

The Wesleyan.

225

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

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

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, JULY 22, 1881.

No 29

THE "WESLEYAN."

OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all money remitted should be addressed to S. F. HUESTIS.

All articles to be inserted in the paper and any books to be noticed should be addressed to T. WATSON SMITH.

SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

The African Methodist Episcopal Church will pay the expenses of its twelve delegates to the Ecumenical Conference, proposing to give each \$400.

The *Athenaeum* compliments the American Committee recommendations in the Revision, and thinks several of them "might have been adopted with advantage."

The *St. Louis Advocate* has a friend, the president of a college, who must have passed on his way through an editor's office. He says, "My opinion is that an obituary is a notice of death and not the history of a family."

Dr. Arnitage, of New York, meets a company of children each week for prayer and conversation. About forty have professed conversion. He has given them work to do while he is in Europe. —*Zion's Herald*.

The pastor of the Baptist church in Berlin has been fined by the police court for offering prayer at a funeral in one of the cemeteries, which is church property, as that service is only permitted to clergymen of churches recognized by the State.

The Michigan Supreme Court has struck an effective blow at "rings" and "corners" in that State, by a late decision that money advanced to enable any combination to artificially affect the price of any necessity of life, can not be legally recovered.

The *American Hebrew*, an able and earnest periodical, says that orthodox Jews have not abandoned the doctrine and the aim of the re-establishment of their nation in the Holy Land, and only wait its rescue from the Turks to expect a grand future. Mr. Oliphant's project of colonization is evidently regarded with favor.

The revised version of the New Testament cannot, it is said, be permanently used in an English Presbyterian church until it has received the sanction of the Synod. Dr. Donald Fraser, however, has favorably reviewed it from the pulpit, and Dr. Thain Davidson read one of the lessons from it a few Sundays ago.

Bishop Carman, of the Canada Methodist Episcopal Church, says that members enough to form a Conference, and preachers enough to supply them, have moved to the north-western part of the United States. The *Guardian* hopes the Bishop is mistaken, and seems somewhat alarmed for Episcopal Methodism in Canada.

It is stated that during the first four months of the year, upwards of 20,000 persons were arrested in Paris for being drunk; and yet we are sometimes told that owing to the general use of light wines on the Continent drunkenness is comparatively rare. The light wine advocates will do well to study the facts a little more closely.

The *Boston Journal* says: George I. Seney's contributions to educational and other institutions have amounted to an average of \$1000 a day for two years and a half. Mr. Seney's wealth has been increasing rapidly from the good judgment with which he invested his capital a few years ago in cheap Western railroads, which were being sold under the hammer. These have become fine properties.

The remains of a young Scotch girl, 23 years of age, named Philip, who died recently at Windsor Castle, were removed to Scotland for interment. Previous to its conveyance to the Great Western Railway station Her Majesty and Lady-in-Waiting attended a short service, held in the presence of Philip's father and brother and the Queen's servants, by the Rev. T. Orr, Congregationalist minister at Windsor.

Speaking at the opening of a diocesan conference at Rochester, the Bishop of Rochester referred to the Salvation Army, and said that if it adopted methods which offended the tastes, and eccentricities which distressed the soberness of some, yet it aimed at results and reached classes which at present the Church could only pray for. No one who knew how difficult it was to get at the lowest stratum of the London poor would rashly forbid or severely condemn any who, though imperfectly, still sincerely, were reaching them with the message of Jesus Christ.

NEW TESTAMENT MANUSCRIPTS

Of the oldest and most valuable of MSS. there are only five; and these are:

a. *The Alexandrine MS.* or Codex—so called because it was obtained in Alexandria, by the Bishop of Constantinople, who sent it as a present to Charles I. of England. It is now in the British Museum—kept as an invaluable treasure. It is believed to be about 1400 years old; though nothing is known of its origin. As an authority it is very valuable—though some thirty-four chapters in all are missing from it.

b. The next MS. in order is the *Vatican*—so called because of its being kept in that palace. Except the short time when it was in Paris, whither Napoleon I. caused it to be removed—it has been kept in Rome for 400 years. Until very recently the Papal Power has refused to publish a copy of this MS.; but in 1868 a very perfect fac simile of it was issued, to the unspeakable delight of all Bible students.

This MS. is older than the *Alexandrine*, and is also more nearly perfect—having lost only the Epistle to Philemon, the Pastoral Epistle and the Apocalypse.

c. The next MS. in order is the *Codex Ephraem*; which is preserved in the National Library of Paris. It was brought by Catherine de Medici into France, and is assigned to the fifth century, and contains about two-thirds of the New Testament.

d. Next there is the *Codex Bezae*—formerly belonging to the great reformer of that name, and by him presented to the University of Cambridge. It is the least valuable of the MSS. we have named, contains only the Gospels and the Acts in Greek and Latin; and is assigned to the sixth century.

e. Next in order is the *Codex Sinaiticus*—which is, probably, older than the Vatican MS., and contains the New Testament complete. It is supposed to be one of the MSS. prepared by order of the Emperor Constantine for his capital—Constantinople.

The account of its discovery in the Convent of St. Catherine, on Mt. Sinai, by the great German critic Tischendorf, is of intense interest to all Bible students; though we cannot enter into it now. In 1844 he got hold of a few old vellum leaves—which proved to be leaves of the Old Testament—about to be used for lighting a fire in the stove; but it was not until 1859 that he obtained permission from the Monks to copy the whole work. He did so, the original MS. being presented to the Emperor of Russia; and it is now in the Imperial Library of St. Petersburg, and a splendid edition of the work was published in 1862.

Now, none of these great MSS. was known to those who prepared the various English versions, from Wycliffe to the revisers under James I. Even Erasmus had seen only the Codex Bezae; having failed, with all his influence at the Court of Rome, to obtain access to the Codex Vatican. And it is these great MSS.—as well as the large number which we have referred to—that constituted the sources of authority from which the revisers of the present translation were able to draw.—*Episcopal Recorder*.

PROVIDENCE.

"I have sometimes thought that ministers in the present day do not sufficiently mark for the instruction and comfort of their hearers illustrations of the inestimable doctrine of God's gracious providence as seen in the world and found in the experience of Christians. How many a downcast soul would be cheered to learn that one in similar or in worse circumstances than himself had found in the time of great need the faithfulness of God's merciful promises—that in darkness light had dawned, in distress relief was found, and that in danger and in difficulty deliverance was granted.

Some years since, when in company with some good Christian workers in Lambeth, I ventured to make a remark

that I did not believe that any Christian could be found who could not in the course of his life refer to some especial instance of God's gracious providence being exerted on his behalf. This led to conversation on the topic, and to the recital on the part of several of their experience of the truth stated. One brother, a man with a large family and a limited income as clerk in a banking house in the city, and who found it a constant struggle to meet family claims, gave the following instance of help afforded to him in the time of need. He said: "Some time ago one of my children, a little girl about five or six years of age, was very poorly, and one morning she said to me, 'Father, I wish you would stay at home to-day.' The request, not appearing to him as urgent, made little impression. She, however, reiterated her wish, till his wife said to him, 'Well, my dear, as she so much wishes it, perhaps you had better gratify her by remaining at home.' The good brother, therefore, addressed a letter to his employers, the bankers, apologizing for absence on the score of family affliction. In the evening of the same day he received a note from one of the firm, expressing their sympathy, and enclosing for his acceptance a £40 note. We may easily imagine with what grateful feelings this good brother would retire to rest that night, and how in the morning he would be further instructed in God's dealings with his people, for in the morning the child died."—*John Corderoy, in Methodist Recorder*.

THE CHURCH IN SUMMER.

There is no good cause for Church languishment in the summer. If physical conditions of body and weather prevent the assiduous devotion to study and meetings which the cooler season promotes, faith, holy living, reverence for the Sabbath, reading of the Bible, and leading men to Christ are all compatible with any weather, and with almost every physical condition. Some years ago we were advised that our camp-meetings were injurious physically, and that our annual rest should be away from all religious excitements. We became conscious that in this as in any other department of thought or activity we could overwork, but after careful tests, we are satisfied that a camp-meeting or two, with preaching once on the Sabbath for the brother in whose vicinity we are resting, and a regular attendance upon the prayer-meeting, and the reading of a few books of the Old and New Testament through, bring us back to our work restful and happy. "It takes me some time to get into the preaching spirit again," said a good brother, on his return from a long vacation. Think of Paul introducing his theme at Troas or Corinth by saying, "Brethren, I have not had much to do with these matters for five or six weeks, having been on a vacation, but I shall get a going again after a little." What a deadly it would have been in the Gospel ointment, if when Jesus and his disciples had returned from that needed retirement "apart into a desert place to rest awhile," they had announced that all religious activities, except perhaps a short prayer morning and evening, had been abandoned, that their rest might be more complete.

During the heated term, neither those that go nor those that stay can be expected to be kept under full pressure, but it is a fearful letting down, or shameful surrender to Satan, for churches to be closed, and religion's offensive weapons to be hung up for cooler weather. And no amount of earnest effort in the nine months of the year can condone for the wrongs done to God's cause by three months of religious apathy. Friends of God, all the sought sources of rest combined, country air, fishing, swinging and sleeping under trees, &c., are not better as recreation than a holy conscience, an abiding trust that excludes all worrying, an honest, generous frankness that makes chafing and jealousy impossible, with a systematic arrangement of study and labor, and a common-sense self-care under hygienic principles.

Oh, let us give the enemy no advantages! Let us meet his untiring vigilance with an equally tireless watchfulness. The renewed, uplifting inspirations of the Holy Spirit will carry us through heat and physical lassitude, and not only make "December as pleasant as May," but July as bearable as January. Keep the churches open, hold the Sabbath-school sessions regularly, preach as earnestly as your spirit-touched lips can preach, arouse Christians to a hunger for perfect love, and cry out the warnings to sinners; don't be afraid of repetitions; repetitions red-hot are novelties; and then Satan will be grieved, and long for closed churches and modern vacations, but Christ will be honored, and the sound of his successful goings will be heard in the tops of the mulberry trees. Let the pastor seek his brief rest, not by surrendering all religious activities, but by a change of scene and of work, yet with the unquenchable fires of his life consecration burning like a furnace. Then shall his feet always be beautiful upon the mountains and by the quiet streams, for he shall ever be the holy bearer of good tidings and the publisher of peace.—*Christian Home Journal*.

SAVING FAITH.

Paradoxical as it may appear, many people fail to understand faith by reason of its very simplicity. They gaze up into heaven, or descend into the deep, while, "the word is nigh them, the word of faith which we preach." To them it seems impossible that so great a salvation can be wrought by means so simple; and in consequence they insist on finding, in that plain term, a deeper sense, a hidden meaning, a profound mystery capable of being unfolded only by much learning. How mistaken is this view every devout child of God well knows. Faith is never patent to reason. The things of God, hidden from the wise and prudent, are revealed unto babes, whose hearts are susceptible and whose minds are open to reflection. The truth comes to them freshly, and upon their tender consciences leaves an indelible impress. The child is the exemplar of the true disciple. In him the instinct of faith is not deadened. "Suppose a child has a journey to perform through an extensive wilderness," says Rev. Asa Shinn, "where it would be exposed to pits, snares, wild beasts, and every hateful thing. If left to its own resources, its courage would fail, and it would decline the performance of the journey. But while deliberating on the subject, the father of the child offers his services as a guide. The child is convinced that no force can overcome the father's power, and that no craft can defeat his wisdom. With this understanding, it places its entire trust in the father, and makes the entire journey successfully. So the erring child of man, who would pass safely through this world to a heavenly home, sees temptation and every obstruction that the enemy can present in the way, and, if left to its own resources, would decline the performance of the journey, but while considering the subject, the Gospel presents our heavenly Father in Christ to him as a guide. The sinner is convinced that no force can overcome his power, for in him is the power of God, and that no craft can defeat his wisdom, for in him is the wisdom of God; and placing his entire trust in Christ, he is conducted safely through this world to a home in heaven."

So simple is saving faith. It is taking God at his word. We put our hand in his and confidently march onward to our heavenly home. Do not forget how simple is the way of faith, nor how great will be your guilt and ruin if that way be neglected.—*N. E. Methodist*.

TRUE LOVE.

A precious saint wrote in the secret pages of her diary: "My religion took, on one happy day, the character of a genuine passion. I knew it to be such, for I had loved intensely. And from that hour I had Christ for a daily companion and bosom friend. But I have never been able since that hour to do enough for Christ. The day is too short;

my poor hands are too feeble. I long sometimes for an alabaster box of precious ointment, and some Lazarus to anoint for his beggar's burial, that so I may serve my blessed Lord." Was not this a true religion? It had a great world of sweeping emotion in it. It seems to shake the simple sentences as with the breath of the Holy Ghost. And it had hands to work, furnished with hard tasks, which the glad heart made beautiful by her love. Such a devotion will not be apt to spend itself in words. It is too genuinely hearty to be content to talk about itself; its healthy impulse is to do Christ's work. And do we fancy that loveless hearts can render human full measure of service? We might learn from all other forms of fealty and devotion that it is the full, loyal, restless heart that inspires the best and the largest work. Happy are they who love much the Master whose work is always waiting for loving hands.—*N. Y. Methodist*.

CARDINAL NEWMAN AND THE NEW TESTAMENT.

It seems there was an unsuspected reason for Cardinal Newman's declining to be a member of the New Testament Revision committee. We quote from *Public Opinion* a letter dated Birmingham, May 13, 1881:—"Cardinal Newman begs to thank the revision editor of *Public Opinion* for his courteous letter. He is sorry to have to answer that he never has made the text of the New Testament his special study, and, feeling sure that the revision will be of high value and importance, viewed as a whole, he would not venture to attempt any lengthened criticism upon it. And he is obliged to add that had he ever so much right to criticise it, his time is not sufficiently at his disposal just now to allow him to do so."

What a revelation he makes in this letter. What probability is there that the Roman Catholics of England can furnish scholars competent to revise the Rheims New Testament, even if they be driven to admit the necessity of having that version revised? Their great pervert, who was educated at Oxford, a university famous for classical learning, by his own confession, can render them little help. We do not suppose his brother of Westminster can do much better. Then what are we to expect from the inferior clergy? Many of them have been born, and nursed, and educated, so far as they are educated in any sense worthy of a Christian pastor and teacher, under purely Roman Catholic influences. Probably not one in a hundred of the "priests" in the three kingdoms has "ever made the text of the New Testament his special study." Such teachers of Christianity! Can men teach what they have never learned? Can men teach Christianity from any book but the Word of God? Can those who confess they have never striven to be thoroughly familiar with the only authoritative statement of the plan of salvation be men qualified to show people the way to heaven? Dr. Newman, confuted by the study of patristic writings, ambitious to help to put England back into ante-reformation conditions, and not willing to give the New Testament its proper place in his system, might well seek ease in Romanism.—*London Methodist*.

A speaker at a recent missionary meeting repudiated with just scorn the idea that the missionary was to wait for "openings." Not so, he said, did Havelock, when he thundered at the gates of Lucknow, and rescued the lambs from the tiger's lair. Not so does the engineer when he thrusts his iron way through the broad mountain, and bridges the mighty chasm. The heroes of missionary enterprise have never waited for "openings." Let us press on. The way will open for us. How many of us are hindering by feeble faith and wretched half-heartedness, when God's truth demands prompt action and unselfish devotion.—*Evangelical Churchman*.

For the first time in the annals of the Calcutta University, a native gentleman has been elected President of the Academy of Arts.

L & CO. Negotiable Securities. STERLING EXCHANGE. MONTREAL, NEW YORK and elsewhere in the above named Cities. INSURANCE. All classes of property at the lowest rates. FIRE INSURANCE COMPANY. Over \$51,000,000. QUINETTE. D ORGAN. F. ABBOT & Co. Wholesale Goods. BILLING & CO. PECK'S only patented ARTIFICIAL EAR DRUMS. The Great LIGHT Church LIGHT. CHILD'S SPECIFIC. BASTED EDITIONS OF THE REVISION.

