by ample testimony from those who have used these Purely Vegetable Pills. It is true, however, to remedy a derangement of the bilious secretion you must have something to act directly and powerfully at times upon the Liver, but it is not true that Mercury is the only agent capable of producing this effect. The simple combination of Vegetable principles in these Pills produces the same positive action upon the Liver as Colocynthis, and will correct the derangement of the organs just as surely, without the risk of any unpleasant or injurious consequences; at the same time they have an allusive and tonic effect, which is the secret of their great superiority. The circumstances under which the formula for these Pills came into the possession of the Proprietor, some years ago, were peculiar, and induced him to prepare from time to time such quantities as would enable him to supply the wants of his friends; but owing to the astonishing results produced by their use, the demand has increased so rapidly that he is compelled to manufacture on a much larger scale than was contemplated, and the unsought testimony from various quarters of the great efficacy and uniformly gratifying results experienced in cases of bilious affections and other disorders arising from derangement of the bilious organs proves beyond all doubt that these Pills are capable of effecting the most surprising cures on record, and ought to be available by all who suffer in any way from derangement of the functions of the Liver.

VALUABLE TRUTHS. If you are suffering from poor health, or languishing on a bed of sickness, take cheer, for GOLDEN ELIXIR will cure you. If you are simply ailing, if you feel weak and debilitated, without clearly knowing why, GOLDEN ELIXIR will revive you. If you are a minister and have overtaxed yourself with pastoral duties, or a laborer, you get out with care and work, GOLDEN ELIXIR will restore you. If you are a man of business or laborer, weakened by the strain of your everyday duties or a man of letters toiling over your midnight work, GOLDEN ELIXIR will strengthen you. If you are suffering from over-eating or drinking, or any disposition or indigestion, or are young and growing too fast, as is often the case, GOLDEN ELIXIR will relieve you. If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system is overtaxed, or needs cleansing, toning or stimulating, WITHOUT INTOXICATING, GOLDEN ELIXIR is what you need. If you have a painful, dangerous cough, caused by derangement of the Liver, often taken for an actual Consumption, GOLDEN ELIXIR will speedily cure you. No form of medicine is so effective, easy, handy and safe to use as in the liquid form, and GOLDEN ELIXIR is the purest, safest, cheapest and best of all. Try it.

AN ONLY DAUGHTER CURED OF CONSUMPTION. When death was hourly expected all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of CONSUMPTION. His child is now in this country enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two three cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address, CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper. Jan 13.—16ins.

IN THIS PRESENT AGE, when the life-battle is so fiercely fought, and when upon even the strongest the tug and stress of it tell so heavily, how necessary it becomes for us to provide for the keeping up of our reserve stock of mental and physical stamina by the use of such a nerve-tonic and vitalizing agent as ROBINSON'S PHOSPHORIZED EMULSION OF COD LIVER OIL WITH LACTO-PROSPATE OF LIME! Its gently stimulating and nutritive-tonic properties supply the materials, and assist Nature in her efforts to keep up her reserves. Prepared solely by Hannington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. f1m

PARALYSIS.—Paris, St. John Co., N. B., Sept. 2, 1880. I had last winter an attack of Diphtheria, and got cold before I had completely recovered from its effects, which resulted in Paralysis that left me unable to stand or walk, and for six or seven weeks I had to be carried into my store in a chair, and was unable to move without assistance, and without any signs of improvement until I commenced the use of Graham's Pain Eradicator. It soon caused a decided improvement and in two weeks of use was quite well and able to attend to my business as usual, and have since remained well. E. J. TRUMAN.

A REMARKABLE CASE.—Mrs. Isaac Foster, Aylesford, N. S., says: "I had for fifteen years suffered with distressing Pain in my Stomach causing Faintness and spitting of Blood, for which I had medical treatment and tried the most popular remedies without benefit until about nine years ago when a friend gave me a dose of Graham's Pain Eradicator which soon relieved me, and by the use of two or three bottles was so completely cured that I felt no return of it for seven years, when, from taking a severe cold I was again attacked with, but was readily cured by again using the Pain Eradicator."

DYSPEPSIA OF THIRTY YEARS' STANDING.—From J. T. Bowen, of East Aurora, N.Y. "I was troubled with dyspepsia for thirty years, and tried several medicines advertised for the cure of this distressing complaint without deriving any benefit from them. About a year ago I commenced taking the 'Peruvian Syrup,' and after using altogether twelve bottles I find myself entirely cured. I consider my case one of the worst I ever heard of, and I take pleasure in recommending the 'Peruvian Syrup' to all dyspeptics, believing that it will be sure to cure them." All druggists sell it.

It is claimed that "Johnson's Anodyne Liniment is almost infallible in the cure of diphtheria, pneumonia, influenza, bronchitis, congestion of the lungs, and hard dry coughs. This may all be true. We know it will prevent diphtheria and that it will cure the crop instantly. We will wager a year's subscription that a 25-cent package of 'Sheridan's Condition Powders' contains more pure ingredients and cost more money than a bushel of any kind put up in large packs. Sheridan's powders are absolutely pure.

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JUST PUBLISHED. BELCHERS' ALMANAC, 1882. THE TRADE SUPPLIHD. METHODIST BOOK-ROOM HALIFAX, N. S.

M. A. DAVIDSON, MERCHANT TAILOR, 117 GRANVILLE ST., Halifax, N.S. HAS secured the services of a first-class CUTTER, Mr. McKay, who for many years was a partner in the firm of M. McIlraith & Co., and who guarantees a perfect fit to customers without their being put to the trouble of trying on. sept. 23-1y CARD. The Subscriber is about to engage in the practice of Dentistry at Halifax. His rooms will be at No. 70 Granville St., over the office of the Hon. Dr. Licker, where on and after the 15th of January he will be prepared to make appointments. J. E. MULLONEY. HOPE FOR THE DEAF Dr. Peck's Artificial Ear Drum. Performs the most important duties and performs the work of the Natural Ear. Always in position, best invisible in order. All Conversation and even whispers heard. We refer to those who have been cured. Descriptive circular with testimonials. Ask of E. F. FROE & CO., 645 Broadway, New York. CATARRH can be only permanently cured by the use of CHILDS SPECIFIC. Can be used at home by the patient. Free treatise by mail. Rev. T. P. CHILDS, Troy, O. VOCAL ECHOES. (\$1.00.) A new collection of three-part songs for Female Voices. By W. O. PARKER. Sent and fine music; 142 octavo pages. Piano accompaniment. Valuable book for Seminaries and Female Colleges. Music by Smart, Hutton, Cheyriball, Glover and others. PARSONS' CHURCH COMPOSITIONS. (\$2.00.) By J. C. D. PARKER. Of the best quality. For Quartet or Chorus Choirs. THE NEW OPERAS are in constant demand, as they contain nearly all the popular airs of the day. Send \$1.00 and receive BY RETURN MAIL vocal score of "Athena," "Pirates," "Sorcerer," "Mushrooms," or "Infanta's Dolls." Send 50 cts. for "Olive," "Mascot," or "Pinafore." Or send 50 cts. for Instrumental arrangement of "Mascot," "Olive," "Billie Taylor," "Patience," or "Pirates." THE HOLIDAY MUSIC BOOKS. OF DITSON & CO., are standard and valuable throughout the year. Every lover of good music should possess a copy of BEATITUDES OF SACRED SONG (\$2), or Sunday Music Album (\$2.50). Send \$2.00 and receive for a whole year weekly MUSICAL RECORDER, with 350 pages of music, besides all the news. OLIVER DITSON & CO., Boston. CH. DITSON & Co., J. E. DITSON & Co., 843 Broadway 1228 Chestnut St. Philadelphia.

self so useful that without you." aning quicker than my grandfather's upon these two ideas ferred me a partner-ness. The first he partnership was Ir. G., the old ted to congratulate right now. I have advice to give you, om you walk the on number three, ble lessons they in all things; do r employers; care-er associates. Let these lessons home, well. They are stones of character access.

GACHIES. n by her mother's making a pillow little pillow. he asked in a dis- holding the seam do much for a little ork basket of her mother. "Yes," mother has given t, and I ought to ;" and with that itches quite dis- adful pain at my in a few minutes, y sore," she said after. "Oh, my," was the next, something the mat- and then with she was full of th the sewing was ought it to her first send for a doe-ther. or me, mother?" l, as surprised as little girl so full e must be sick; e have the doctor, aid Jessie, laugh- sewing aches. I other little girls had sewingaches er their parents them to do. This "selfishness;" y my littleness t.—Bap. Week.

MOTHER. ung girls stood a school-room one little girl joined what they were ling the girls a we will promise you will promise as long as you ty. ny one but my Kate, "I tell her she is my best our mother, no an't hear it; for ay mother isn't these words, Kate y, and perhaps, quiet conscience, ns went on with sation. Kate continued eple, she became oman. No child will be likely to if Kate's reply of conduct. other do as the and tell Jesus, than the most n that walketh of the ungodly, way of sinners, at of the scorn- in the law of His law doth he ht. Psalm i.1-2

L.A.N. y trouble with e likes him; so e that he gets on never get in- will Law to the other boys n not to talk any hard things ill." it? If all that good times e school-room, —everywhere, plan?

THE WESLEYAN
FRIDAY, FEBRUARY 10, 1882.

Subscribers are respectfully reminded that according to the regulations of the Book Committee the publisher of the WESLEYAN is expected to strike from his lists the names of all persons who have not paid Two dollars within one year. One month of the new year is gone, and from a large number who are affected by this rule he has heard nothing. He is anxious to retain every name on his list, but increased expenditure, caused by improvements in the paper, renders it necessary that subscriptions should be paid with the least possible delay. An immediate response is requested from agents and subscribers.

REVIVALS—INDIVIDUAL EFFORT.

A divine power alone can produce a thorough, true, revival of religious interest, but the means of securing such a revival have been committed by that power to human agencies. Happy is that band of believers, however small, which clearly understands this fact and is prepared to define with accuracy the responsibility of each individual member.

In too many cases the Church as a corporate body is regarded as responsible for the salvation or the loss of men. An error so grievous has sometimes soothed the half-awakened conscience, or prevented some earnest youth from developing into a giant in Christian performance. That pastor will be best remembered to all eternity who best succeeds in making his people feel that from the period of entrance into the kingdom of grace to that of admission into the realm of glory each individual moves within range of that all seeing eye which singled out from the church at Sardis the men who should walk with him in white. These will then intelligently combine the defensive and aggressive movements of the Church with the activity and more narrowly-defined effort of the individual.

The lay-members of the Church need to be warned against the tendency to place an undue responsibility upon the shoulders of the pastor. With no disposition to lessen the importance of the pastor's work we remind them that the steady atmosphere of revival in which Methodism moved in her earlier history was the result of combined and hearty action on the part of pastor and people. Nothing has occurred to abridge the privileges of our laity. Nor, need we say, were our ministers ever more ready to receive and appreciate all the aid their people may be prepared to give.

Experience has led the writer to estimate at a high rate the privileges of the laity. Often, when the most earnest words of the pastor may be turned aside as professional, the thoughtful, kind appeal of some earnest lay member of the Church may leave an impression which can never be effaced. The idea, too, erroneous though it may be, that the Christian layman is more familiar with his neighbor's trials and temptations than the pastor can possibly be, gives that layman an opportunity of which he ought never to lose sight.

Scripture commands and assurances combine to send each Christian man forth in good earnest to seek to save his fellows. If any consciousness of unwisdom deter him from going to his friend in simple dependence upon God, let him not forget that that disqualification should be removed at the earliest possible moment for personal as well as for relative reasons. Let him go forth, with the words sounding in his ears, and inciting him to earnest prayer and work: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thy hands." He will find that men have been waiting for him and interpreting his silence against his own sincerity. In these "secret face-to-face talks" truth may be presented and accepted as it seldom can be at the long range.

"I believe," said a member of a successful political club in a large American city, "that any church composed of five hundred people as thoroughly organized and as deeply in earnest for the conversion of a city to Christianity, as was the — Club for carrying Brooklyn, would be simply irresistible. The Church never increased its disciples more rapidly than during the first century when every disciple felt himself a preacher and talked face to face with the people. Per-

sonal conversation is the most invincible weapon on earth."

What has this to do with a revival? Let pastors and people all resolve to do their utmost on this line, all the while resting upon the promises of the Father, and they will find as a result no more temporary revival, but one that shall continue till it has used up all possible material will take place—in Heaven's own words, until "there shall not be room enough to receive it." Then churches must be opened and the old scene will be re-enacted—"And daily, in the temple and from house to house they ceased not to teach and preach Jesus Christ."