OUR HOME CIRCLE.

A VISION OF JUDGMENT.

sat alone with my conscience. In a place when time had ceased, And we talked of our former living. In the land where the years increased, And I felt I should have to answer, The question it put to me. And to face the answer and question Throughout an eternity.

TESTED.

BY SARAH K. BOLTON.

"What a blessed thing it is to be born good tempered!" said bustling little Mrs. West to me one day as she came in to call in the precious hours of the morning when I could all spare the time. Women have such a way of bringing in their work and visiting, as though the time of some other women might not be exceedingly valuable to them.

ed to me the loveliest place on earth. ground was broken over against it for a house. We wondered who was to build it; but the owner of the lot was a stranger. He was a handsome man, of fine physique, kind to his workmen, and yet with a well-bred air that commanded respect.

The house was on high ground, expensive, and went up slowly, week by week, the admiration of the whole neighborhood. When it was finished, with the taste of a refined woman, he furnished every room in it. The harmony of colors in fresco and upholstery, the delicacy of drapery, were a delight to all who saw it.

Their home became the marked one of the neighborhood. Instead of devoting all his time to business, Mr. Mason would often sit on the piazza and trolie with his children. We all, unconsciously almost, became interested in the happiness of that family.

Mr. Mason's character seemed to change at once as though he walked among celestial things. His life deepened as does a river when it gets near to the sea. His face took on the look of one who had conquered all and is master, but has grown very humble in gaining the victory.

THE THEATRE.

Many of us looking back on our experiences of fifty years of life, must recall some instances of merciful interposition, when our own will, purpose, and determination have been set aside by an unseen but powerfully-felt agency, and we, with our will and purpose set, have been compelled to take an entirely opposite course from that we had planned, or have been mysteriously, or I would rather say providentially, hindered from carrying out our determined plans.

The gorgeous dresses, the music and lights, dazzled me. I went home to my lodgings fascinated, carried out of myself. How mean and poor was my little bedroom, and what a dreary monotony of life mine was, plodding in a shop to learn a trade! Trade, profession, occupation, business—all was tame, slow, groveling, compared with the glorious, the grand, the bewildering pursuit of the actor. Again and again I enjoyed the delicious enchantment, and fully determined that I must be an actor—I must strut my hour upon the stage.

I left New York, and for awhile I worked in Providence, where I became acquainted with some gentlemen attached to the theatre, lost a good situation through neglect of my duties and fascination for the stage, and through the influence of a Mr. Barry obtained an engagement at the Lion Theatre, Boston. Surely I am now at the summit of my ambition—a permanent engagement on the staff of artists at a regular theatre.

He was, of course, invited to the young people's prayer meeting at night. If I had space I could tell you at length about that meeting. It is just like no other meeting with which I am acquainted. The young men conduct it in rotation. Sometimes there is an experienced leader, and sometimes one that is new at the business, but the meeting always takes care of itself.

In the theatre I found some men of education in the higher walks of the profession; but O, the disenchantment! The beautiful women were, some of them, coarse and profane; the noble gentlemen often mean, tricky, and sponging. In fact, the unreality of it, the terrible temptation to the lower forms of vice, especially to those of nervous, excitable temperament, increased by the falsehood and fiction involved in their profession, in seeming to be what they never were or could be, studying virtue to represent it on the stage, while their lives were wholly vicious, repelled me.—John B. Gough.

HIS RECEPTION AT OUR CHURCH.

Horace, as I expected, came on my invitation to our church last Sunday. He was there at all the services. Indeed, it could hardly have been otherwise from the manner in which he was received.

I waited for him at the door and took him at once to my pew, where he met one or two other young men of about his age, and whom I had met as strangers, at the door. Our minister has a continual look toward young men, and so very naturally has almost always something to say that shows him to be thinking of them. He did on this occasion, and, as it happened, he spoke of the loneliness that comes sometimes over the heart of the young even in the midst of scenes of intense occupation. As he alluded to home, to mother's prayers, and to the brothers and sisters far away, and some of them in heaven, Horace brushed hastily a tear away. I felt sure, by that token, that it would not be difficult to persuade him to come again to the church. The habit of staying away was certainly broken in upon in a very touching manner.

The matter was all fixed, however, when the service was over. In our church we have a way of lingering around the doors for a little while when the assembly is dismissed. In former days, and before I saw how it worked here, I was opposed to the after-meeting assemblies. It seemed to me that they only dissipated the influence of the service which had just concluded. But of late, when I see those cordial hand claspings, those smiles, and hear those lively, almost merry voices; when I see the arms of young men thrown over each other's shoulders, when I see old men mingling in among the young in familiar conversation, when I hear the words which drop softly, and notice sometimes the tear glistening in the eye, I have learned that there is a power there that we could not afford to do without.

I brought this power to bear on Horace by introducing him to two of our young men. I knew that if they took him in hand he would be all right. I have heard our minister say that these two young men were pillars on which he leaned. I do not wonder that he says so. The bright, cordial smile that plays over their faces, the hearty words they speak, the warm grasp of the hand they give, are worth everything to him. There is nothing for a moment long-faced or sanctimonious about them—the very sunlight of cheerfulness and manliness gleams from every feature. They speak about religion and of Christ the Saviour just as naturally as they do of other things, and in such a way that the idea of cant does not occur to you in connection with them. You see them to be men, every inch of them, of dignity and force and life.

They met Horace with smiles and a downright heartiness of welcome that one could scarcely resist, and which he certainly could not. They almost at once found out from him with whom he was in business (for I had not told them), where his boarding-place was, and whether he had any special church connections. They just as naturally as possible called around them half a dozen of young men standing near and introduced Horace to them. He told me afterwards that he felt in five minutes as if he were surrounded with friends. So he was, and in a deeper sense than he knew.

He was, of course, invited to the young people's prayer meeting at night. If I had space I could tell you at length about that meeting. It is just like no other meeting with which I am acquainted. The young men conduct it in rotation. Sometimes there is an experienced leader, and sometimes one that is new at the business, but the meeting always takes care of itself.

And when the meeting, I mean when the regular services are over, they always linger as if they did not like to leave the place. You will see a considerable part of the assembly form itself into little circles. Here you will see them cheerfully talking as familiar friends, there one leaning over one with head bent on the seat in front, yonder a group of young men greeting and welcoming another, and in another place a circle singing a hymn to their joy and words.

If you were there you would wonder for a moment to see just before the benediction is pronounced, two or three young men make a quick movement toward each door. You would imagine that there was some important business on hand outside. But they do not go outside. They stand there to lay hold on strangers, and he must be a determinedly surly man who escapes them. He is taken by the hand with a bright smile, a word or two of gladness at seeing him there, and an invitation to come again is given before he goes on his way.

To this meeting Horace came at night. He will not, I think, forget the Sabbath.—Christian Weekly.

CREMATION.

The state of cremation to-day is one of progress. Abroad most of the large cities have societies, and several have erected crematories in their public cemeteries. The January number of the Scientific American of this year has a cut of the Doric Cremation Temple in the Milan Cemetery, illustrative of the Gorina furnace there in use. Cremation has been legalized in Italy since March, 1877, and has been practiced at Milan and Padua. There are several crematories in Germany, and incineration has been performed at Breslau, Dresden, Gotha and other places.

A Cremation Society was formed in New York a few years ago, and within a few days a company with \$50,000 has been established to build a crematorium. A bill has lately been brought before the New York State Legislature providing that cremation be made legal when at the request of three persons. The only crematorium in America is the private one of Dr. Le Moyné, at Washington, Pa., costing \$1,500, built in 1877, where last month the

tenth body was incinerated. Four or five other cremations have been performed in the United States, and undoubtedly they will grow more numerous as furnaces are established.

OUR YOUNG FOLKS.

A BIRD STORY.

It's strange how little boys' mothers, Can find it all out as they do. If a fellow does anything naughty, Or says anything that's not true! They'll look at you just a moment Till your heart in your bosom swells, And then they know all about it— For a little bird tells!

Now, where the little bird comes from, Or where the little bird goes, If he's covered with beautiful plumage, Or black as the king of crows; If his voice is as hoarse as a raven Or clear as the ringing of bells, I know not—but this I am sure of— A little bird tells!

The moment you think a thing wicked, The moment you do a thing bad, Are angry or sullen or hateful, Get ugly or stupid or mad, Or tease a dear brother or sister— That instant your sentence he knells, And the whole to-morrow in a minute That little bird tells!

You may be in the depths of a closet, Where nobody sees but a mouse; You may be all alone in the cellar, You may be on the top of the house, You may be in the dark and the silence, Or out in the woods and the dells— No matter! wherever it happens The little bird tells!

And the only contrivance to stop him, Is just to be sure what you say— Sure of your facts and your fancies, Sure of your work and your play; Be honest, be brave and be kindly, Be gentle and loving as well, And then you can laugh at the stories The little bird tells! —Wide Awake.

JOHNNY'S PRAYER.

"O Lord, take care of me during the night, and when I get up in the morning I will take care of myself."

These are the very words of a prayer that little Johnny Hall offered one night just before going to bed. When he was a mere baby, or at least just as soon as he could talk, he had learned to say: "Now I lay me," at night, and "Our Father which art in heaven," in the morning. As he grew older and could understand more, he was taught to add a little prayer in his own words, for just the things that he desired, and this was the prayer that he added that night.

Queer, wasn't it, that a little fellow not more than seven years old, should think that he was old enough to take care of himself, except at night when it was dark and he was asleep? But he did, it seems; that is, if he thought anything about it; yet there never was a boy of his age that needed more watching or that gave his mother more anxiety because of his heedless ways than this same Johnny Hall. The number of bumps and cuts and bruises that he managed to get each day was wonderful, and his narrow escapes from severe injury, and even death, seemed almost miraculous.

He had a grown-up brother, Harry, who expected to be a missionary some day, and, who, Johnny said, was the "best kind of a chap he was seldom there. His opinions were worth more in Johnny's estimation than any others, except his own. It was during one of Harry's rare visits at home that the events of this story occurred. His room was next to Johnny's, so it happened that he overheard the prayer of his small brother. No wonder that he began to think that there was missionary work to be done at home, and set himself to watch for an opportunity to instruct the boy in better principles; thinking also that an object lesson might be found somewhere to enforce it. Of course he had not long to wait. It came up on the very day that Johnny had promised the Lord he would take care of himself.

The first thing of importance in the morning that happened to the boy was a bee-sting. It was not dangerous, but it was very disagreeable and at first painful, besides spoiling his beauty; though to be sure he hadn't much beauty to spoil. His fat cheeks and little pug nose swelled out of all resemblance to his own, so that Johnny declared when he looked in the glass, that he "guessed it was some other boy." One eye was closed, which may partly account for the next accident that befell him.

The Halls were farmers, and that day were haying in a meadow on the other side of the creek; which ran through the farm. There was no danger in crossing the pole: Johnny had done it hundreds of times in safety. But this time he was less fortunate. He had staid in the house, nursing his sore face, as long as he could endure it; so he coaxed his mother to let him go down to the meadow and ride up on a load of hay, promising to be a good boy and sit in the shade until

the load was ready. So away he ran like a steam engine, and rushed upon the foot-pole with a whoop across lost his balance and fell into the creek. Perhaps, as before intimated, if he had had the use of both eyes this would not have happened. (Cut as it was, he would certainly have been drowned if one of the hay-makers had not heard his shout, and looking up just as the boy fell, ran to the rescue. Johnny was taken out unharmed, and sent to the house a wetter if not a wiser boy.

This was not long after dinner, Johnny was dressed in a dry suit, and with the promise that his mother would read him a story when her work was done, he was persuaded to lie down upon the lounge and try to go to sleep. Now a nap was of all things just what the boy needed most. But trying to go to sleep is not always the best way to succeed, and so it proved in this case.

In the course of five minutes he was screaming at the top of his voice, to know if he might go out and play with his bow and arrow. "Cause," said he, "my face aches awful when I lie down—'sides, I don't want to stay in here all day alone."

So with another promise to be a good boy and keep out of mischief, he was permitted to go out and amuse himself. His bow and arrow was a present from his brother, and he had not become very expert in using them yet. None the less was he very proud to own them; and he really expected to do great things in archery some day that would astonish the family.

Well, I think that day had come, for it was not long before he let fly an arrow that lodged in the top of an apple tree, though aimed at the old cat sunning herself on the garden fence. Of course, Johnny climbed up in the tree and got his arrow, and the next that was seen of him, poor child, he lay white and limp upon the ground with a broken arm.

A few hours later when the arm was set and the effect of the ether gone, Johnny was lying upon his mother's bed, somewhat sobered by the day's mishaps, but quite as cheery as could be expected under the circumstances. He had a nap at last, after which his brother fed him his supper of toast and marmalade, which was Johnny's bill of fare whenever he was ailing. Then he declared he was ready for a "story or something." Taking one brown chubby hand in his, Harry told him this story:

"There was a little boy who had been taught to pray morning and evening to his Heavenly Father. One night he knelt down by his bed and prayed this way: 'O, Lord, take care of me during the night, and when I get up in the morning I will take care of myself.' The next morning he went out into the garden and a bee stung him. After dinner he fell in the creek where the water was deep and he would have been drowned had not a strong man pulled him out. Then he climbed up a tree, from which he fell to the ground and broke his arm. Now do you think this boy took very good care of himself, Johnny?"

"Not very," said Johnny. "Guess he forgot he promised the Lord he would." "But that was not all the trouble," said Harry. "Don't you know, dear, that you can never, night or day, take care of yourself without God's help? No one can. We all need his care every moment of our lives. And he kindly watches over us, even when we forget him, and more tenderly than our dear mother did when we were babies. You know we would often get into danger in spite of all her care. Sometimes we fell down and hurt ourselves, sometimes burned our fingers, though she tried her best to prevent it. Would it not have been very foolish and wrong for us to think we could do without our mother and take care of ourselves when we were babies?"

"Yes, I s'pose so," said Johnny. "Well, it would be more foolish to think we could do without our Heavenly Father's care at any time. The Bible says a mother may forget her child, but our God will never forget us. He has preserved your life to-day, though you have been in great danger and badly hurt. Perhaps this lesson was needed to teach you that you are dependent upon his care at all times. And so you will learn to ask him for it every day of your life, will you not, little brother?"

Johnny's own little prayer that night was this: "O Lord, please to take care of me nights, and day-times, too, cause I can't take very good care of myself; and make me a good boy, so that when I grow up I'll be most as good's Harry, for Jesus's sake. Amen."

SUNDAY

MOSES AND

1. "I have read," etc. is used first to assure Moses brought to character of was endowed mission. shall be used in spokesman probable throughout, even "I will not This declares the well-known phariseology son is said permits to other actions being done Pharaoh's purpose; but the effect of behati was so and had passion terminated that every s him harder to arise in his v duecy by The fact, it hardened his What was true of other ally had a speaks to us, and wonder more. Even ane of God's ing off c. 2. The first was instruct plagues. It anacy comp supernatural ter were performing the re appet back wrought to then it was m ority to the Pharaoh. But as now much other Eastern es; and the Pharaoh stung more. But the serpens by t marvel they w was a great Aaron, and ut orful impressi Pharaoh's be ened, and he began with wh great and dr plagues has be and is suffici were, no doubt by then which view in their a noted that the some object among the E, signed to produ Egyptians and impression of gods in which t 3. There are t imitations of t which the magi to produce, generally adopt the very elev will commonly b it may have s India are m more wonderf time was given preparations for spectators, who anxious for th ore, the more e The other the expressed by is in that—as t from the true G which, whatever ere, in reality, e sorship—the pov their assistance t tians. There c on this. The cou tian was likely were on behalf a strictly limit on reached at v killed and defeat t 4. It should be no circles of Moses e grievous plagu the magicians did ows them. One at the most nat take if they e y claimed. Bo the poor imitati on. If they b during the land, the accomplishd their gods and t and only produ al miracle which when, under o lie awarued o ng, so that it a space for t d only confes knowledge the fi and from Sunda The British pe and document, 100,000 invest the world, dave per cent, or ab

SUNDAY SCHOOL LESSON.