THE SCOTT ACT IN ST. JOHN.

The approach of the date fixed for the vote upon the Canada Temperance Act in St. John—the 23rd inst.—is causing no small degree of excitement in that city, if we may judge from the statements of the daily press. The Citizens' Temperance Committee are using laudable endeavors to prepare the citizens for an intelligent vote upon one of the most important questions ever submitted to them; and on the other hand the Liquor Dealers' Association are putting forth strenuous efforts to maintain their legal right to spread misery and destruction as in the past. Mr. E. King Dods, the Toronto champion of the peculiar rights of the liquor seller, is to urge upon the public the duty and wisdom of maintaining these destructive rights intact in one of the chief cities of the Maritime Provinces, while, we are informed, the Rev. J. F. Betts of Sussex and Joseph McLeod of Fredericton have been or are to be invited to aid Professor Foster in the interests of the Act, which are those of humanity.

We have long admired the manly and independent spirit of the secular press of St. John, and for this reason so much the more regret its present general tone upon a topic of such immense importance. Day after day it gives its readers such incidents of rum's deadly doings at home and abroad as ought to sadden the most hardened heart, and yet, in the face of these sad facts and of others not given in full to the public, it can speak of an Act intended to limit the operations of one of the most terrible curses of any country as an interference with business, and likely, if adopted, to set adrift and send out of the community a large number of men whose capital and energies are engaged in the wretched traffic. Surely it must be evident to our generally clear-headed friends that the traffic they would "kill easily"—for we are unwilling to rank them among its advocates—is one from which comes no moral, social or general good, but which piles up taxation, wrecks the peace of households, and is the cause of at least three-quarters of the crime which disgraces their city as it does others. They can well afford to dispense with men who can only remain in their midst with permission to deal destruction.

That there are no reasonable grounds for hesitation at first sight in supporting the Scott Act can scarcely be asserted. The fact that the Act is yet imperfect in some of its provisions, that its constitutionality is yet an unsettled question, that contrary opinions respecting its value are advanced in the neighborhoods where it has been accepted, may certainly lead careful men to tread warily, but we cannot imagine why any thoughtful man should withhold his support. The great difficulty is that the Act has not had a fair trial. It has not received thorough judicial approval and has been preserved from destruction in its birthplace only by vigilant watch; and for months the hands of its friends have been weakened by uncertainty through delay in the expected decision. Had it been readily accepted in all quarters, and backed by government power as in Kansas; and had favorable circumstances permitted its provisions to have been modified or improved by the appointment of a public prosecutor, we make bold to say that it would have done more for the Dominion than any law its Legislature has yet passed. How strong is its power for the good of the community may be judged from the heavy efforts put forth by its opponents for its destruction.

It only remains for the friends of temperance to go on. They cannot retreat. Whatever the decision of the Privy Council, a successful vote will be a great moral victory. The eyes of other communities are upon the citizens of St. John. We remind them, as they move on, cheered by the music of a good conscience, of apostolic words: "Quit you like men: be strong."

Is the WESLEYAN of value to you? Would it not, then, be useful to your neighbor? Suppose you tell him so.

NOBLY DONE!

At the annual meeting of the Board of Governors of Mount Allison, held in June last, in consequence of the loss of the Nova Scotia grant it was determined to aim at an increase of the Endowment Fund to the amount of at least \$50,000. At the meeting held last week, to the very great gratification of the Board, a pleasure in which the whole Methodist community will share, it was announced that the effort had proved to be a complete success, and that the required amount had been secured. Three contributions of \$10,000 each, one of \$5,000, seven of \$1,000, six of \$500, and smaller sums made up the amount of \$50,000. The whole endowment of the College now stands at \$100,000. It was decided at once to rebuild the Academy, recently destroyed by fire. Of the \$20,000, the estimate required for this purpose, the Treasurer has in hand, after debts due from that branch of the united Institutions shall have been liquidated, the sum of \$13,000. It is also thought to be an absolute necessity for the successful prosecution of educational work at Mount Allison, that a College building should be at once erected at an expense of \$20,000. To raise the amount of \$27,000 required to complete the whole scheme, an appeal is to be at once made to the Methodist people of these Provinces.

Time after time has the statement been made that the Mount Allison Institutions should receive no legislative aid from Nova Scotia because, to suit the convenience of the Methodists of the several Provinces and to take advantage of the rare gift of Charles F. Allison, they had been located just across the New Brunswick boundary line. And of late, in many of the numerous letters given to the public by the advocates of consolidation, a studied effort seems to have been made to treat Mount Allison as occupying a place outside the group of colleges in which Nova Scotians are most deeply interested. How strong is the regard felt for these Institutions by the Methodists of Nova Scotia, and how unwarranted are the efforts made to alienate them from the support of the college, may be judged from the fact that of the whole amount contributed since the withdrawal of the grant, Halifax has given \$2,050 towards meeting the current expenses of the year and nearly \$20,000 of the Endowment Fund. Another fact becomes evident—that the friends of Mount Allison in appealing to the Legislature, did not stand at the door as beggars, but simply as seeking the preservation of rights enjoyed in common with others.

The Railway Consolidation Bill has been the great topic of discussion during the last week. Among the speeches the most able and eloquent has been that of the Hon. Attorney General. On Thursday last the Hon. Prov. Secretary announced that the Government had given notice to the company, requiring them to build the Cape Breton road. A number of resolutions in opposition to the Bill, introduced by Dr. Campbell were voted down, only three names appearing in their favor. The division on the second reading took place on Friday morning, Messrs. Dr. Campbell, T. B. Smith, McCurdy, Ford and Bartling in opposition. Two new clauses were added on Saturday. One was to the effect that the branch railway to the town of Pictou should not be undertaken until that town shall have satisfied the Governor-in-Council of its willingness and ability to maintain the ferry across Pictou harbor; the other, that before the charter should be granted the company must satisfy the Governor-in-Council that at least twenty-five per cent. of its ordinary share capital has been actually paid up. On Tuesday afternoon, after some discussion, the Bill passed its final reading in the House of Assembly, the vote standing as on the second reading.