JULY 31, 1881.

MOSES AND THE MAGICIANS.—Exodus 7: 1-17.

1. "I have made thee a God to Pharaoh, I, e., as a god. The expression is used figuratively, and is intended to show Moses that Pharaoh should be brought to recognize the superhuman character of the powers with which he was endowed for the purpose of his mission. He is also told that Aaron shall be his prophet, this word being used in the sense of authoritative spokesman and interpreter. It is probable that Aaron was the speaker throughout all the ensuing transactions, even when not mentioned.

"I will harden Pharaoh's heart." This declaration must be explained by the well-known principle of Hebrew phraseology, according to which a person is said to do that which some other person does, or that which some other person is said to do, on the occasion of other action of his. The Lord did not harden Pharaoh's heart by any direct influence which he exerted upon it, nor of set purpose; but he knew that such a result would be the effect of Moses' appeals to him on behalf of the Israelites. His heart was so under the influence of every word he uttered, and he was so determined to act in defiance of God, that every step taken towards liberating the Israelite, would tend to make him harder and harder, till God should arise in his wrath, and subdue his obduracy by one final crushing blow. The fact, therefore, is that Pharaoh hardened his own heart.

What was true of Pharaoh is true of others. Our hearts are naturally hard and evil; but when God speaks to us, and shows us his signs and wonders, we harden them still more. Even the goodness and forbearance of God sometimes have a hardening effect.

2. The first miracles which Moses was instructed to work, were not plagues. It was not till Pharaoh's obstinacy compelled such a course that supernatural acts of a punitive character were performed. The miracle of turning the rod into a serpent, and the serpent back into a rod, had been first wrought to assure Moses himself; then it was made the sign of his authority to the Israelites; and now to Pharaoh. Serpent charming was then a now much practiced in Egypt and other Eastern countries by neomancers; and thus the magicians whom Pharaoh summoned to his aid found no difficulty in imitating the act of Moses. But the swallowing up of their serpents by the rod of Aaron was a marvel they were not prepared for. It was a great triumph for Moses and Aaron, and must have produced a powerful impression.

Pharaoh's heart, however, was hardened, and then the series of plagues began with which all are familiar. The great and direct design of these plagues has been already referred to, and is sufficiently obvious. But there were, no doubt, other purposes served by them which the Lord had also in view in their affliction. It is to be noted that they all had reference to some object of idolatrous worship amongst the Egyptians, and were designed to produce on the minds of the Egyptians and Israelites a salutary impression of the impotency of the gods in which the Egyptians trusted.

3. There are two theories about the imitations of the miracles of Moses which the magicians of Pharaoh were able to produce. The first, and very generally adopted one, is that they were very clever tricks, such as are all commonly practiced by conjurers. It may have been so. The jugglers of India are said to do things even more wonderful. It is evident that time was given them for all necessary preparations for imposing upon the spectators, who were interested parties anxious for their success, and, therefore, the more easily deceived.

The other theory is that which may be expressed by the word *demonology*. It is that—as this was a contest between the true God and false deities, which, whatever form they assumed, were, in reality, embodiments of devilship—the powers of darkness lent their assistance to the Egyptian magicians. There is nothing improbable in this. The contest was one in which Satan was likely to put forth all his powers on behalf of his servants. But these powers, great as they may be, are strictly limited, and the point was soon reached at which the magicians, worn out and defeated, retired from the scene.

It should be noted that though the miracles of Moses were of the nature of the magicians of the Egyptians, the magicians did not endeavor to reproduce them. One would have thought that the most natural course for them to take if they possessed the powers they claimed. But they only attempted a poor imitation of what Moses had done. If they had succeeded in making the bloody waters pure, or in turning the land of frogs, they would have accomplished something in behalf of their gods and their king. But they could only produce a counterfeit of the miracle which Moses had wrought. When, under the third plague, lice swarmed on every person and thing, so that it was impossible to find a space for their operations, they could only confess their defeat, and acknowledge the finger of God.—*Continued from Sunday School Magazine*

The British people, according to an old document, have the sum of £3,000,000 invested in different parts of the world, drawing an average of 4 per cent, or about \$785,000,000 a

KEEPING CHILDREN AFTER SCHOOL.

There is one common practice of the public schools which ought to be abolished at once and everywhere without question or parley. This is the practice of imprisoning the children in the school houses beyond the school hours. Pretty nearly every school-house in the land is thus turned into a penitentiary in which children are immured every day, some of them for imperfections, others for faults of deportment. This method of punishment might, if the teachers, were all judicious, be resorted to occasionally with good effect; but teachers are not all judicious, and thousands of children are thus detained every day, to whom the detention is a serious injury, and a grave injustice. For a mere trifling breach of order, like turning in the seat or dropping a pencil, for some small failure in a recitation, and often for no fault at all—whole classes being kept on account of the indifference of some of their members and the innocent thus suffering with the guilty—the children are shut up in the school-house, sometimes during the intermission, often after the close of school. Thousands of children in delicate health, to whom the regular school hours are too long, are permanently injured by this system of confinement. If only the stupid and the wilful and those in sturdy health were thus punished there would be less reason of complaint, but any careful examination will show that such a punishment is not generally made, and from the nature of the system, cannot well be made; and that the injury to the health of pupils is a subject to which the average school teacher gives but little consideration; any practice, therefore, which is liable to result in the impairment of the pupils' health ought to be forbidden by law.

This plea is based upon an observation of the working of this system in several towns and cities and upon the concurrent testimony of many medical men. In some places the rules of the governing boards forbid the imprisonment of children, but the rules are generally set at naught by teachers. They ought to be enforced. It must be that there are methods of discipline for schools less injurious and more effective than imprisonment.—*Good Company*.

WIRE FENCES.

We have never been very favorably impressed with any kind of wire fence, but we are free to confess that along the banks of rivers and streams that are liable to overflow and wash away board fences the wire fence is certainly, in the long run, the cheapest, as there is but little danger of any loss from high water to a wire fence. Thousands of dollars' worth of fencing were carried away this winter in this State which less would not have occurred if wire fences had been in the place of board; therefore we would advise the use of wire in replacing or rebuilding fences. Three wires, with a board at the top, or a pole, or, if you choose, at the bottom. It is always best to have something aside from wire to show stock, where the fence is.

USEFUL HINTS.

In choosing vases select delicate white or some neutral tint, no gaudy color, for the flowers should be the point of color, not the vase.

Red clover when sown by itself, or with orchard grass, should be cut as soon as the bloom begins to fade. If the meadow is clover and timothy it will be necessary to defer cutting ten days.

When fattening an animal for beef, let the process be as quick as possible. Any stint in feeding will make the meat tough and dry. Stall-fed animals will fatten more readily than others, and younger ones require richer food than older ones.

Some gentlemen in London went to see the generator of the electric light. They were told to put aside their watches before they approached too near. This it seems was necessary, as otherwise the steel in the watches would have become polarized, and the watches spoilt.

Fences are probably a greater tax on the farmer than is generally suspected. If a farm of 160 acres is divided into ten acre fields it contains about five miles of fences; and if the fence rows are one rod wide no less than ten acres, or six and a fourth per cent of the whole farm, is occupied by fences. These ten acres generally form the nursery for weeds, which is amply sufficient to stock the whole farm with that commodity.

Do not let the cows suffer for want of water during this hot weather. When once a cow is partially dried up it is hard to bring her into a full flow of milk again. Do not allow your cows to be overbeaten by fast driving, and if you want plenty of milk and butter, feed them enough so that when the heat advances they may lie down in the shade and not be compelled by hunger to work hard in a short pasture.

In cutting flowers for bouquets have a tin basin having water in it. Cut your flowers—never break or pull them; it bruises the stems and hastens decay. Stand your flowers up in the dish, and put all of one color together carefully; then, when ready to begin combining, you can readily see what you have to work with, and make your selection without tumbling them over. The water prevents them from wilting. Flowers picked on a warm summer morning and carried closely in the hand while in being will be so wilted that they will take a long time to revive.

INFORMATION.

FOWLS.—If growers of poultry would increase the value of their stock twenty per cent, whether in weight, quality or eggs, they have but to use Dr. Vell's Condition Powders occasionally with the feed of the fowls. The experiment is worth trying! Druggists and grocers sell them.

It is remarkable that the active ingredients of Fellows' Hypoposrites are alkaloids from trees which attain to very great ages, taken in connection with the fact that this preparation will increase the longevity of the human family is a somewhat singular coincidence.

The blood at times becomes loaded with impurities and moves thick and sluggishly in the veins. This condition of the vital fluid cannot last long without serious results. An alternative is needed to purify the blood and impart energy to the system, and there is none better than Ayer's Sarsaparilla.

For Sprains and Bruises.—Rub Perry Davis' Pain Killer well into the wounded parts, taking the medicine internally at the same time.

HOW WISTER'S BALSAM CURES. From S. Moore, Practitioner, M. D., of Hermon, N. Y. "Wister's Balsam of Wild Cherry gives universal satisfaction. It seems to cure a cough by loosening and cleansing the lungs, and allaying irritation, thus removing the cause, instead of drying up the cough and leaving the cause behind. I consider the Balsam the best cough medicine with which I am acquainted." 50 cents and \$1 a bottle. Sold by all druggists.

SPRAINS. I had my ankle sprained so severely that I was obliged to use crutches for four days before trying Graham's Pain Eradicator. Having proved its efficiency I have since then, eight years ago, kept it constantly in my house, and always found it to be a valuable and I think the best family medicine in use.

Charles E. Bishop, Port Williams N. S. May 10, 1881.

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

NO LADY WHO DELIGHTS IN FLOWERS, and likes to see them do well and bloom abundantly, should be without Hanington's Food for Flowers. Ordinary packages 30c.—sufficient for 20 plants for one year.

A SIMPLE CURE FOR INDIGESTION. The worst cases of indigestion can be permanently cured by taking Hanington's Sugar Coated Dinner Pills according to directions. They seldom fail. July 1.

REST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. It will most surely quicken the Blood and Heal, as its soothing power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctum in the world, should be in every family handy for use when wanted. "As it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 28—1y

MOTHERS! MOTHERS! MOTHERS!

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

PULMONARY CONSUMPTION

arises from a decline or deficiency of vitality in the natural bioplasm, or germinal matter, and this deficiency manifests itself not only in a general wasting or atrophy of the whole body, but also in a peculiar degradation, chiefly in the lungs and lymphatic system, of portions of the bioplasm into a sluggish, non-living, yet proliferating matter, which instead of maintaining the nutrition and integrity of the tissues (which is the natural office of bioplasm) clogs them, and irritates them with a substance which is more or less prone to decay, and eventually involves them also in its own disintegration and destruction.

To remedy this deficiency by sustaining the vitality of the bioplasm, and thus provide for the general building up of the whole system, is the office and design of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime. Prepared solely by Hanington Bros. Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. June 24 1881

A GREAT DISCOVERY.

GOLDEN ELIXIR

WILL CURE

Scrofula, Scrofulous Humors, Tumors, Cancer, Erysipelas, Salt Rheum, Consumption, Rheumatism, Syphilitic Diseases, Neuralgia, Sciatica, Spinal Complaints, Kidney Complaint, Liver Complaint, Ulcers, Old Sores, Pimples on the Face, Ringworms, Catarrh, Indigestion, Constiveness, Headache, Dropsy, Pains in the Side and Back, Faintness at the Stomach, General Debility.

GOLDEN ELIXIR produces appetite and a healthy digestion, renews the strength, renovates the failing power, removes sensations of fatigue, increases the capacity for mental and physical exertion, produces cheerfulness, gives a coolness and dexterity to the mind, confers freshness, originality and energy on the mental processes, produces sensations of increased muscular power and stimulates the nerve power.

GOLDEN ELIXIR acts directly on the blood, vitalizing and enriching it to a surprising degree, building up the system and throwing off the germs of disease. It thoroughly recruits the general bodily health and restores the nervous system to a proper healthy condition; no matter from what cause impaired.

GOLDEN ELIXIR will vitalize, purify and enrich the blood, regulate the supply of blood to diseased nerves, act as a general tonic, invigorate the whole system, affords a ready mode of gaining strength, is pre-eminent as a means of gaining the appetite. Particularly useful for delicate females.

GOLDEN ELIXIR may be considered a specific for Scrofula and blood diseases; its remarkably rapid and lasting effects in these complaints is most wonderful.

GOLDEN ELIXIR will assist the digestive juices to convert what we eat and drink into a healthy matter, so as to afford nourishment to the body, is most useful in allaying the nervous, irritable and weakly state occasioned by over-brain-work, mental anxiety, loss of rest, violent shocks, fast living, over taxing the powers. It is very pleasant to the taste and will not injure the most delicate constitution of either sex.

GOLDEN ELIXIR is food for the brain, blood and nerves. Is infallible for all low fevers. Is a preventive of contagion. Is very useful in Rheumatism. Is given with great success in General Debility. Is the best remedy for fading powers. Will cure depression of spirits.

GOLDEN ELIXIR is the only safe, prompt and reliable remedy for Overworked Brain, Worry, Anxiety, Excitement, Late Hours, Business Pressure, Nervous Prostration, Wasting Diseases, Asthmatic, Consumptive, Stomach and Liver Complaints, Impaired Nutrition, Impoverished Blood, Premature Decline, and all morbid conditions of the system dependent upon the deficiency of Vital Force.

GOLDEN ELIXIR Purifies and enriches the Blood; Clears the Skin, thoroughly invigorates the Brain Nerves and Muscles; Re-energizes the Fading Functions of Life; and thus imparts Energy and Fresh Vitality to the exhausted Nerve-Electric Force, and rapidly cures every form of Nervous Debility, Paralysis, Nervous Head and Blood Diseases, from whatever causes.

GOLDEN ELIXIR cures all humors from the worst Scrofula to a common Blotch, Pimple or Eruption, Erysipelas, Salt Rheum, Fever Sores, Scaly or Rough Skin, in short all diseases caused by bad Blood are conquered by this powerful, purifying and invigorating medicine.

Especially has it manifested its potency in curing Tetters, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings.

If you feel dull, drowsy, debilitated, have a sallow color of skin or yellowish brown spots on Face or body, frequent headache or dizziness, bad taste in the mouth, internal heat or chills alternated with hot flushes, irregular appetite and tongue coated, you are suffering from TORPID LIVER or BILIOUSNESS. As a remedy for all such cases GOLDEN ELIXIR has no equal as it effects perfect and radical cures.

PRICE ONE DOLLAR.

Sold by Druggists and General Dealers. Forsyth, Sateliffe & Co., Halifax, Agents for Nova Scotia.

MACDONALD & CO.,

HALIFAX, N. S.

STEAM AND HOT WATER ENGINEERS,

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

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

BRASS GOODS

AND THE HEAVIER CLASSES OF

BRASS AND COPPER WORK

ALSO

VESSELS' FASTENINGS AND FITTINGS.

Public Buildings, Residences and Factories supplied with

Warming Apparatus and Plumbing Fixtures,

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

SOLE AGENTS FOR THE SALE AND APPLICATION OF

WARREN'S FELT ROOFING

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

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

SMITH BROTHERS,

WHOLESALE

25 Duke Street, - - - Halifax, N.

SPRING IMPORTATIONS OVER

500 PACKAGES.

COMPRISING IN PART:

- 15 cases White Cottons,
- 57 bales Grey do.,
- 43 cases Prints,
- 10 cases Oxford Shirtings,
- 15 cases Ducks,
- 4 cases Tickings,
- 10 cases Lining Cotton and Selecia,
- 50 bales Cotton Warp,
- 14 cases Knitting Cottons,
- 10 cases Cloths,
- 18 cases Grass Cloths, Linens, &c.
- 18 cases Muslins and Luce Goods,
- 8 cases Frillings,
- 6 cases Cashmeres and Merinos,
- 12 cases Coloured Dress Goods,
- 17 cases Alpaca, Cords, &c.,
- 19 cases Shirts,
- 7 cases Flannels,
- 11 cases Clark's Reels,
- 5 cases Corsets,
- 3 cases Umbrellas,
- 4 cases Fringes, &c.,
- 3 cases Ribbons,
- 2 cases Kid Gloves,
- 15 cases Hosiery,
- 14 cases Flowers, Feathers, &c.,
- 14 cases Silks and Satins,
- 4 cases Shawls and Mantles,
- 32 cases Straw Hats,
- 20 cases Small Wares.

REPEAT ORDERS BY CABLE AND MAIL TO ARRIVE.

INSPECTION INVITED.

Bottom Prices Guaranteed.

WILLIAM CROWE

IMPORTER OF

ANDALUSIAN,

SHETLAND,

MERINO,

WELSH,

FLEECY, and

BERLIN WOOLS

—AND—

SCOTCH YARNS.

Fillossel, Floss, Embroidering Silk, Linen Floss, Silk, Mohair, Worsted and Cotton Braids; Stamped Strips, Yokes and Toilet Set; Canvas, Cloth, Velvet and Kid Slippers; Fancy Work of all kinds, with Materials; Work Boxes; Jewel Cases, Glove and Handkerchief Sets; Cardboard Mottos; White, Black, Colored, and Gold and Silver Cardboard; Fancy Baskets; Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers.

133 BARRINGTON STREET,

HALIFAX.

DEALER IN

Sewing Machines

ALL KINDS OF

MACHINE NEEDLES

SENT BY MAIL TO ANY PART OF THE PROVINCES.

AGENCY FOR

Mme. Demorest's Patterns of Ladies' and Children's Garments.

CATALOGUES

OF WHICH WILL BE MAILED FREE.

WILLIAM CROWE,

133 Barrington Street, HALIFAX, N. S.

March 5, 1880—1y

CLAYTON & SONS,

CUSTOM TAILORING

Manufacturing Clothiers,

IMPORTERS OF

CLOTHS & TAILORS' TRIMMINGS

11 Jacob St., - - Halifax, N.S.

Good Black Broadcloth Suit, made to order.....\$22.75

Serviceable, all Wool, Tweed Suit, made to order..... 15.00

Very Fine, do., do., made to order.... 17.50

A very large assortment of goods from which we make our Celebrated Trousers to order at \$4.75.

CLAYTON & SONS. March 11—1y

PEA SOUP!

SYMINGTON'S

PREPARED PEA SOUP!

Made from the Celebrated Pea Flour, to which is added

LIEBIG'S EXTRACT OF MEAT

Delicious, Nourishing Anti-Dyspeptic.

Made in one minute, without boiling.— Sold everywhere in 25 cent tins.

Wholesale by

WILLIAM JOHNSON,

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

CORNER GRANVILLE & SACKVILLE STREETS.

NOVA SCOTIA

Machine Paper Bag Manufactory

The Cheapest in the Market.

SEND FOR PRICE LIST!

ALSO BOOK BINDING

IN ALL ITS BRANCHES. G. & T. PHILLIPS.

THE WESLEYAN
FRIDAY, JULY 22, 1881.

TWO MISSIONS.

Two men, each prominent in the prosecution of an important mission, have been heard by interested audiences in our Provincial towns during the last few days. Ten years ago Dr. McKay, of the Presbyterian Church, left Canada for China, the "Gibraltar" of heathenism. Few missionaries have been able to recite a more thrilling tale of toil, trials and triumphs. Landing on the north-west coast of Formosa, one Saturday afternoon, without knowing the language, or having an idea where he should lodge for the night, he obtained a temporary shelter with an Englishman, secured a house and began to acquire a knowledge of Chinese from the herd boys on the hills. At the end of four months, he began to preach the gospel in that difficult language. All possible efforts to drive him from his post proved in vain. Nine months after his arrival his first convert accompanied him on a missionary tour. Other converts were added, several of whom soon joined the noble army of martyrs. One, the son of a chief, was tied to a tree, shot and decapitated, and his head taken to "decorate" a dwelling. Four others died in a similar way, the missionary burying their headless bodies and erecting a headstone over their grave with this inscription: "Blessed are the dead which die in the Lord." An invisible power seemed to protect the missionary himself in the presence of savages who clamored for his blood. Meanwhile the word of the Lord "grew and prevailed." Eleven years ago no one preached the Gospel to the three or four millions inhabiting this island; now in Northern Formosa there are twenty churches and twenty native preachers.

In his last address in this city, Dr. McKay described the death and funeral of the first native convert. There, as at home, Christian death-beds prove the power of Christianity. This delegate to the General Assembly and Church of the First-born, had for seventy years worshipped gods of wood and stone, and looking over his life from the brink of the river, said, truthfully: "I didn't know any better." Now, almost daily from that far-off Isle souls are going to the rest that remaineth for the people of God. In concluding his address Dr. McKay faithfully urged upon his hearers the need of a personal interest in that Gospel which he had been preaching in his distant mission, counsels all the more deeply impressed by the assurance that his hearers were not likely to see his face again in Nova Scotia.

That there was reason in Dr. McKay's advice against forgetfulness of the heathen at our own doors is evident; otherwise there would have been no cause for such an address as that given by the Hon. Neal Dow on Monday evening. This apostle of temperance has a mission, and the Maritime Provinces need the visit of such a missionary. Of such temperance work as may be done at arms' length not a little is heard. In about twenty of our counties and cities the Canada Temperance Act is in force, and in others the aid of its operation is about to be sought, but only in rare instances have the foes of intemperance encountered the giant evil with close grip. In too many cases the administrators of law seem in league with, or at least afraid to meet in hand-to-hand encounter, the great curse of our country.

What if one of Dr. McKay's converts at Formosa were to visit this city? What if he were to see what the writer sees almost every day—man made in the image of God demoted, crazy, reeling, or lying in a ditch where dogs would not bear him company? What if he were to see that over the same counter over which the necessities of life are passed this foe to Christ and curse to man is dealt out? What if he were taken to our cemeteries and shown the large proportion of mounds beneath which men lie, placed there all too soon, through the agency of this dire destroyer, and over which one dare not write "Blessed are the dead who die in the Lord"? That redeemed heathen would stand aghast! A first impulse would lead him to expostulate with the dealers in this destruction. Our readers know what would be the result. A second thought would lead him to the city authorities. But there, alas, on some faces would play a contemptuous smile, while smooth tongues would ask for leniency for men whose victims, maddened to crime by their vile mixtures, would receive the leniency of the penitentiary or scaffold. And what would be the

result in too many cases of a third appeal—to the Churches! There, it is sadly possible, he might be confronted with the men whose money, devoted to the introduction of this worst form of evil into our country, makes it possible for hell to open from beneath in hundreds of spots.

Strange contrast, certainly! A missionary goes to call the attention of the Chinese to that Saviour who saves his people from their sins. Just as he tells us the story of success, another missionary comes from a neighboring country to urge us to put away from our midst by one earnest, Heaven-aided effort one of the greatest of the evils which stand in the way of Christ's kingdom.

We pray God's blessing upon our Presbyterian brother as he goes forth to his distant field. And we pray that Heaven's abundant blessing may rest upon Neal Dow in his effort to arouse our citizens to duty. We look around to see men debased, and families degraded, and Christian men apparently paralyzed by the tide of evil around them, and we cry, How long, O Lord, how long!

He must reign till he hath put all enemies under His feet.

PUBLIC SCHOOLS.

Topics of denominational interest have prevented earlier notice of several Educational reports kindly placed on our table. First among these is the "Annual Report of the Superintendent of Education in Prince Edward Island for 1880." Mr. Montgomery's report bears marks of careful preparation, and presents several pleasing facts. Some time since, in presenting statistics of the Common Schools of this province, we expressed a belief that in the Maritime Provinces generally the average attendance of 1880 had been lower than that of the preceding year. This belief, so far at least as Prince Edward Island is concerned, was without proper foundation. The entire school population of that province, according to an estimate supposed to be very nearly correct, is not less than 22,500. Of that number 21,054 are enrolled in the 459 schools and school departments from which returns have been received during the year; about 600 belong to the 19 schools "either vacant or dilatory in sending returns; and about 450 attend private schools. About 400, therefore, do not avail themselves of school privileges during any portion of the year. The average daily attendance during the last twelve months was 570 larger than during the previous corresponding period. A fact appears in the Report which, we believe, is true of no other province in the Dominion—that the number of male teachers is much larger than that of female teachers. Two hundred and sixty-three men are employed in the management of schools; and only one hundred and ninety six women. The total amount expended for education during the year was \$131,129—an average of \$6.22 for each pupil enrolled. From previous intimations respecting the standard of qualifications for teachers, and from what may be gathered from the Report under notice, there is reason to believe that the youth of Prince Edward Island possess advantages not at all inferior to those of the young people on the mainland.

In concluding his Report, Mr. Montgomery records his sense of gratitude for the "cheering support and sympathy accorded him in the discharge of official duties by men of all classes and creeds, and for the active co-operation of the different school officers."

A glance at the "Report of the Public Schools of Newfoundland under Methodist Boards, for the year 1880," reminds one that the school system of that colony is denominational. The Methodist schools are still under the supervision of the Rev. G. S. Milligan, a. m., whose influence has been felt not only in Methodist circles, but in the general education of the colony. In the minute report to the Government, by whom the schools are in part sustained, Mr. Milligan points out the beneficial results of efforts to raise the standard of the teacher's profession throughout the Island, in some parts of which the employment of incompetent persons has been injurious. "The whole number of pupils under instruction has been 5,489—increased for the year 478; or adding 50 for the Carbonear Methodist Grammar School, and 165 for the Methodist Academy, the total number in all Methodist schools was 5,705—increased 454. This aggregate of pupils bears a proportion of one for every six (nearly) of Methodists in the colony, per census of 1874."

The Methodist Academy at St. John's, under the management of R. E. Holloway, B. A., and an able staff of assist-

ants is doing good work. Its value to the Island is enhanced by what it has effected as a training school for teachers. The recent arrangement made by the Government, whereby University honors are placed within the reach of every student who passes at St. John's through regular examinations, instituted by the London University, is likely to give a new impulse to study on the part of the intelligent and aspiring youth of the colony.

Mr. Milligan is to be congratulated on the success of his labors. Many difficulties may yet be in his pathway, but the strong confidence reposed in him by his brethren and by the Colonial Government will greatly cheer him. His many friends hope for him speedy restoration to that vigorous health which is necessary for the exposure and occasional peril involved in visiting the scattered settlements on the Newfoundland coast.

We cannot undertake to transfer to our columns the statistics contained in the "Report of the Board of School Commissioners for the City of Halifax." In passing we may, however, advise those who have received this Report to make themselves familiar with the valuable suggestions of Dr. Curren, the supervisor of City schools. The past relations of the writer to this gentleman, whose qualifications as an instructor of youth are possessed by few, render any suggestions he may offer respecting the education of youth in our view of great value.

During the past week educational topics have occupied a prominent place in the press of the Maritime Provinces. Teachers' Institutes are becoming popular and highly profitable as well. Our present school system, with all its excellencies may be improved. The "solemn nonsense," as Dr. Allison, in the course of his excellent paper at Truro, called the talk of those who speak of "over-education," is not even "fiction based upon fact." That there are defects and drawbacks must be admitted, but the more important of these will be removed by the enactment of laws for "compulsory attendance" and by the adoption of a general course of study which shall prevent the delays which youth, limited to a brief period at school, can ill afford to suffer. A system which has won such results in the United States and in the Upper Provinces of our own Dominion should only be mentioned with respect. Governor Archibald's recent defence of it from the imputations of certain ecclesiastical and civic dignitaries merits general approval.

LETTER FROM LONDON.

We are glad to be able to publish a letter just received from Rev. Ralph Brecken, a. m. Our readers, we are persuaded, will not wish his letters to be either "few or brief."

DEAR EDITOR,—
A few lines from a Canadian in the home land may not be amiss in your columns, if sandwiched with matter of greater local interest. You will have other and better correspondents shortly, and my communications shall be few and brief.

London is the metropolis of the world, and is an epitome of the civilized world. You meet in its streets, parks, "buses, railways, representatives of every people under heaven, except Barbarians; and if you wish to know what the savage and semi-civilized worlds are like, you can visit its museums, and there you can not only explore every clime but also commune with the past, and look down the corridors of time through an historic and monumental vista, nearly 4000 years. But London, with all its magnificence of human art and wonderful resources and colossal proportions, soon wearies the eye and ear that long for the rest and beauty and sweeter music of the country and the grander magnificence of God's works in nature. No wonder that Londoners love the country and the seaside in summer, and go there whenever they have the opportunity. Yet it is surprising to a stranger to observe how much of the quiet and beauty of the country has been transplanted into these unpromising square miles of brick and stone. I have before me a map of London which is filled with green patches of various sizes and shapes that look like oases in the desert. These represent parks and gardens and squares all open to the public. The windows of rich and poor alike are filled with blooming house plants. Every available spot of ground before a dwelling is made beautiful by cultivation. The parks are a paradise for the children and the poor. Near where we lodged during these last tropical days we could see in the Kensington and Hyde Parks—we could see thousands of children and nurses and invalids and others of humble rank snatching a half hour's holiday by resting or playing or sewing or reading under the shade of the huge oaks and elms, or near the ornamental trees and flowery walks, inhaling odours that might have come from "Arahy the blessed." A little further on is the continuation of Rotten Row, which after passing the Serpentine ends in front of the Albert Memorial, down which pours an incessant stream of blue

blood, rolled along in silver mounted chariots drawn by horses which like their owners have a pedigree and show good living, attended by grooms and footmen wearing powdered wigs and irreproachable liveries. There is a glamour about the life of the English aristocracy that dazzles wealthy Americans, all their democratic protestations to the contrary notwithstanding. Their is so much of style among wealthy drapers and rum-sellers that to a stranger patrician and plebeian are inextricably mixed. Since we have seen the reality we shall be all the more disgusted with the puny aping of it we not infrequently meet in Canadian life. With Wesley, the child of God looks down with pity on these unsubstantial pageants, and claims by virtue of his new birth and new life a "never fading crown." We find that all through London society there is the weakness of affecting gentility or acquaintance with Sir Somebody or my Lord or Lady So and so.

But we did not intend writing an essay upon London when we began, and in order to be brief must confine ourselves to matters of religious interest. Our voyage over the Atlantic was broken by a few hours on shore at St. John's, Newfoundland, where in company with Dr. Stewart we visited the Newfoundland Conference, then at its opening session, and were invited to the platform and to make a speech. We found that a worthy fellow townsman had been elected to the chair. P. E. Island men are everywhere in the ministry of the Maritime Provinces. The brethren in the Newfoundland mission stations are enduring toil and poverty without murmuring for the Saviour's sake. Here is nobility; these are God's knight errantry, sans peur et sans reproche. God has put his seal upon their labors; in one District they report an increase of 700 members.