The Hon. Jacob Sleeper, of Boston, was recently elected superintendent of the Bromfield St. Methodist Sunday-school for the fifty-second time, in unbroken succession. Such a record, reflecting as it does the highest possible credit upon a life of usefulness, will not be generally read without some questioning as to the wisdom of long continued re-election. However indispensable the services of some veteran worker may seem to those surrounding him in circuit or in Sabbath-school, the world is not likely to end with him, and others should be learning from practical experience, under his guidance, to fill his place in case of sudden removal. Through lack of such provision the fainting of a standard-bearer has sometimes proved a greater loss than it otherwise would have done. Nor is it

well, except in very rare instances, to permit any man to occupy any office until he may feel as though he had a title in fee-simple to a seat there, or through failure to be re-elected may have fancied cause to regard himself as wronged by the substitution of a younger or more vigorous man in his place.

A serious miscarriage of justice has just come to light in England. Two years since two men were sentenced to ten years penal servitude for wounding another. The other day the latter, on his death-bed, confessed that both the convicted men were innocent, and they were therefore immediately released from the felons' cells at Millbank Prison, and restored to liberty. What a comment upon the extreme care to be used by all concerned in cases where liberty or life are at stake! The *Methodist Recorder* justly says: "If it be true that the judge presiding at the time deliberately threw aside all testimony as to character, remarking that in such a case he held such testimony to be worthless, then the memory of so unfortunate a direction to the jury will not be to him a matter for thankfulness. No money can compensate innocent men for the shame and pain which they have endured. The lesson should not be lost on any who have at any time to determine the guilt of those who have long borne the reputation of honesty and kindness."

The long bicycle journeys undertaken by Dr. Edwards, the editor of the *North-western Advocate*, while in Europe as a delegate to the Ecumenical Conference were noticed in almost every paper on this continent. In referring to a highly recommended medicine, Dr. Edwards remarks: "This editor has been almost a martyr to congenital cephalalgia nearly all his life, and has tried almost every remedy, including the one named by our friend. Each prescription has served the day, or month, and has in time become inert and unoperative. Sedatives may modify or check the paroxysms of pain, but the nervous system seems to adjust itself to the new element for the very end of reorganizing a new campaign of torment. Some may have smiled at our recent mode of physical locomotion as a boyish freak. On the contrary, it has been indulged chiefly as recreative exercise which, by promoting perspiration, stimulating secretions and hastening demolition of old tissue, has given us almost a new body and perfect health."

One of the persons interviewed by the *St. John Sun* in relation to the Scott Act was asked if he questioned the truth of the statement that St. John liquor dealers ship more liquor to Fredericton and other places than they did before the Act went into operation. The answer given appears to have a great deal of reason:

No, but I see through the sophistry of their figures, which are given with a gross intent to deceive the ratepayers of St. John. They seek to make it appear that more liquor is used in Fredericton than before. What are the facts? Why, when the law became operative, the wholesale dealers stopped importing and the illicit dealers were driven to seek their little supplies from St. John, which are sent up concealed in barrels and dry goods cases, etc. A retailer who formerly bought \$1,000 worth from Fredericton wholesalers, now sends to St. John for \$100, and forsooth the St. John trade cry out "see how the traffic is thriving in Fredericton!" They tell the truth, but tell it only with an intent to deceive.

The commission appointed to inquire into the management of the Hervey Institute at Montreal has refused by a vote of five to three to discharge the matron, Mrs. Greig, to whom the world is indebted for the invention of a new reformatory agent in the shape of mustard plasters. One of Mrs. Greig's collaborators was perhaps justified in saying that the use of the irritating poultice was better than the shutting up of the refractory child in a dark cellar, but the mention of either mode of punishment has something sadly suggestive to all parents who may have to contemplate the possibility of their children being cast on the world's care. The moral of this case is that all large humane institutions of the kind should be under careful government inspection, and that ladies in charge of similar private benevolent institutions should not trust too much to the matron.

An exchange remarks: "The Japanese Government very sensibly refused permission to dispose by lottery of the articles remaining unsold at their National Exposition, preferring to advance the \$15,000 yet necessary to cover the cost of the goods." The *Canadian Spectator* is "glad to see it reported that

Mr. Chapeau does not intend to foist the dishonest lottery scheme upon the Provincial Government. It is rather dirty work for even priests to undertake and distinctly illegal, but at any rate they do not compromise anyone but themselves and their poor dupes." The definite statement in favor of honest action is here made in reference to heaven and Japan; the less definite to Roman Catholic Quebec. Another instance of the last being first.

The most sorrowful thing in connection with the following colloquy is the statement given at the end by the *N. Y. Advocate*:

"Have you had a revival in your Church?" "No; our minister does not believe in them. We have not had a conversion for ten or twelve years." "Well what are you doing?" "O, we are having the grandest fair you ever saw; the seats are all taken up in the church; we have a promenade concert every night, and a shooting gallery and a grab-bag, and a post-office, and the ladies dress up in all sorts of old-fashioned costumes. We expect to clear \$1,200." "What is to be done with it?" "It is to fit up a church parlor." And "so they wrap it up." (Micah vii. 3.) "And what will ye do in the end thereof?" The above is not a supposed but a real case.

The treasury of the Episcopal Church in Nova Scotia needs to be replenished. The *Church Guardian* remarks:

Seeing that, according to a circular just sent out by the Clerical Secretary, \$1,600 will have to be taken from the salaries of certain of the clergy in 1882, thereby reducing the income of some of them below \$600 a year, and some others even to less than \$500 a year, we think the better paid should do more to help their brethren than they have been doing. The Board of Home Missions will reduce all their grants by 10 per cent.; the Church Endowment Fund Committee have to do the same; while the S. P. G. Missions will in some cases lose their grant altogether, and in others suffer a large reduction.

The leading members of our Young People's Institutes, and all other "outer court" organizations of the Church, whether formed for social, literary or financial purposes, would do well to remember the hint conveyed in this paragraph from *Zion's Herald*. The italics are ours: "Leading members of the Unitarian body in this vicinity, following the example of the Congregationalists, Baptists and Methodists, have formed a denominational club for monthly meetings. It is a good thing, especially if you can keep the devil out of it and Christ in. The former comes without an invitation; the latter never fails to come when asked."