Coming events cast their shadows before. Sabbath on board a royal mail steamship casts the shadow of Episcopal assumption and intolerance over a Non-conformist minister. The chilly atmosphere of exclusion told us we were approaching the land of an Established Church, just as surely as the chilly air has previously warned us of proximity to Newfoundland banks and icebergs. In London I am told there are thousands of the laboring classes who will not enter Church of England congregations because they are sick of its want of soul and heartiness, and the lack of life in its wilderness of forms, who yet have a horror of being numbered with dissenters. Even a hackman would think it losing caste, and so enrolls himself in the census as a Churchman. An article in Monday's Daily Telegraph showed that there were scores of edifies in London, belonging to the Church of England, with congregations averaging from ten to twenty-five attendants. Some with only two or three. There are rectors and bishops having fat livings in the city who come to town occasionally to read prayers to a handful of people.

Notwithstanding the fact that the so-called Church of England is not the Church of the English people, inasmuch as it does not give pastoral oversight to one quarter of the multitudes it classes by nationality as belonging to its fold, it is extremely difficult to disabuse the minds of the non-church-going multitude of the prejudices they entertain against the Wesleyans. They have been brought up to believe them all that is evil. The clergy of the Church of England use all their influence against us and say that it is slanderous against us. For this reason Wesleyan Church extension does not progress as rapidly as might otherwise be expected. Still it grows and breaks down prejudices gradually.

On Sabbath it was my great privilege to hear the Rev. Luke Tyerman preach the opening sermon at the dedication of the new mission church at Kensal Green. The text was, "They serve him day and night in his Temple." I cannot now stop to describe the simple, unaffected earnestness of the preacher, and the beauty of the language with which he clothed his rare and effective thoughts. I took notes and shall preserve them as a rich treasure. Mr. Tyerman is suffering from his throat, and preached with evident pain. I trust the good Lord may spare his useful life.

In the afternoon, in company with Brother Wesley Smith, I went to a meeting of the Salvation Army, who are doing a work among the masses that no church organization has yet accomplished so successfully. It did one good to see the radiant faces and listen to the songs and testimonies of these happy consecrated Christians. In the evening, in company with the same "fidus Achates," and with my good wife, I went to hear the Rev. Mr. Spurgeon. I esteemed it a great privilege, especially as his failing health may shortly remove him from his pulpit. At the close of the sermon, which was full of the marrow of the gospel and delivered with great natural eloquence, we remained to the communion service at which there must have been over 3000 persons. Several were received into the church by the right hand of fellowship. I have notes of this service which I shall also prize.

There are many topics on which I would like to dwell in congregational singing of well known hymns to well known tunes, and the influence of Tinorancy on our Methodist work in London, but I must forbear. Assuring my friends at Halifax that I am often home sick to see them,
In Christian love,
RALPH BRECKEN.

The Rev. Robert Wilson, for many years the Congregational pastor at Sheffield, N. B., died at Montreal on Sunday. For the last few years he has been in the ministry of the Presbyterian Church. His remains were to be taken to Sheffield for interment on Wednesday.

HOW OTHERS SEE IT.

The Church Guardian says: "We have had our views on the subject of Consolidation greatly modified of late, by discovering that what seemed the disinterested labors of warm sympathizers and promoters of higher education are simply the selfish and partizan efforts of an organization to take from the religious bodies, who have long and so faithfully administered the trust, the Endowments of those Educational Institutions upon which our highest hopes of the future of our country so much depend."

Let us hope that we have heard the last of this latest effort to divert the Endowments of King's College from their original foundation, and that henceforth, with renewed energy and more determined resolution, the College may be carried forward to fulfil the object of its founders as a great Christian Institution of higher learning, supported by the benefactions and prayers of all who desire that this land shall be held for Christ and His Church forever."

Yesterday's Christian Messenger has these remarks: "The idea of a combination of the several Collegiate institutions of the Province into one State University, which has of late been presented to the public by two or three of the younger members of the family of educationists, has been by this time pretty well examined. The clever way in which it has been developed was finely adapted to induce the parties concerned to look on it favorably. Especially was the mode adopted admirably suited to lead some of the professors in the several existing institutions into giving their consent to a conference on the subject. The plausibility of the proposal to place the great conglomerate either in town or country, at Windsor or at Wolfville, or at ———— Shall we say Antigonish! No, that would spoil the plan; the movement, was evidently an effort to bring the several parties addressed into closer contiguity to the Grand Parade at Halifax, or some place suited to the exigencies of those who find there their local habitation. It was a tempting proposal held up for the admiration of parties, who, having lost a portion of what they are honestly earning by giving their faithful labors in the higher departments of education, might be ready to grasp at this shadow. . . . Some of our contemporaries were almost captivated with the fine picture, and the brilliant prospects. A second view however seems to have shown them another phase of the question, and the bright vision of its advocates has pretty well dissolved into what—the formation of a society from the members of which we may occasionally hear and receive a long letter or a lecture in the public newspapers scolding the collegiate authorities for their want of courage, or their old foginess, or for their not keeping up with the progress of the times."

The Messenger adds: "Having had the opportunity of hearing the expressions in public and private of our brethren east and west, north and south, we have only to say, that the Baptist body are a unit on the question; even those whose names have been so freely made use of by the consolidationists, all, without exception, have strongly avowed their want of confidence in the movement."

EDITORIAL NOTES.

The Calendars of both our Academies in public and private of our brethren east and west, north and south, we have only to say, that the Baptist body are a unit on the question; even those whose names have been so freely made use of by the consolidationists, all, without exception, have strongly avowed their want of confidence in the movement.

The first term of the school year at the Ladies' Academy begins on the same date. The successful career achieved by this institution warrants its managers in making a confident appeal to the friends of female education in its behalf. All departments are under able management, and no pains will be spared to maintain the character and public confidence already won. Dr. Kennedy—the Principal, will gladly furnish a catalogue, giving all necessary information.

James Parton, who ought to know, gives his impressions of journalism in the columns of the North American Review: "There is no work done in the world which expends vitality as fast as writing for the public. It is a work which is never done. It accompanies a man upon his walks, goes with him to the theatre, gets into bed with him, and possesses him in his dreams. If he stops to kiss his baby, before he has reached the requisite angle a point occurs to him, and he hangs in mid-air, with vacant face and mind distraught, 'What's the matter?' says Mrs. Emerson, in the middle of the night, hearing her husband groping about the room. Nothing, my dear, only an idea!"

While trains are too often rushing over our Government road on Sundays, teaching all-day lessons of Sabbath-breaking, it is pleasant to be able to point to a large railroad corporation in the neighboring country, the directors

of which feel their responsibility, and act accordingly. In pointing abroad, we do not forget the private companies at home, whose employes enjoy their Sabbath and over whose trunk engine passes on that day. The Superintendent of the Vermont Central has given this reply to an application for a Sunday excursion over his road: "It is entirely useless to apply for such trains, because our rules regarding Sunday trains are positive, and we can not under any circumstances vary them, unless in case of distress, like death or destruction of property. I know you will, upon reflection, see the propriety of our taking this stand, as we should run into an encouragement of all sorts of public gatherings, which inevitably cover a great amount of drunkenness, swearing and carousing. The public, so far, fully sustains us in our position, and even those interested in camp-meetings and other religious gatherings especially desire that we should not vary the rule."

Recent despatches bring tidings across the ocean of the death of two men whose names have long been prominent in the English-speaking world—John Cumming, n. d., of the Scotch Church, and Dean Stanley. The former of these had receded in some degree from public notice through failing health and retirement from the pulpit, he so long occupied as a centre of attraction to visitors to the British metropolis. In spite of his frequent false interpretations of prophecy, conveyed to the public by voice and pen, his words have been highly popular. Dean Stanley, whose death took place on Monday, has been regarded as a leading exponent of "Broad Church" opinions. His numerous published works have given him a world-wide reputation. The London Daily News in announcing his decease, says: "No living divine would be more deeply regretted or more widely missed." His death, which seems to have been quite sudden, was preceded for a time by a state of semi-unconsciousness. His wife, the Lady Augusta Stanley, died several years since.

The Traveler's and Tourist's Guide is a pretty, illustrated pamphlet designed to furnish information respecting the pleasure resorts most easily reached by the Central Railroad of New Jersey and its branches. A glance at its contents would be interesting to intending travellers. It can be procured at 119, Liberty Street, N. Y.

OUR BOOK TABLE.

Messrs W. J. Gage and Co. Toronto, publish an outline of Canadian History by Jaa. L. Hughes, Inspector of Public Schools, Toronto. This little work was prepared for the use of the Chateaugay Literary and Scientific Circle. It is issued in Canada in response to a demand for an aid in reviewing and preparing for examinations. It will serve this purpose admirably.

Lovell's Gazetteer of British North America, for some time in course of preparation, is now issued. To men in all departments of business it will prove a valuable work of reference. The situation of more than seven thousand cities, towns, villages and settlements, in the Dominion and Newfoundland, is given, as well as certain facts relative to these; also general information respecting rivers, lakes, railroad routes, etc. A map and a carefully arranged index accompany the work. John Lovell & Sons, Montreal, are publishers.

Harper's Magazine for August is on our table. The frontispiece, handsomely engraved by Cole, is one of Abbey's most successful sketches. It was suggested by an accompanying poem, "Almond Blossom," by Miss Margaret Valer. We observe an elaborately illustrated paper on "The Surrender of Cornwallis," by Mr. H. P. Johnston. An article of wide practical interest is Mr. Mathew's "Water Routes from the Great Northwest," which is timely in view of the opening of the new Welland Canal. The routes by the lakes and the St. Lawrence, by the canals, the railroads, and the railways are all carefully considered. The number is an excellent one.

The XIVth volume of the Canadian Methodist Magazine opens with vigor. It gives a portrait of Dr. Punahon, with eloquent tributes to his memory by the Revs. Dr. Douglas and Hugh Johnson, the latter of whom was with him in his last journey from Italy. Grace Green contributes a charming and well illustrated article on the "Yellow River," and Rev. D. G. Sutherland an admirable paper, also well illustrated, on "Northern Palestine and Damascus." "The Apostle of Kerry" is an account of a famous Irish Evangelist; and Prof. Shaw gives an able review of the Revised New Testament. The Editor tells the story of Gustavus Adolphus, the Protestant hero of Sweden, and describes the terrible Thirty Years' War. In his Roman Story he depicts the luxury of the vast Roman Baths, and the passion for gambling which possessed the fashionable Roman world. The Conference, the S. S. Convention, etc., are duly noted. The circulation of this Magazine is steadily increasing. It presents a favourable time to subscribe.

PAS
NEWFOUN
Dearly beloved
year of sacre
greet you in
the Dur
Lord, you, in
the welfare
as doubtless
throne of gr
hearts to die
be unto you
and which w
from the se
the faithful
of the dead.
of the earth
renew our H
ing the Lord
in the wild
prayed, "I
carry us not
perience, ha
God is with
unto this pr
of whom we
of our Chu
come both t
able father
fought long
angst and b
Brigus cen
tion morn
tues live.
Those dead,
men's
But, from t
of sensual
of our sa
world's tru
Some of
impressive
vinced by
the dying
by his mo
devout of
of privileg
parted wo
raised up
ranks. In
vows, and
may they
past be the
of J
having la
and succe
selves to
of them to
other for
past be the
and upon
Heaven's
descend.
An Ecu
will be he
weat he
delegates t
represent
great Met
to streng
links univ
its relatio
the feder
dear breth
essentials
and aims
land is o
not pres
study, fo
every ma
pathize in
our mutu
financial
saved by
toers cau
they pre
how can
hear, ho
means re
maintain
spirit, fo
will are
hearts.
our Chur
voted to
en world
pendent
essential
our cont
to the ex
your sys
you, not
may test
grace of
For y
will are
And con
Are no
Holy G
the tem
demon
descent
Does an
terril le
venting
ment of
the per
its use
upon the
ably det
detract
sermon
we den
come a
that an
strong
man.
most d
Jesus C
pledged
his Ch
ceasly
had a
you, th
God, th
sacrific
which
gospel
of you
could a
beautif
hood.
ment
Behold
the man
And at
him a
of the
said, th
the tes
beautif
lectur
presen

PASTORAL ADDRESS.

of the NEWFOUNDLAND CONFERENCE.

Dear beloved Brethren.—After another year of sacred toil, we are happy again to meet you in the name of our common Lord. During our temporary absence from you, in our mutual deliberations for the welfare of Zion, we remember you, and you also remember us, at the throne of grace. "Grace be to you and peace from Him which is the Father of mercies, and the Father of the seven spirits which are before the throne; and from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth." When we were about to renew our Heavenly appointed toil, in leading the Lord's redeemed host another year in the wilderness, our burdened souls in the wilderness, you were not with us, "If thy presence go not with us, we carry us not up hence." Our general exhortation has been, "The best of all is, God, the greater part of us, 'remain unto this present, but some are fallen asleep.' With chastened feelings we have again to record the death of several members of whom were old and honored members of our Church. The solemn appeal has been made both to us, and to you. Our venerable father Shenstone, too, is gone. He fought long and well, 'till gentle death snatched his armour.' His body, with those of his sainted children, sleeps in Brigus cemetery, awaiting the resurrection morn. The saints die, but their virtues live. The world may boast its

These dead, but scattered bones, who rule men's spirits. From their urns." But, from its grave of moral indifference, of sensuality and sin, the spiritual remains of our sainted fathers are among the world's true uplifting forces. Some of us have recently witnessed the impressive sight of several children, converted by the living, and converted through the dying testimony of a godly sire, close by his mortal remains testifying for their father's God. May we all feel the salutary effect of that ever increasing weight of privilege and responsibility which is parted worth entails upon us. God has raised up two more young men to fill our ranks. In all fidelity to their ordination vows, and anointed with divine power, may they endure hardness as good soldiers of Jesus Christ." We are sorry to part with three honoured brethren, who have laboured with much acceptance and success, and greatly endeared themselves to us all, are about to leave us, two of them to take a little needed rest, the other for a distant field of toil. May their part be prophetic of a still brighter future, and upon them and their families may Heaven's richest blessings continue to descend.

An Ecumenical Council of Methodism will be held in London, England, a few weeks hence. The mutual greetings and devout deliberations of some four hundred delegates from the various Conferences, representing twenty five millions of the great Methodist family, cannot fail greatly to strengthen that bond of love which links universal Methodism, thus making its influence the more potent in hastening the federation of the world. And now, dear brethren, while as Methodists we are essentially world wide in our ministry and aims, let us not forget that Newfoundland is our special charge. We would not miss you beyond measure, for we study your circumstances, appreciate every mark of your liberality, and sympathize in all your privations. But for our mutual interests we would wish you to intelligently understand our present financial position. Your country is to be saved by the gospel. But if your ministers cannot live by the gospel, how can they preach? And if they do not preach how can people hear? And if they do not hear, how can they be saved? By all means remember the Heathen, and fully maintain your proverbial Missionary spirit, for thus Heaven's richest blessings will surely redound and enlarge your hearts. But as the Missionary income of our Church is not becoming largely dependent upon the passing claims of the Heathen world, thus making us more fully dependent upon you for support, it is not essential to your highest interests, and to our continuance as ministers with you, that to the extent of your ability, you enlarge your sympathy to us who labour among you, not counting our lives dear, that we may testify to you of the gospel of the grace of God.

For your physical, intellectual, and moral well being we have deep solicitude and constant care. Are not your bodies the temple of the Holy Ghost? Does intemperance defile the temple of God? Then let not its demon touch defile you nor its shadow darken the happiness of your homes. Does alcohol possess the peculiar and terrible property of destroying and perverting the natural and harmonious development of body, soul and spirit? which is the perfection of our humanity? Does its use and abuse entail incalculable evils upon the Church and the world, apparently destroying more souls than the gospel saves? Does its insidious and cruel power defy the impotency of legislation and of sermons? Is it not, then, imperative that we deny ourselves a liberty that may become a stumbling block to others, and that against the irrepressible traffic in strong drink, as a crime against God and man, we make a consistent, united and most determined stand. As ministers of Jesus Christ, and as examples to you, in pledged fidelity to ourselves, to God and his Church, unless in case of extreme necessity neither "tobacco nor drama" have any place among us. We beseech you, therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." By gospel temperance then, reduce the chaos of your nature to order. Sage philosophy could never realize its grand ideal of a beautiful, symmetrical, and perfect manhood. But Jesus Christ is the embodiment of perfection of all philosophy. Behold the man! The wise, the temperate, the harmonious, the perfect, the ideal man! Shall the servant be as his master? And did he not constantly bear about with him a veritable evidence of the indwelling of the ever blessed Trinity? Has God said, "I will dwell in them." Then must the temple be holy. Has he promised, "I will beautify the house of prayer." Then should not our very persons be gloriously and spiritually beautified by his presence? To be as your great Exemplar,

like him, you must often be found alone with God. In the solitude of your closet, in deep and hallowed communion, your indubitable seal of sonship, and assurance of divine favour should be daily renewed. This will dispose and fit you for all other duties. You will not then "forsake the assembling yourselves together," as the manner of some is. You will maintain and exemplify your communion with God in your fellowship with his saints. "If we love one another, God dwelleth in us, and his love is perfected in us." You will often "show forth the Lord's death, till He come." You will "confess your faults one to another, and pray one for another. Remember then the Holy Sacrament and seal of God? In the performance of these essential duties we watch over you with a godly jealousy. Your least omission gives pain. Can you really enjoy the one, while you neglect the other? Can you be consistent members of our Church if you slight either? Would you not thus expose yourselves to an unhappy suspicion and loss, for which the strictest performance of no other religious duty could scarce possibly atone. Is our prestige to be in numbers, or in saintliness of character? If our society decline will not our Church, however great her proportions, be shorn of her strength, and shall not we "become weak as other men?" Ye yourselves are witnesses that we have not ceased to preach Him "who came not by water only, but by water and blood." Has not every year witnessed some gracious ingathering? Has the glory of our beloved Methodism departed? During the past year have not her temples been beautified, not by the attractions of a godless ceremonial, but by the glory of the Divine presence in the sanctification of believers, and in the conversion of many hundreds of souls? and yet is not the net average of our church membership, now numbering about seven thousand, but a slowly increasing one, and have we not, in addition to the many who seldom or never enter the house of God, thousands of unconverted souls still in our congregations?

By incessant and fervent prayer for a constant baptism of the Holy Ghost; by a consistent life; by unswerving fidelity to every means of grace; by the constant devotion of souls working for eternity, and slowly increasing one, and have we not, in addition to the many who seldom or never enter the house of God, thousands of unconverted souls still in our congregations? By incessant and fervent prayer for a constant baptism of the Holy Ghost; by a consistent life; by unswerving fidelity to every means of grace; by the constant devotion of souls working for eternity, and slowly increasing one, and have we not, in addition to the many who seldom or never enter the house of God, thousands of unconverted souls still in our congregations?

Through exchanges we learn of the destruction by fire of the Methodist church at Florenceville, Carleton Co., N. B., on Thursday last week. The loss is estimated at \$1,500 against which is no insurance. Several dwellings were destroyed at the same time. The fire commenced in a barn.

The Examiner states that recently a musical and literary entertainment was given at the Court House, Souris, in aid of the Methodist parsonage at that place. The performance was, perhaps, the most successful that ever took place there. The chair was occupied by Alex. Beaton, Esq., of East Point. At the conclusion a vote of thanks to the performers was moved by Dr. Muttart, M. P., and seconded by Rev. Mr. Cameron, pastor of the Presbyterian Church.

The ministers of the Nfld., Conference, "representing about forty thousand of Her Majesty's subjects" in that Island, presented an address to Sir John Glover, the late Governor, on the eve of his departure for another colony. In it they refer to the "considerate courtesy" which both Lady Glover and himself have "invariably extend towards us and all classes in the colony," and also mention the deep interest taken by his Excellency in everything pertaining to the political, social and moral welfare of the people.

On the 6th inst., Miss Ward, one of the oldest teachers in the Exmouth St. Sunday-school, St. John N. B., having been engaged in that capacity since its organization, was presented by the officers and teachers with a handsome easy chair, valued at about twenty dollars. The gift was accompanied by an address, read by Rev. H. McK. Egan. As the publication of addresses to pastors and circuit officials is not allowed us, we may add that both address and reply were in thorough harmony with the pleasing occasion which called them forth. Miss Ward is still willing to labor on as in the past until the Master shall bid her rest.

In the Union Advocate we find a description of the new church now being erected at Bloomfield, near Boiestown, on the S. W. Miramichi. The building, the exterior of which is completed, will resemble that erected at Lincoln last summer, and will seat about two hundred persons. In speaking of the irreplaceable cost—\$2000, the Advocate says: "The people in the settlement, as well as in Boiestown and other localities, have done nobly thus far in this direction. Among the foremost in promoting the work has been John Fairley, Esq., who is always to the front when help is needed in Church matters." A bazaar in aid of the funds was to be held last week. More than fifty families now reside in the neighborhood. Their new church is likely to equal in appearance any on the river.

The new church at Gibson was dedicated on Sunday last. The day was fine, permitting a large number to be present.

PERSONAL.

Rev. S. F. Huestis returned home after a brief absence on Wednesday evening.

Rev. George Steel, of Newcastle, was presented with an address by Newcastle Division, S. of T., on the eve of his departure for a new circuit.

A few of the friends of the Rev. C. Comben, of the Upham Circuit, recently presented him with a valuable set of silver-mounted harness and a carriage robe.

W. E. Dawson, Esq., Mayor of Charlottetown, sailed for England, on Monday, per Capitan. By the same steamer, Rev. W. W. Percival and family took passage for St. John's, Nfld.

W. B. Beveridge, M. P. P., has lately returned from Wisconsin. Mr. Beveridge has two brothers in Appleton, in that State, both of whom are doing a good business.

The Rev. John Lathern, President of the Nova Scotia Conference, was in the city on Wednesday.—The Rev. Robert Wilson preached to the Orangemen of Dorchester on the 12th inst.—Rev. C. H. Paisley has returned to Sackville after a brief visit to Cape Breton.

The Tennessee Wesleyan University, at its recent commencement, conferred the degree of LL. D. on the Rev. T. Bowman Stephenson, of London. It conferred the same degree at the same time on the Rev. J. P. Newman, B. D., of New York.

Mr. J. R. Mace, of Fredericton, occupied the pulpit of Centenary Church, St. John, on Sunday evening last, in the absence of the pastor at Gibson. The News says that Mr. Mace, though but a young man, bids fair to take a high rank as a pulpit orator before many years.

Just before their departure from Carleton, Rev. R. W. Weddall and Mrs. Weddall received a number of presents from the congregation and Sunday-school, and from individual friends. A purse of ninety dollars was contributed by members of the Church and congregation.

OUR OWN CHURCH.

An exchange reports the sum taken at the Pavilion, where meals were provided for visitors to the Sussex Review, as being in the neighborhood of \$1000.

The lecture delivered at Hopewell Hill, N. B., by Rev. C. W. Hamilton, on "Creation's Story," is regarded as an excellent one. The proceeds of the lecture and the festival connected with its delivery are reported to be about \$60.00.

Through exchanges we learn of the destruction by fire of the Methodist church at Florenceville, Carleton Co., N. B., on Thursday last week. The loss is estimated at \$1,500 against which is no insurance. Several dwellings were destroyed at the same time. The fire commenced in a barn.

The Examiner states that recently a musical and literary entertainment was given at the Court House, Souris, in aid of the Methodist parsonage at that place. The performance was, perhaps, the most successful that ever took place there. The chair was occupied by Alex. Beaton, Esq., of East Point. At the conclusion a vote of thanks to the performers was moved by Dr. Muttart, M. P., and seconded by Rev. Mr. Cameron, pastor of the Presbyterian Church.

The ministers of the Nfld., Conference, "representing about forty thousand of Her Majesty's subjects" in that Island, presented an address to Sir John Glover, the late Governor, on the eve of his departure for another colony. In it they refer to the "considerate courtesy" which both Lady Glover and himself have "invariably extend towards us and all classes in the colony," and also mention the deep interest taken by his Excellency in everything pertaining to the political, social and moral welfare of the people.

On the 6th inst., Miss Ward, one of the oldest teachers in the Exmouth St. Sunday-school, St. John N. B., having been engaged in that capacity since its organization, was presented by the officers and teachers with a handsome easy chair, valued at about twenty dollars. The gift was accompanied by an address, read by Rev. H. McK. Egan. As the publication of addresses to pastors and circuit officials is not allowed us, we may add that both address and reply were in thorough harmony with the pleasing occasion which called them forth. Miss Ward is still willing to labor on as in the past until the Master shall bid her rest.

In the Union Advocate we find a description of the new church now being erected at Bloomfield, near Boiestown, on the S. W. Miramichi. The building, the exterior of which is completed, will resemble that erected at Lincoln last summer, and will seat about two hundred persons. In speaking of the irreplaceable cost—\$2000, the Advocate says: "The people in the settlement, as well as in Boiestown and other localities, have done nobly thus far in this direction. Among the foremost in promoting the work has been John Fairley, Esq., who is always to the front when help is needed in Church matters." A bazaar in aid of the funds was to be held last week. More than fifty families now reside in the neighborhood. Their new church is likely to equal in appearance any on the river.

present. Rev. D. D. Currie preached in the morning from 1st Peter ii. 10. A. Rowley, Esq., as representative of the trustees presented the church for dedication. The dedicatory declaration and prayer were read by the Rev. D. D. Currie.

The new church is 63 feet in length and 36 feet in breadth, and with tower and spire, is attractive in appearance. It contains sittings for nearly four hundred persons, exclusive of the gallery. The interior of the building, with gallery pulpit and organ forms a handsome room. Its cost is about \$3,500, has been contributed by one of the friends of the enterprise. The sittings are free, and no debt remains on the building.

In the afternoon, Rev. E. Evans, of Fredericton, preached from Psalm 113. 5, and in the evening, the Rev. J. S. Allen, the pastor of the church, took for his text, Isaiah 52. 2. Good assistance at all the services was rendered by the choir.

The Daily Evening News, to which we are indebted for the facts concerning the new church at Gibson, states that "within the last twelve years twelve Methodist churches have been built and dedicated in the County of York, N. B., at a cost of more than \$75,000, and in nearly all of which the sittings are free.

THE JESUITS.

Our readers may remember that there was a vehement outcry in Roman Catholic circles two or three years ago, about the expulsion by the Government of all the Jesuits in Guatemala for complicity in rebellion against the Republic. About one hundred of the expelled Jesuits removed to Nicaragua and opened a convent and several chapels in the vicinity of Matagalpa, remote from the capital and in the midst of 70,000 Indians. There was more or less trouble from the first, but in May the Jesuits stirred up an open revolt in which many persons were killed and much property destroyed. The Government took the matter in hand and a decree for the expulsion of these ambitious and meddlesome enemies of freedom and civilization was issued and carried into effect with commendable promptitude. They are at Panama, about the only place in Central or South America where Jesuits are permitted to propagate their teachings.—Central Adc.

THE "ORGAN" QUESTION.

The Irish Presbyterian Assembly has taken decided action on the question of instrumental music. A correspondent of the London Christian World writes of it as follows:

"The whole of Friday, not only from 'morn till dewy eve,' but on past midnight and till the bright dawn of next day appeared, was occupied with the long-expected discussion on the instrumental music question. Of this I shall only say that, after nine years' experience of it as a burning question, it was time to settle it in another fashion than the ultimately decided one, which I fancy will in no way tend to the peace of the Church. Very few expected that those 'northern lights,' yelet country elders, would take the trouble to come all the way to Dublin to fight against that sinful 'kick o' whistles' which the Rev. R. Workman had introduced into his church at Newtownbreda; but so it was, and when I saw the wonderful contingent arriving at the Great Northern Terminus, on Friday morning, I read in their faces that they meant to win, and they did. Not to attempt even a summary of a debate, every argument of which on both sides has been aired in the Assembly any time these nine years, the conclusion ultimately reached was to prohibit completely what has hitherto been regarded as on sufferance, and to command the offending congregations, on pain of discipline, to get rid of their organs and harmoniums forthwith. This decision was reached by a majority of 21, the number being 206 against 185."

THANKSGIVING AT OKA.

Sunday, July 10th, was a memorable day in the history of the Indians at Oka. After a trial extending over a period of four years those accused of setting fire to the Roman Catholic church at Oka had been declared innocent of the crime, and this, the first Sabbath after the acquittal had become known to them, was set aside as one of thanksgiving to their Omnipotent Protector. The day was an intensely hot one; but the little schoolhouse in the country, in which the morning's services were held, was filled with Indian worshippers, some of whom had walked four miles to be present, and who returned on foot the same distance, with the thermometer nearly, if not quite a score above the hundred in the sun. There were present aged men and women, several past the three-score years and ten, and infants in arms; strong men and women, and little children, the men all sitting on the one side and the women on the other.

The service was opened by singing and prayer, and the reading of a passage of Scripture, the first in Iroquois and the latter two in French, which was translated into the Iroquois by the interpreter, Ignace Antonion, who was a fellow pupil with the late Chief Joseph, at the Seminary's college in Montreal, and who less than two years ago determined to follow the steps of his Saviour as recorded in the Scriptures, and threw in his lot with his Protestant fellow countrymen. The Rev. J. A. Dorion, then pastor of the Protestant Indians, then preached from Psalm cvl. 47 and 48. At the close of his sermon a number of brethren addressed their friends in Montreal to hold a picnic at Oka, but the priests refused to allow them to land there.

GLEANINGS.

THE DOMINION.

Polling under the Canada Temperance Act will take place in Hants Co. on Sept. 15th.

Customs returns for the port of Sydney for 1881, as compared with 1880, show a large increase.

Sir Wm. J. Ritchie, Chief Justice of the Supreme Court, has been appointed deputy to the Governor-General.

Quantities of fresh salmon, frozen, are being shipped from the North Shore of New Brunswick to the United States.

At Fredericton, on Saturday, James Tennant was fined \$100 for a second violation of the Canada Temperance Act.

The annual session of the Grand Lodge of Oddfellows will meet in Wolfville, N. S., the second week in August.

It is estimated that over 3000 barrels of alewives have been taken on the river near Port Medway during the season just closed.

A large number of tourists from Boston and New York are now visiting the Grand Falls, and all admire New Brunswick's Niagara.

Messrs. Putnam Brothers, of Maitland, launched a barque of 1076 tons register on the night of the 12th, called the *Matina Loa*.

The training ship *Charlydis*, presented to the Dominion Government by the Imperial authorities, arrived at North Sydney on Sunday.

All the P. E. Island crops are said to be first rate so far. Hay and wheat are exceptionally good. Oats and potatoes promise very well.

Arthur Caldwell, of Windsor, was lost overboard from the bark *Billy Simpson*, at New York, 13th, from Bilboa. He was the mate of the vessel.

A temporary lighthouse has been erected on the mainland, opposite the Quaco ledges. It is thought that the permanent structure will be placed there also.

A fine brigantine of one hundred and fifty tons register, was launched from the shipyard of Capt. Warren Doane, at Barrington, on the evening of the 9th inst.

The St. Joseph's Roman Catholic Orphanage was burned on Saturday. For the present the children are taken care of by the Sisters at St. Mary's Convent.

Capt John Stewart and Mr. James Christie are about to enter into a rancho enterprise in the North-West. They will locate 2,000 head of cattle on their rancho this fall.

The coroner's jury in the case of Jeremiah Cooley, killed by being run over at Carleton in the station yard of the St. John and Maine Railway, on Friday evening, returned a verdict of accidental death.

It is said that a Toronto paper company, with a capital of \$20,000, was desirous of starting an establishment in Sussex, provided that Sussex will hold out inducements for a site and exempt the company from taxation, &c.