We omitted last week to note the organization of the Halifax North Methodist Total Abstinence Society. An influential meeting was held for the purpose in the Brunswick St. Church, when addresses were given by Rev. R. Brecken, S. F. Huestis and J. J. Teasdale, and also by Messrs G. G. Gray, A. A. Bliss, J. M. Chase and R. Macdonald. The officers and executive committee represent the several north churches. Rev. R. Brecken is President; Messrs G. G. Gray, H. Harris, J. W. Smith and G. H. McKinley, vice-presidents; and Mr. R. J. Sweet, Secretary.

This in Canada in 1882! It is stated that Col. Houde, editor of *Le Monde* and a member of the Canadian Parliament, having been called upon to retract some statements made in his paper upon Cardinal Simeoni's letter in relation to Laval University, has declined to do so, preferring rather to retire from journalism! Who will say that Rev. L. N. Beaudry's argument in favor of French Canadian evangelization based upon the strength of Roman Catholic influence in Quebec, and the influence in turn of Quebec upon the Dominion, had no weight?

"WOMAN'S MISSIONARY SOCIETY."

HALIFAX SOUTH CIRCUIT.
Dear Mr. Editor.—A branch of the Woman's Missionary Society in connection with the Grafton Street Church has been duly organized and is now in active operation. The following are the officers of the Society.
President—Mrs. G. H. Starr.
Vice Presidents—Mrs. J. Cairns Hart, Mrs. S. L. Shannon.
Recording Secretary—Miss Silver.
Corresponding Sec.—Mrs. David Allison.
Treasurer—Mrs. W. F. MacCoy.
Collectors—Mrs. F. G. Parker, Mrs. Burbridge, Mrs. Inglis Harrington, Miss Grace Saunders, Miss L. Shaffer.
Committee of Management—Mrs. Pope, Mrs. Coleman, Mrs. Teasdale, Mrs. L. Hart, Mrs. T. W. Smith, Mrs. Thos. Jost.
E. ALLISON, Cor. Sec.

29 Tobin St. Feb. 9th 1882.

PERSONAL.

The Rev. W. G. Lane has received from the War Office notice of his appointment as chaplain to the Methodists among the troops stationed in Halifax.

The Rev. John Lathern, President of the N. S. Conference, and Dr. Inch, President of Mount Allison, are in the city in the interests of the Institutions at Sackville.

Rev. J. M. Pike writes from Summerville, S. C.: "My health is greatly improved. Would start for home if I dared." We hope to have a letter from Mr. Pike for our readers next week. From the *Southern Christian Advocate* we find that he has been in Florida.

The death of an aged resident at Sackville, N.B., appears in the local papers. The *Transcript* of last week remarks: "Mr. George was one of our most respected citizens. The family have the community's sympathies. The funeral sermon will be preached in the Methodist church, Sunday morning next, by Rev. J. Shenton."

The London *Watchman*, in a review of the *Wesleyan Methodist Magazine*, says: "Our Magazine opens the new year well. Dr. Douglas, President of the Methodist Church in Canada, contributes a fine sermon on 'The Power and Assurance of the Gospel.' This is in continuation of the series of 'Texts for the Times,' and is altogether worthy of the august predecessors of the preacher in the same series."

G. A. Perley, Esq., of Fredericton, for thirty years the secretary of the Methodist Sunday-school there, writes as if his heart were as warm in the work as ever. He informs us that all the officers and teachers have been reappointed, and that the collections and donations in connection with the recent anniversary amounted to about \$54. We are pleased to learn that another esteemed citizen of Fredericton, Mr. George Hatt, a short time ago ill in the Western States, is reported in improved health.

LITERARY, ETC.

Blind Bartimeus, and his Great Physician; by Professor W. J. Hogg; and published at the Conference Office, is a most suggestive book for the Christian's quiet hours. Mr. Woolmer has acted wisely in issuing this cheap edition of an excellent work.

Mistaken Signs, and other papers on Christian Life and Experience. By the Rev. W. L. Watkinson. London: T. Woolmer. As a help to those who aim at a "more abundant" Christian life, as well as to those who desire a model of forceful style, we commend this book to our readers.

Three little volumes, suitable both for our Sunday-school libraries or for gifts, have been lately published at the English Conference Office. *Gratias Agere*, by Mrs. R. A. Watson, appeared in the "Christian Miscellany," and is well worthy of being placed within a separate cover; *Uncle Dick's Legacy* is a story of Western Life, by Emily Huntington Miller; and *The Boy Who Wondered* is a tale of German juvenile experience. These books, like all that bear the imprint of the English Wesleyan Conference Office, may be placed in the hands of young people with all confidence.

The cover of the *Canada Methodist Magazine* for February bears a good table of contents. Inspection of the list will not involve disappointment. The illustrated papers are *The Stately Homes of England*, and *The St. Lawrence*. Loiterings in Europe and the second instalment of *A Week on Sable Island* will interest all fond of travel. *Life in a Paragon* will put some ministers and, perhaps, more ministers' wives in a meditative mood. The paper on the Higher Life will excite noble aspirations. The several departments of Religion, Literary, and General Notes are, we think, unusually good.

Our clerical readers will find matter calculated to interest and instruct in the February number of the *Homiletic Monthly*, published by Messrs. L. E. Funk & Co. New York. All the departments display intellectual vigor and pleasing variety. Under the titles—*Sermonic—Sermonic Criticism—Preachers Exchanging Views, Living Issues for Pulpit Treatment*, as well as under others, are articles which no preacher can carefully read without his "profit-ability" become visible to intelligent hearers. Methodist readers will find the statements of Christ as to the fact and eternity of Future Punishment ably discussed in a discourse to young men by a minister of their own Church—the Rev. S. V. Leach, of Fredericton City, Md.

DR. SOMMERVILLE.

The Rev. Dr. Somerville, of Glasgow, whose work was so well-known in Berlin, was recently preaching at Strasburg. His method of address is thus described in the *Beagle et Liberte*. "The choir," says the writer, "was composed of Methodists, who are the true missionaries of our city. The Scottish preacher begins by naming his divisions, and stating the points he will discuss. But he does not reason; he illustrates everything, and throughout; and not only by comparisons, but by gestures. His whole body speaks, and he, with it, in such wise that even those who do not understand his language can divine what he is saying. Dare I say it! He is an actor, in the sense in which Demosthenes wished the orator to be. And when at the end of the first hour, he invited those who wished to retire to do so; nearly every person remained for a second meeting lasting quite as long."

The fe years ago is very sthetic in the writ

"My good to blessed of flowing among p saving k showing win oth would lo of some of their the time nothing here, I s been in of the go their ex greater s hearer of ward his strive to gan to w and I th do good ed from ing an e meeting years in India w every pro in conv that night to do god my pow er spoke and the is not on hand an dear A— strive fo soul, and leave of he or she the Mast which on This is th conversio you. E prayers.

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PERSONAL.

G. Lane has received office notice of his appointment to the Methodist station in Halifax.

Lathern, President of the Institution, and Dr. Inch, Superintendent of the Institution, are in the city.

Mr. Lane writes from Summerville that his health is greatly improved and that he has a letter from his readers next week.

An aged resident at Summerville writes that he has been in Florida for some time and that he is well.

Mr. Lane, in a review of the Methodist Magazine, writes that the new Douglas, President of the church in Canada, is a man of great energy.

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MOUNT ALLISON INSTITUTIONS.

The Board of Governors, we learn, held a meeting at Sackville last week to take measures to rebuild the Academy.

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ONE AT A TIME.

The following letter, written several years ago by a lady physician in India, is very striking in its simplicity.

"My dear A.—My efforts to do good to others have been so greatly blessed of late that my heart is overflowing with happiness.

A NARROW ESCAPE.

Dr. S. Irenæus Prime, Editor-in-Chief of The Observer, gives the following account of his escape from the terrible fire which last week destroyed the building in New York in which the Observer was published:

"The paper was almost ready to go to press. The last proofs were being read and all the editors were in the office.

Dr. Stoddard here took up the conversation, and said: "The sign along which we walked was three and a half inches wide. I held on to Dr. Prime till he got hold of the window ahead, and then he steadied me till I reached it.

THE GREEK CHURCH AND ANGLICAN ORDERS.

The London Morning Post places in a conspicuous position an account of an important decision which it is understood the authorities of the Greek Church have arrived at with reference to England.

This is a pretty plain intimation that the Greek Church considers Anglican orders as invalid, and on a par only with those of the other Protestant Churches.

This new action on the part of the Greek Church may tend to divert the steady stream of converts from the Church of England to the Church of Rome into a new channel.

WHY NOT INDEED.

The Archbishop of Canterbury has addressed a letter to The Times on the subject of the Church and emigration. He calls attention to the fact that during the first nine months of 1881 nearly 200,000 British subjects left England for America and the Colonies.

The American Board sent out last year forty new missionaries. An American paper says: The year 1882 opens with a most hopeful outlook for nearly every Protestant missionary field in Europe and the East.

THE SALVATION ARMY.

The Mayor of Sheffield made a statement on Wednesday morning with reference to the attack upon the Salvation Army. He deplored the attack, which he said was a disgrace to the town; but stated that the police authorities were not to blame, inasmuch as they had on previous occasions made an offer of assistance to protect the processions, which offer was declined.

IT PAYS.

A gentleman in Minnesota writes to the Congregationalist concerning a man who owns a farm of 17,000 acres, 4600 of which are under cultivation. Besides having thirty-five families as tenants, during the busy season nearly one hundred extra hands are employed.

METHODIST NOTES.

Socials are still being held in the Bridgetown circuit. The proceeds of one given by T. W. Chesley, Esq., Granville, on the 25th ult., were \$25.

The Rev. R. W. Weddall, of Bathurst, N. B., informs us that eight persons were received into the church by the right hand of fellowship on Sabbath morning last.

Missionary meetings are reported to have been held in the Little York, P. E. I., circuit: "The speakers were Revs. H. P. Cowperthwaite, A. M., J. C. Berris and G. M. Campbell, and Messrs D. Crockett and G. Bryanton. L. W. Goff Esq., presided at Little York, Mr. Isaac Seller, Recording Steward, at Union Road, and Mr. Joseph Prowse at Brackley Point Road.

In "Notes from Coverdale," in the St. John Star, a correspondent says of the new church dedicated there on the 28th ult., "The building is a neat and somewhat imposing edifice. It stands upon an elevated site and is surmounted by a tall and symmetrical steeple, which can be seen for miles around.

The religious services in our church at Fredericton on the 29th ult., had reference to the Sabbath-school. The Rev. J. W. Wadman preached to the scholars in the morning; Rev. E. Evans to the parents and teachers in the evening. The superintendent, S. D. McPherson, Esq., addressed the numerous visitors and showed the school to be in a prosperous condition.

ABROAD.

Within the past year three churches have been built and fully paid for by the Methodists of Minneapolis, Minn.

During the recent session of the North Carolina Conference one preacher was received from the Baptist Church and 3 from the Protestant Methodists.

The revival at St. Paul's Church, Cincinnati, still continues. Of twenty-four young ladies in the graduating class of the Wesleyan College all but two are professors of religion or are seeking Christ.

Rev. J. K. Wagon, a Methodist minister at Eagle Bridge, has refused to accept the proceeds of a ball which a society in the village proposed to give for the liquidation of the church debt, on the ground that the church emphatically denounces dancing.

The Methodist Orphan School, situated in Harrington-street, Dublin, has rendered excellent service in training and educating the orphan children of Methodist parents for useful and suitable positions in life.

Zion's Herald states that the amount coming from the Rich estate to Boston University will not exceed one million dollars.

At the First Church, Greenpoint, N. Y., more than 200 persons at the altar within four months have found peace in believing, and many have received the witness of the Spirit of God to the all-cleansing power of the blood of Jesus; 150 have been added to the Church, and of these 100 are heads of families. Whole families have come together. The indications for a still greater ingathering are good.

The Rev. W. Taylor, who expected to leave San Francisco for South America on Jan. 19, has received notice from New York that his presence is imperatively demanded by the pressing exigencies of his great missionary work.

The new Methodist Chapel at Brescello (Italy) was opened on Dec. 26, the Rev. Giovanni Bonifazio, of Vicobellignano, preached on the occasion. Taking for his text, "These men do exceedingly trouble our city," he was quite willing, he said, to accept the imputation on behalf of the body to which he belonged, who only sought to trouble men's consciences for a while in order to a true and permanent peace.

The present number of pupils at the Centennial School at Lucknow, North India Conference, is 116, of whom 58 are Christians, 44 Hindoos, and 14 Mohammedans. The school was examined by the government inspector in July. He expressed his pleasure at the progress made during the year and promised assistance in securing a larger grant from government, and a building grant of \$2,500 for a new school-house which he pronounced an urgent necessity.