Mr. W. T. Gard has commenced the erection of a handsome two-story basement brick dwelling, on the corner of Horsfield and Germain streets, St. John, the corner occupied before the fire by the Germain Street Methodist Church.

Two daughters of Charles Fielding, of Noel, Hants Co., formerly of Halifax, were drowned while bathing on Saturday. They were half sisters of Mr. W. S. Fielding, of the *Chronicle*, and Mr. George H. Fielding, Barrister, of this city.

A son of Mr Francis Buchanan, of Sussex, N. B., aged 14, will lose a leg and part of his hand. The boy in some way got possession of an unexploded bombshell left by the militia, and was playing with it in his father's shop, when it exploded, shattering the leg and hand frightfully.

The Sun says that Mr. Wetmore, of Clifton, King's Co., N. B., will raise and market on his own account this summer about 26,000 quarts of strawberries, netting, say, \$3,000. The whole production of cultivated strawberries at Clifton will be some 50,000 quarts, all from less than twelve acres of land.

The Charlottetown Examiner of the 16th inst. says: "Excursionists from the United States and the Upper Provinces are beginning to arrive here in large numbers, and it is expected that the Island will, this season, be visited by a great number of Americans and Canadians, who hitherto spent the hot season at Saratoga and other well known watering places."

A few days ago one of the female inmates of the Asylum for the Insane, named Deborah Plummer, about fifty years of age, made a desperate attempt on her life by cutting her throat with a knife which she stealthily obtained. It is almost impossible for her to survive. The other case was that of a woman named Mary Ann Delorey, a native of Pictou, who Friday morning committed suicide by hanging.

A delegate at the late meeting of the N. B. Provincial Lodge, U. T. A., on referring to the Canada Temperance Act, said that in the city of Fredericton seventy-one complaints had been made, forty-six convictions had been made, and over \$1,000 of fines collected. He thought the Act a good one, but lamented the fact that in administering it, we have not the sympathy of the Bench of New Brunswick.

The proposition of Principal Fraser, of the Asylum for the Blind, that that institution should be supported from public funds is being endorsed in place after place.

The port of Moncton, N. B., is making marvellous progress as shown by the comparative statement of the trade returns for this year and last. For the year ending 30th June 1880, the imports for consumption amount to \$63,501, and the duty collected to \$13,839.49. Last year the imports reached \$327,220, and the duty to \$121,016.13, showing an increase in imports of \$263,719, and of duty of \$107,081.64. The exports for 1880 were \$12,718, and for 1881, \$40,645, an increase of \$27,927.

ABROAD.

By telegram from Fochow, the London *Observer* learns that the first crop of tea this season will be some sixty thousand chests short.

Patrick Egan has purchased the Dublin *Irishman*, thus placing the whole of the national journals in Ireland under the control of the Land League.

The Russian Government has recently issued a map of the country to the north-east of Persia, in which the boundary of Russian territory is so marked as to take in Merv and its district.

The roll-call of the veterans of 1812 was answered by twelve faltering voices at Paris, Ky. The youngest member of the band was eighty-four years and the eldest one ninety-seven years of age.

It is stated at St Petersburg that the person found in the cemetery on Friday was not a policeman, but a Nihilist who, like Rusakoff, had been chosen by lot to assassinate the Czar, and who, rather than obey, committed suicide.

At Cincinnati, in seven days, from July 10th to 16th inclusive, the deaths from sunstroke were 264 and from excessive heat 150 making 414 deaths. On July 14th the deaths from these causes numbered 86.

It is learned from very high authority that the Crown Prince Frederick William declared that the recent review at Windsor was in every respect wonderfully successful, and that some of the battalions were not distinguishable from regulars.

The numerous deaths from lockjaw, occasioned by reckless use of the deadly toy pistol on the 4th of July, have created considerable excitement in Baltimore. Thirteen persons have died from this cause, and other cases are reported of parties who cannot recover.

A decree, ordering the expulsion from France, of Don Carlos, the Spanish pretender, was signed on Saturday and communicated to him on Sunday. It is stated he has been engaged in proceedings against the present form of government in France.

A colored man died lately at Westminster, Maryland, and it is estimated that there was over \$200,000 insurance on his life. It is said that \$174,000 have been taken on his life in the past two or three weeks, one syndicate investing in \$55,000. He had been sick about six weeks.

The announcement that serious engagements took place near Sfax on Saturday is confirmed. Most of the leaders of the revolution are killed. The result has produced a great impression on the Arabs. The French commander at Sfax has ordered the immediate disarmament of the natives, the delivery of hostages, and the payment of a war indemnity of 15,000,000 francs.

The wife of the Grand Sherceef of Morocco has succeeded in inducing the Moors to accept vaccination. Every Thursday she operates upon children whom their mothers bring from long distances, and she recently vaccinated as many as fifty in one day. The Sherceef is an English lady, and, although retaining her Christian faith, is held in high reverence by the Mohammedans, of whom in Morocco her husband is the head.

Paul Helds, a Swiss emigrant, who lately bought a farm in Eagle Creek Valley, Minn. became insane, through a failure of crops and homesickness, and on Sunday morning was found dead in the front of his house. His wife and two children were found dead in the next room; three children dead in the bed upstairs, and the two eldest boys in the hay loft mortally wounded, all shot in the head. One boy may recover. A revolver was found in the house.

A terrible atrocity is reported by General Skobelev in his report of the capture of Geok Tepe in January last. In his official report, General Skobelev pens calmly the words: "In this pursuit by our dragons and Cossacks, sustained by the troop of horse artillery, were killed upwards of 8,000 persons, of both sexes." Further on, in recounting the triumph of the siege, he says: "After the capture of the stronghold we buried inside it 6,500 bodies. During the pursuit 8,000 were killed."

On Friday afternoon a terrific cyclone struck the town of New Ulm, Minn., demolishing over one hundred buildings, killing and wounding a number of persons. The work of destruction was accomplished in less than fifteen minutes. There is not a building uninjured. The streets are filled with the debris of shattered buildings, and on every hand evidences of the wreck are visible. The Methodist and Lutheran churches, both substantial brick edifices, were swept away, while the steeples of three Roman Catholic churches were blown off and the buildings gutted. The roof of the court house was lifted bodily into the air and has not been seen since. The sugar factory and two public school buildings were destroyed, and the remaining school house partly demolished. The people are preparing to rebuild immediately.

their responsibility, and in pointing abroad, forget the private concerns, whose employes enjoy and over whose track no that day. The Superintendent Central has to an application for a on over his road: "It is to apply for Sunday our rules regarding such ve, and we can not un- instances vary them, un- distress, like death or property. I know you action, see the propriety this stand, as we should encouragement of all sorts brings, which inevitably amount of drunkenness, arousing. The public, so aims us in our position, interested in camp- ther religious gatherings e that we should not vary

atches bring tidings an of the death of two nes have long been prom- nglish-speaking world— g, D. D., of the Scotch ean Stanley. The form- eeded in some degree notice through failing tirement from the pulpit pped as a centre of at- sitors to the British met- pite of his frequent false of prophecy, conveyed to voice and pen, his works popular. Dean Stan- took place on Monday, ed as a leading expon- Church" opinions. His lished works have given wide reputation. The News in announcing his : "No living divine ore deeply regretted or missed." His death, which e been quite sudden, was time by a state of semi- ss. His wife, the Lady ley, died several years

's and Tourist's Guide is trated pamphlet designed information respecting the its most easily reached by Railroad of New Jersey and A glance at its contents resting to intending travel- be procured at 119, Liberty

BOOK TABLE.

J. Gage and Co. Toronto, utline of *Canadian History* oughs, Inspector of Public onto. This little work was the use of the Chataqua Scientific Circle. It is in a in response to a demand reviewing and preparing tions. It will serve this

Gazetteer of British North some time in course of is now issued. To men in nts of business it will prove of reference. The sit- ure than seven thousand villages and settlements and Newfoundland, is ll as certain facts relative to general information respect- cles, railroad routes, etc. A carefully arranged index. eal, are publishers.

Magazine for August is on The frontispiece, finely en- Cole, is one of Abbey's most sketches. It was suggested mpanying poem, "Almond by Miss Margaret Veley. We elaborately illustrated, by s surrender of Cornwallis," of Johnston. An article of al interest is Mr. Mather's outes from the Great North- ch is timely in view of the new Welland Canal, by the lakes and the St. by the canals, the Mississippi always are all carefully con- The number is an excellent

th volume of the Canadian Magazine opens with vigorous portrait of Dr. Punahon, by the tributes to his memory by Douglas and Hugh Johnston, of whom was with him in his from Italy. Grace Green is a charming and well illus- cle on the "Yellow Tiber." By D. G. Sutherland an admir- e, also well illustrated, on Palestine and Damascus. stle of Kerry" is an account of an Irish Evangelist; and Prof. an able review of the Rev. e statement. The Editor tells of Gustavus Adolphus, the hero of Sweden, and des- terrible Thirty Years' War- man story he depicts the lux- riant Roman Baths, and the gambling which possessed the noble Roman world. The able S. S. Convention, etc. should not our very persons. Intel- lectually and spiritually beautified by his presence? To be as your great Exemplar,

CONTRIBUTED. THE NEW YORK PRESS ON THE REVISION.

BY J. A. FAULKNER. The interest taken by the secular press in the Revised Version of the New Testament is striking. The New York daily papers quoted column after column, sometimes whole pages, and in successive issues, to articles on the revision, considering its history, the nature of the changes made, the reasons for them, opinion of scholars, &c. &c.

The Times praises the candor and scholarship of the revisers, the "result of ten years of faithful work by the most eminent Biblical scholars of England and America, and as such will meet the views of all students in both lands." The Herald thinks the revision "illustrates the vitality of this important body of Christian literature, and the interest of the whole people in a theme that might at a first glance be thought to be of purely clerical concern. The Biblical lessons are a part of our lives. . . . Apparently the new version will drift into common use without eventual observation that it is different from the old one. It makes no change whatever in any essential point of Christian doctrine; and though a great flesh has been made under the need that modern study of the ancient languages had made for it, its changes in fact are rather those of the correction of the English to date. Ancient phrases, which now have another sense, are changed for phrases which give the true sense as originally interpreted. If the new version were likely to weaken the popular regard for the book as commonly known, it would be a pity to have made it for such trivial reasons." But as a matter of fact, the revisers have done a more needed and a more important work than the mere modernization of certain obsolete forms of English, even the purification of the text and the correction of positively erroneous translations. Of this the Herald seems to lose sight.

In another issue, the Herald says: "There are many features connected with the revised edition of the New Testament which tend to detract from its authority and usefulness as the sacred book. While it was conceded that the Testament required revision, it was not believed the revisers should go so deep as to effect much of its sanctity and beauty. The objection to the King James version of the Bible was that it was too English and too monarchical in its tone; that it seemed to be translated more as an argument in favor of the 'Divine right,' 'infallibility of the crown,' and the 'sacredness of the monarchy,' than as the Gospel of God who is no respecter of persons. The New Testament translation does not remove any of these features, but it does remove other devotional parts which centuries of worship have consecrated to the souls of the faithful [referring principally to the omission of the doxology to the Lord's prayer]. Furthermore the manner in which the revision has been made gives it the appearance of a book-selling job. . . . As a mere literary monument the Bible has been for centuries a landmark in English literature. It will be much better for us to conform our language to its antique and venerable form, than to destroy these forms by 'modern improvements.' On the contrary, it has been the distinct purpose of the revisers never to depart from the venerable forms the Herald so justly admires except where the understanding of the text demanded it.

The Evening Telegram disclaims against the adverse criticism of the London Standard. "There is no use in bringing in more sentiment in discussing a question of this kind. What people need is truth, entirely independent of that form of words which for centuries they have been taught to believe contains the truth." "The great fact upon which all who revere the Bible as their guide through earthly pilgrimage to heavenly repose is that the finest microscopes of erudition which the revisers have applied to the original text have been unable to find any cause for altering those passages on which the main doctrines of orthodox depend. For those who wish to retain hell where sinners are to suffer everlasting punishment, 'Gehenna' still remains, with all the physical and moral anguish the name suggests. We think the dominant feeling among the conservative Bible lovers will be a gentle regret that sentences which centuries have made most dear to them have changed their primal form; but the crowning consolation will be that essential truths remain the same." The Telegram closes a finely written editorial with these just words: "A final judgment upon so vast a work as that accomplished by the revisers cannot be adequately judged in an hour or in a day. It is only after all the emendations have been seen in full light, and after the great body of Bible readers and church-goers have become accustomed to their sound and meaning, and that the merits and demerits of this ten years' labor can be adequately gauged."

The World compliments the scholarship of the revisers, but thinks after all very little has been gained. "The labors of the recent revisers serve really to attest the learning and judgment

of the King James revisers, because after all that has been said and sung of modern theological and philological progress, so little inaccuracy has been found in the work of these great men of the past. Were the new version the work of angels and not of men, it would still have to contend with a kind of gross and admirable prejudice in favor of the old version, which has been deemed sacred to so many generations of the English speaking race; which has been associated not only with the greatest public events of English and American history, during more than two centuries, but with the loves and sorrows, the hopes and the fears, the gladness and the grief, of millions of men and women in all conditions of life; and which has become part and parcel of the literature and the law of every land in which the English tongue is used, from the Arctic to the Antarctic seas."

The Evening Express thus speaks: "The revision is doubtless more nearly correct in those nice shades of meanings for which the Greek language is remarkable than the Received Version. It is less vigorous and terse and idiomatic than the King James translation, it is certainly more finished and elegant. And as a whole, its changes are for the better. The new translation brings out with greater force the fact which has been too often overlooked, that mere technicalities are of no consequence whatever in a religion in comparison with its substance and temper and general scope. . . . Many of the divisions of Christendom have grown out of particular words used in the received version. The day ought to have gone by when anybody could hope to be saved by a prepositional or punctuational mark. To put the records of Christianity and its original documents in new terms has the effect of throwing the mind back from the letter which killeth to the spirit which giveth life. It will force all Christians to search anew for what is essential and permanent in their religion and winnow the verbal chaff from the life-sustaining grain. It will be a decided gain to the great moralities and charities of the Christian religion to be liberated from the tyranny of words and texts, and led back to the substantial and vital truths and principles which make that religion a power of righteousness in the world."

THE PROMISE OF HOLINESS. No. 3.

"Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The actual descent of the Spirit upon the disciples, and upon the world was absolutely necessary for the salvation of the world. It rested upon the possibility of receiving the image and likeness of God, it opened up to him the kingdom of God, which is righteousness, peace and joy in the Holy Ghost.

This kingdom had indeed a beginning when the first promise was given to the first sinner: "The seed of the woman shall bruise the serpent's head." This promise, although so brief, and seemingly dark, contained the promise of a Saviour and all the blessings and privileges of the covenant of grace. Our first parents, no doubt, believed and were saved. Abel understood the conditions of the covenant; "And he brought the firstlings of his flock and of the fat thereof, an offering unto the Lord," "by which he obtained witness that he was righteous, God testifying his gifts: and by it he being dead yet speaketh." Enoch understood the fullness of the promise, for he received that influence of the Holy Ghost which enabled him to walk with God three hundred years, and he "was not, for God took him." "And before his translation he had the testimony that he pleased God." The promise of the Father was renewed to Abraham a little more comprehensively: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven. . . . And in thee and in thy seed shall all nations of the earth be blessed." He clearly comprehended the vast extent of the promise, that in him and his seed—in the Christ—all nations of the earth should be blessed. And by faith consenting to and engaging in the covenant, he became the "father of believers, and the friend of God." The promise was again renewed to Moses in the wilderness of Sinai with much deeper significance, thus: "And the Lord thy God shall circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." Here the promise plainly implies the gift of the Holy Spirit. Now that the ceremonial law is in force, and the people of God are instructed that the offerings of slain beasts are but types of Christ, "who should in the end of the world offer himself once for all," and put away sin by the sacrifice of himself; "the first intimation is given of the promise of the Holy Spirit; for it is the prerogative of the Holy Spirit alone to circumcise the heart of the believer, and destroy the power of sin in the heart, and sanctify it wholly to God; and His presence alone could enable them to love the Lord their God with all the heart and with all the soul."

This precious promise of the Father, of the gift of the Holy Ghost, is renewed to Ezekiel, and is still more fully expressed than to Moses, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your iniquities, and I will give you a new heart, and I will give you a new spirit, and I will put my Spirit within you." "I will put my Spirit within you."

And this promise of the Father is again given to Joel; and with more distinctness than to any one heretofore: "I will pour out my Spirit upon all flesh." Upon sons and daughters, upon old and young, upon servants and handmaids; embracing men and women of every rank and grade; the low as well as the high, the simple as well as the wise, the poor down-trodden negro as well as those of the highest culture. None are excepted, but all are invited to participate in the gospel feast. "For the Spirit and the Bride say come. And let him that heareth say come. And whosoever will, let him take the water of life freely." Thus the rich promise of the Father made to the people of old, comes down to us of the nineteenth century of the Christian era, laden with all the riches of the new and everlasting covenant for our acceptance.

ROBT. BOWSER. Sackville, N. B.

DARTMOUTH CIRCUIT—A WELCOME.

The Methodists of Dartmouth were convened last Tuesday evening in the basement of their church, to welcome their pastor as he returned to them from Conference, ordained and leading a few social hours, Mr. W. K. Angwin presided. The hall told of the longing for of tasteful fingers, by its elegant floral adornment and its tables loaded with attractive viands. Precisely at 8 o'clock, the Rev. Mr. Doane and his winsome bride appeared before the platform, and were received with words of warm welcome by the large gathering, through their representative for the purpose—the venerable brother Chittick. He referred, in happy terms, to the work already done by their pastor, when unordained and unmarried; and confidently anticipated that now, bearing the Church's official seal, and provided with a help-mate, one of Heaven's best gifts, a still larger blessing would attend his ministrations. He also reminded his hearers that each had a work to do, and a responsibility to bear; and urged all to be faithful. He then in the name of the congregation presented Mr. Doane and his wife with a purse of \$36.00, valuable on account of its contents, but doubly so an account of its symbolism—the goodwill and affection of his flock.

The remainder of the evening was spent in intercourse, broken or perchance helped, by music, speaking-making and the discussion of the tables' valued contents.

Bro. Teasdale was introduced, and made an earnest and happy speech of congratulation and encouragement. The local Baptist and Presbyterian ministers, a present by special invitation, also cordially responded to a call for a contribution to the flow of soul. Mr. Doane thanked the congregation for their warm expressions of goodwill evinced by the splendid reception given himself and wife—his wife particularly—and the valuable purse which they had been presented. He had reason to hope that the coming year would be even more fruitful and happy than the last—though the past year had been to him the happiest of his life. After singing the Doxology, this delightful gathering was dismissed with the Apostolic Benediction pronounced by Father Angwin.

A PRESBYTERIAN.

IN MEMORIAM.

HARRIET S. LATE.

Departed this life on the 26th of May, at Roxbury, Bridgetown circuit, after some months of severe illness, Harriet Sophia, second daughter of the deceased Joseph Late, aged eighty-seven years.

Happily she had avoided the extreme of folly and vain pursuit of earthly happiness to which many of the young are led on, and had been taught the fear of the Lord; but, like others, she needed the pardoning mercy and renewing grace of God, attainable only by repentance and faith in our Lord Jesus Christ. Of this salvation, in her deep affliction she was given by the Divine Spirit more fully to feel her need. The apparently favorable effect of religious influences before she was stricken down, her submissive spirit under very painful affliction, together with the interest she manifested while ministers prayed for her, and with other Christian friends pointed her to the Saviour, as well as the readiness with which she gave up all things earthly, her willingness to die, and the desire she expressed to depart and be with Christ, induce the comfortable conviction that he whose ear is open to the cry of the humble, heard and saved her.

Among her many youthful friends and acquaintances, perhaps there are few or none that have attained more stature; nor, perhaps, a little while ago, had more probability of life. But how soon is the grass cut down and the flower faded! Shall not the living surely lay it to heart? The earnest prayer of several that this dispensation may be overruled that others through grace shall promptly give their hearts to God, has our sincere Amen.

J. F. B. Roxbury, May 29, '81.

Johns Hopkins, the founder of the University in Baltimore bearing his name, accumulated nine millions of dollars. One day he said to his gardener: "Next to the hell of being utterly bereft of money is the purgatory of possessing a vast amount of it. I have a mission, and under its shadow I have accumulated wealth, but not happiness."

JOHN G. SAXE.

John G. Saxe has long been one of the most witty, humorous, and genial of American poets. He struck a popular vein, and worked it thoroughly and well without exhausting it, and then took the platform, and for years interested, pruned, and healthfully amused large audiences. For the last eight years his life has been blasted as by a storm of pitiless hail. About seven years ago the sleeping car in which he was riding rolled down an embankment and he was seriously injured, remaining insensible for a long time. He has never lectured since. Soon after a daughter died of consumption, then another; last July his wife, who had been "the light of his life," died; only a few weeks ago his last surviving daughter came home from the South to die. Then the heart-broken poet left his establishment in Brooklyn and went to Albany, N. Y., to spend the rest of his days with his son, John T. Saxe. He had been there scarcely two days when, on June 30, John T. was found dead in his bed, having died of hemorrhage. Many thousands should drop a tear of sympathy with the survivor of one who has pleased them so often, and pray for him that "at evening time it may be light." Mr. Saxe's only surviving child, Mr. Charles Saxe, of Troy, N. Y., married Miss Ellen, a daughter of the Rev. George G. Saxe.

WOMEN IN POLITICS.

The Whig party in England has not yet succeeded in repairing the loss of the late Lady Walsgrave. In one hundred and fifty years it has never been so deficient in social power. Time was that Devonshire, Holland and Lansdowne Houses all threw open their doors to Buff and Blue, and later came the triumph of Cambridge House, when Peccadilly was blocked up with a mile of panel emblazoned carriages every Saturday night of the season. Devonshire House to-day has a widower owner and a bachelor heir. The Lord of Lansdowne House has succeeded from the Government, and Holland House has a widowed owner who, it is true, gives delightful garden parties but has no particular political affiliates. The Tories on the other hand have an able feminine chief in Lady Salisbury, who has ambition enough for a dozen party leaders, and thoroughly appreciates an eminence to which none would have dreamed that she had at thirty the slightest probability of attaining.

BREVITIES.

An idle reason lessens the weight of the good ones you gave before.—Swift.

One trouble makes us forget a thousand meritorious.

Adam Smith defines a man as an animal that makes bargains. No other animal does; no dog exchanges bones with another dog.

Thirty cents' worth of velvet, three cents' worth of wire and 40 cents' worth of feathers can be stirred up and sold for \$25.

There are over \$362,900,000 of National Bank notes in circulation, and yet how often they elude our grasp!—New Haven Register.

The reputation that a man gets from his ancestors often wants as much altering to fit him as their old clothes. It is truly thus.

One of the saddest and most vexatious trials that comes to a girl when she marries is that she has to discharge her mother and depend upon a hired girl.

Benjamin Franklin said: "The eyes of other people are the eyes that ruin us. It all but myself were blind, I should neither want a fine house nor fine furniture."

The fortunate man is he who, born poor, or nobody works gradually up to wealth and consideration; and having got them, dies before he finds they are not worth so much trouble.—Chas. Reade.

A wealthy manufacturer of Connecticut having built an elegant mansion, and wishing to take a second wife, said to his architect: "Which agrees best with a brick and brown stone, a brunette or a blonde?"

The true lady does not lose her ladyhood when her husband loses his money. She increases her efforts for the family and decreases her expenditure. We know her, and mentally take off our hat to her whenever we think of her.

A Danbury bootblack was in South Norwalk when the train went through there, on its way to Hartford with the nation's military dignitaries. "Did you see Gen. Sherman?" asked a citizen that morning, while having a shine. "No. Was he looking for me?" was the response. The citizen was shocked.

When a big fellow makes a peculiarly impertinent remark to you, and your health is, as it were, not very robust, the best plan is to take the remark home with you, and gnaw on it after you are in bed. You will find an excellent exercise for the imagination in thinking of neat epigrammatic things you might have said in reply.—Nycorn Advertiser.

The plug hat is virtually a sort of a social guarantee for the preservation of peace and order. He who puts one on has given a hostage to the community for his good behavior. The wearer of a plug hat must move with a certain sedateness and propriety. He cannot run, nor jump, nor romp, nor get into a fight, except at the peril of his headgear. All the hidden influences of the heaven tend toward respectability.—N. O. Republican.

BROWN & WEBB 1881 SPRING. 1881. (Established 1824.) WHOLESALE DRUGGISTS SPICE MERCHANTS AND DRYSALTERS HALIFAX, N. S. Warehouse and Counting-rooms, COR. DUKE & HOLLIS STREETS. Steam Mill and Stores TOBIN'S WHARF.

EVERY'S BALSAMIC SYRUP. Can be confidently recommended as a most pleasant and efficacious remedy for recent coughs, colds, etc., etc. This preparation compounded from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success. Convinced by so long and thorough a trial, of its great superiority to the various nostrums so persistently advertised, we have determined to put it more prominently before the public. Use known it is always used as the.

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

Price, 25 Cents Per Bottle. Of Druggists and general dealers throughout the Provinces.

BROWN & WEBB PROPRIETORS.

BROWN'S UNIVERSAL PILLS (SUGAR COATED.)

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

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

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

PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers Generally.

PRICE, 25 CENTS PER BOX.

BROWN & WEBB'S CRAMP & PAIN CURE

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

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

RHEUMATISM, LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHŒA, &c., &c.

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

Family Medicine PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers

PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS

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

PRICE, 25 CENTS PER BOTTLE.

Ask your Grocer for Them!

COLEMAN & Co. Have just received from Christy & Bennett, of London, and from Blair, of Glasgow, A FINE ASSORTMENT OF Gents', Youths' & Boys' Hats, Latest Styles, and all prices, in Soft and Stiff Felt, Tweed, &c. ALSO A large stock of STRAW GOODS, for Gents, Boys and Children, TRUNKS, VALISES, SCHOOL BAGS, UMBRELLAS, &c., &c. WHOLESALE AND RETAIL 143 Granville St., Halifax, April 8, 1881

Music Books

FOR SALE AT THE METHODIST BOOK ROOM

- THE CANADIAN ANTHEM BOOK, enlarged Edition, 100 pages, 10c. THE NEW HYMN AND TUNE BOOK, English, 100 pages, 10c. GOSPEL HYMNS, Combined Edition, Nos. 1, 2, and 3, bound covers, 7c. GOSPEL HYMNS, No. 2, bound covers, 7c. THE WAVE OF SUNDAY SCHOOL SONGS, 100 pages, 10c. THE CANADIAN HARP AND ORGAN COMBINED, illustrating the Psalms, Progress, 45c. HALLOWED SONGS, by Philip Phillips, 50c. SONGS OF ZION, Harmonized Edition, Melody, 50c.

THE NEW Oxford Bibles for Teachers.

Containing in the Appendix Analytical Notes, and Summaries of General Books, Historical, Chronological, and Geographical Tables; Tables of Weights, Measures, Time and Money, etc.; together with

A New Index to the Bible; A New and Complete Concordance, a Dictionary of Scripture Proper Names, and a Series of Maps.

PRICES: POCKET EDITION Cloth red edges, 60c. Paste Grain Morocco Limp, 75c. French Morocco Circuit, 1.00

MEDIUM EDITION Cloth, red edges, 1.00 Paste Grain Morocco Limp, 1.25 French Morocco Circuit, 1.50

EXTRA MEDIUM EDITION Paste Grain Morocco Limp, 2.75 Turkey Morocco Limp, red lined, red under gold edges, 4.00 Turkey Morocco Lined Calif, red lined, red under gold edges, 6.25 Levant Morocco silk sewed, 7.00

LARGE TYPE EDITION Turkey Morocco, lined calf, silk sewed pocket and elastic band, 8.00

Address S. F. HUENTIS, Method at Book Room,

THE CANADIAN METHODIST MAGAZINE

ANNOUNCEMENT OF VOLUME XIV. WITH THE JULY NUMBER WILL BE GIVEN A

Steel Portrait of Dr. Punshon, with "Sketch of his life by the Editor of the English Wesleyan Magazine, and Tributes to his memory by the Rev. Dr. Douglas and Rev. Hugh Johnston, B.D. A large edition of this number will be printed, which will be mailed singly for 20 cents each.

Illustrated Article in Volume. "JOTTINGS IN THE EAST," with Extracts from Palestine, Damascus, and Athens, by Dr. G. Nathaniel, B.D. "THE YELLOW FEVER," by Geo. Green, M.D. "A NIGHT ON MOUNT WASHINGTON," by Professor Blake. "FOOT-PRINTS OF LUTHER," PICTURESQUE SPAIN, VOYAGE OF THE POLARIS, PICTURESQUE CANADA.

by the Editor, with other finely illustrated papers. Principal Grant, I resident Nells, Professor Shaw, and other able writers, have promised contributions. A Series of brief Life-Sketches of the late Judge Wilnot, James B. Morrow, Elisha Wilbur, Rev. George MacDougall, will be given by the Rev. A. W. Nicholson, J. L. Lathern, Dr. Hunter, and Dr. Carroll. The editor will conclude his story of "Valeria, the Martyr of the Catacombs" and his series of "Men Worth Knowing," which have met with much favor. Critical Papers on the revised New Testament, by a member of the Revision Committee, will also be given.

The Subscription List has largely increased. A few copies of the back numbers, from January, 1881, can still be supplied at full price, viz: \$1 for six numbers. Back numbers for 1879 and 1880 will be sent for half price, \$1 for each year. Our \$1.20 Premium is still offered for 30 cents. Now is the time to subscribe. Send 20 cents for July number, which will be credited on a longer subscription if desired.

Address WILLIAM BRIGGS, Methodist Book and Publishing House 70 & 80 King St. East Toronto.

S. F. HUENTIS, Methodist Book Room, Halifax.

SABBATH STONES C rock with of the Bib N. E. aut its story. EVANGEL Church, fr by Rev. I sixteen po OUR INDI Rise and J. S. Bank POPYER A or, Biogr of Scotch Rev. J. M THE LANI tain and Marrat. WYCLIFFE Heroes at Church in JOHN LYO Depths, by PHILIP GA fit and Lo THE MA or, The Bi MY SCHOOL Bchner; Storm A PEEP Scen- s, b Christie's BEFORE t Story of W CHRONICL stan Cabin Wray NESLETO of Yorkh Rev. J. Ja MATTHEW a story wit one, by Re SPIRITUAL of a Rom Louis N. OUR SOU Cousins, b The Last F some of the ters of Sc Fathers Mo - with a Sil Boys will be Sargent. The Lancast Cicely: A T R-formatio Glenwood— Life. Emily Elliot's toward a B The Door wit Mrs. Prost Little' Abe, o Berry Bro Storres and Church Hi The Days of Sufferings Once Upon a Book of Ad Seventeen ye Country. Ethel Graham True Tales a Aunt Milly's The Beloved of the Prin Nichols. By Rev. Mar Homely Home Good W Christ Short S Paper Mister Friend Srrmond Daniel G ligious Seco John T Mark R. B Rat Life. A Pledge the By Saroon In the Tropi Incidents o By Rev. J Old Daniel, Converted Hodson. Glimpses of I Lite. The King's M of Canada W. H. Wi Neville True Preacher. Withrow. A way on the Thoughtful E earned his The Wrong stories. B Old Anthony Stories.