Our Methodist brethren and sisters in Naples met on December 23, 1881, around their "Christmas tree." The church in the Place of St. Anne was handsomely yet chastely decorated. Four schools formed an interesting portion of the assembly—and recitations in Italian, French and English of the proceedings—given in some instances, by boys and girls of tender age, in admirable style.

An American Methodist paper says: "Our Mission seems to stand pre-eminent over others in Italy for the number of very able Italians it has gathered in so short a time into the ranks of its ministry. They are educated and pious. Such are Messrs. Theophilus Loy, Dr. Lanna, Prof. Caporali, L. D., Vincenzo Ravi, Baron Gattuso, Dr. Silvio Sazi and others, with the latest and most remarkable accession, of Count Enrico Campello, Canon of St. Peter's."

The Methodists of Spezia, (Italy) like their brethren at Naples, had a "Christmas-tree" festival on Christmas eve. The festival was attended by some five hundred lookers-on, including several official gentlemen of eminence. Professor Bonino said: "For thirty years, I have been an Inspector of Schools, but I never assisted at a celebration so well ordered and so beautiful as this; and, looking at the clock, subjoined, 'Four hours have glided away; and yet I would not have had the time a bit shortened.'"

The amount of practical temperance work done by the Sunday Morning Breakfast Association of Philadelphia is encouraging. At eight o'clock, hot coffee and sandwiches regale several hundred poor creatures, whose rags and wretchedness argue an intimate relationship with rumshops, after which singing, prayer and exhortations, and the pledge of total abstinence, detain these unfortunates, planting in their minds the purpose to be sober and good. The exercises in the old church, Vine above Seventh St., on last Sabbath were deeply interesting, and evidently good impressions were made.—N. Y. Methodist.

GENERAL CHURCH NOTES.

The friends of the Church Missionary Society of England are appealed to through the "Church Missionary Intelligencer" for \$25,000 to purchase land and erect a Henry Martyn Memorial Hall at Cambridge.

The Methodist Missionary Society (New Connexion) of England has 58 chapels, with 1091 members in China, chiefly in the province of Shantung. A portion of these are in a district handed over to these Christian workers by the London Missionary Society.

The Presbyterian Church in Deep Creek, Washington Territory, has a roll of 100 Spokane Indians, and a number of the Umatilla Indians, who are under the care of the Catholics, have expressed a desire to have a Presbyterian organization on their Reserve. Nearly one third of the whole number of Nez Percés Indians are Church members in the Presbytery of Idaho.

The village of Bertolera, near Turin, in Italy, has renounced Romanism and accepted the Protestant faith. The Archbishop suspended the priest and closed the church against 2000 parishioners. The indignant villagers then invited the Evangelical ministers of Turin to come and expound the Word of God to them, which they have continued to do since early in January.

Rev. Newman Hall, the eminent London preacher, in order to reach a larger number of people, and draw in especially those of a class who do not commonly attend the fashionable churches, has adopted the plan of holding a second service for working people, at half-past eight Sunday evening, after the ordinary congregation has retired. The church is filled in response to this announcement.

The pastors of nearly all the Presbyterian Churches in Indianapolis, together with prominent laymen, have united in a series of revival services, holding a week in one church and a week in another, and so giving each church an equal meeting. It is working admirably. The weak Churches stand as good a chance as the strong, besides uniting them in one work. Other Churches might take a hint.

GLEANINGS ETC.

THE DOMINION.

The total majority in favor of the Scott Act in Inverness was 854.

Application will be made at the approaching session of the Legislature for an Act to incorporate "The New Brunswick Historical Society."

The body of Captain Walker, of Maitland, who was drowned in New York harbor, was brought home for interment.

Col. J. W. Laurie, D. A. G., Military District No. 10, has been permitted to retire, retaining rank, from January 31, 1882.

There lives on Murray Harbor Road, P. E. I., an old lady named Mrs. Martin, who has reached her 104th year. She bids fair to live a few years more.

Mr. Enoch Chute was chopping in the woods near Bridgewater on Thursday of last week, when he was knocked down and killed by a falling tree.

Mr. R. D. M. Hooper has just been elected Mayor of Charlottetown. Mr. Dawson, his predecessor, has held the position for four or more years.

The Halifax City Council has been hard at work the past week over the new Assessment Law. They have continued the sittings sometimes till past midnight.

Mr. John E. Irvine has been admitted a member of the firm of Troop & Son. He is to be heartily congratulated on his accession to the membership of this leading ship-owning firm.—St John Tel.

The brig, Hetty Helen, which left Malpeque, P. E. I., on the 10th November last for Europe has not been heard of. It is supposed she has gone down with all hands.

During the year ending the 31st of December last the number of emigrants leaving Great Britain for Canada was 34,249, an increase of more than 5,000 over the preceding year.

An Irish Association is being formed in Winnipeg to be called the Irish Mutual Benefit Association of Manitoba, to co-operate with Archbishops Tache and Lynch, in the proposed Irish colonization scheme.

On her way to a parlor concert at Fairville, Mrs. B. J. Case, of St. John, was taken ill. Her husband with all possible haste took her to Mr. Robert Fair's, where she died immediately. She had left home in high spirits.

The men engaged in the recent strike at the St. Croix cotton mill carried their intimidation of other workmen so far that two of them were arraigned. One was sentenced to three months imprisonment or a fine of \$100. His counsel appealed.

We notice a number of our young men returning from the "land of the free." Likely they will now be better citizens and loyal subjects. Their past experience in the United States—where the streets are not silver nor the sidewalks gold—is rather rough.—Charlotte-town Examiner.

A collision took place on Monday evening about six o'clock, one mile North of Windsor Junction, between a train bound for Truro and a coal train for Halifax. Cameron, fireman of the local train, was prevented from jumping off and was killed. The other fireman and drivers jumped off. No others were seriously injured. An inquest is being held.

Notice is given in the Quebec Official "Gazette" for an act to incorporate a company under the name of the Great National Lottery of Quebec, with a view of aiding the construction and maintenance of new churches and religious institutions, and of promoting the colonization of unsettled lands in the Province of Quebec.

The Peruvian, Captain Ritchie, arrived on Sunday last from Liverpool, G. B. Having a case of small-pox on board she was immediately ordered to quarantine ground. The patient, an intermediate passenger, a Swede, was taken to Lawler's Island. The case is reported to be of a mild character. The steamer remained all day in the stream.

The first ocean merchant steamer that visited Annapolis was the Neptune, in 1881, taking as cargo to London direct about 6000 barrels apples. Since then five large ocean steamers have been cleared from Annapolis for London, taking over 26,000 barrels apples, with other exports. About 10,000 barrels are held for shipment to London in April next.

Rev. C. B. Pitblado writes from Winnipeg, "They tell me that the thermometer has sunk to 40° below zero once or twice this winter. At that figure the wind bites a little, but one who is well clothed can enjoy out-door life even then. I have not yet seen one person from the East who does not say but that the steady, clear frost of Manitoba is preferable to the rains, slush and changes of Nova Scotia.

ABROAD.

New Hampshire has now a law making education compulsory. It went into effect January 1st.

The British Board of Trade have approved of the new Tay Bridge and the works will be proceeded with immediately.

Mr. Walter Powell, M.P., who is now given up as lost in a balloon ascent, had been an enthusiastic aeronaut and had crossed St. George's Channel to Ireland and gone over to France several times.

Judge Cox on Saturday morning overruled the motion for a new trial in the Guiteau case, and sentenced him to be hanged on June 30th, between 12 and 2 p.m. in Washington jail.

The El Dia of Madrid reports that at a Christmas eve service in Urrarte, in Spain, a pack of wolves entered the church, and did not quit till they had killed three and seriously wounded five of the congregation.

Coffee Palaces as an antidote to the liquor saloons, are coming widely into favor in Europe. A company has been formed at Amsterdam with a capital of \$75,000, and one has been opened there at a cost \$17,500.

Londoners pay five millions sterling annually for the carriage of their fuel alone and now Prof. Judd, in a lecture at the London Institution, sets forth that the verdict of geologists is that a coal deposit, in all probability, exists beneath their feet.

The standing army of the United States numbers about 20,000 men, rank and file, and costs \$30,000,000, or \$1,500 per man a year; while France maintains an army of 1,500,000 at a cost of \$100,000,000, or about \$66 per head.

The grand jury of Cumberland County, Maine, makes it warm for liquor dealers. Over one hundred indictments were found the present term of court against liquor dealers. They have organized for self-defense. York County is following suit. One offender has been sent to jail for nine months.

The temperance reformers of Bristol, (Eng.) took a census of public house attendance in that city one Saturday night lately. The census showed that between seven and eleven o'clock 54,074 men, 36,802 women, and 13,415 children entered the public-houses and the beer-shops of Bristol—a total of 104,292; or one-half of the total population.

It seems probable that the destruction of the Doterel was owing to the same cause as that which wrought the recent fatal havoc in the Triumph. There was, it is now remembered, a quantity of xerotine siccative on board the former vessel, and the tin in which it was had leaked. Its explosive character was not known on board the Doterel, however.

The census taker in Alaska seems to have had rather a hard time of it. He was plundered several times, shipwrecked more than once, and captured by the Kolosh Indians, who imprisoned him for several weeks, and from whom he made his escape one night in time to save his life. The N. Y. Advocate says, "It is a fine bit of territory we have up there; but the exact use we shall be able to make of it is not conspicuously luminous at present.

A crazy fireman on a freight train on the Northern Pacific Railroad overpowered the engineer, near Aisp, D. T. on Friday and undertook to run the train to suit his own idea of speed. The engineer finally succeeded in stopping the train just in time to avoid a collision; but he had his clothing partly torn off by the maniac, who, as soon as the train was stopped, started across the prairie and has not since been seen.

An unusual suit has been commenced in Marion County, Ind., Court. Father Dennis O'Donovan has sued Bishop Chatard for damages to the amount of \$50,000 for depriving him illegally of his pastoral charge at Brownsburg, Ind., in the diocese of Bishop Chatard, thereby depriving O'Donovan "of all the means of support that he had worked for years to obtain."

Her Majesty's ship Phenix has returned to Jamaica from Providence Island, bringing the party which had been searching for an immense treasure supposed to have been hidden in the island by pirates many years ago. The sailor whose tales had caused the fruitless search was left behind on the island as a punishment, although he pleaded hard to be taken back with the others. He was told to remain till he had found the treasure he had previously declared he had discovered.

At a meeting of the Irish Parliamentary party on Monday Parnell was re-elected chairman, and a resolution adopted that the entire question of administration in Ireland, particularly the suppression of tenants' organizations, shall be raised on the address in reply to the speech from the throne.—J. M. Healy, member of the British Parliament, has collected some \$20,000 in the United States for the suffering Irish. O'Connor has collected some \$40,000, and Father Sheehy secured \$20,000 more for the same purpose.

The English Parliament was opened on Monday. On Tuesday Sir Stafford Northcote offered a motion that Mr. Bradlaugh be not allowed to swear which was adopted, and after some discussion, Mr. Bradlaugh withdrew. Mr. Sexton gave notice of a bill to repeal the Coercion Act. The Speaker read a letter from Mr. Forster, Chief Secretary for Ireland, informing him of the arrest of certain Irish members of the House. E. Dwyer Gravel moved that the letter be referred to a select committee, citing precedents in support of a motion. He contended that the Coercion Act had been violated. Mr. Gladstone opposed the motion, which was finally rejected.

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RECEIPTS FOR GENERAL CONFERENCE FUND.

Receipts for the General Conference Fund from Circuits in the N. B. and P. E. I. Conference.

MARRIED

At the residence of the bride's mother, on the 29th ult., by Rev. G. W. Hamilton, Mr. George M. Patenaud to Miss Edna E. Simpson

DIED

At River John, on Monday morning, Jan. 30th, 1882, Florence L., daughter of Mr. Jas. and Missie Kitchen, aged 4 months and 18 days.

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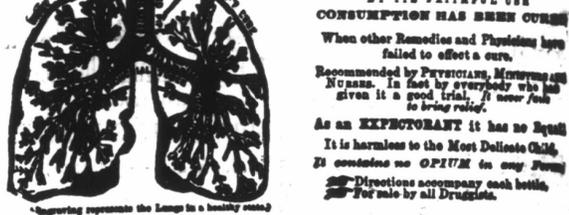
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