

The Wesleyan.

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FROM THE PAPERS.

At a collection at St. Jude's Church, Southsea, Eng. on a recent Sunday, for a mission church, a cheque for £2,000 was put in the plate.

The chairmanship of the English Congregational Union, which was so eagerly sought for by Dr. Parker, has been given to the Rev. J. McFayden, by a vote of 736 to 429.

Mr. Fawcett, the blind Postmaster General of England, has decided to give employment to a number of deaf and dumb persons in the department devoted to the sorting of newspapers.

The *Athenaeum* says: An industrious person has already begun to compile a concordance to the Revised New Testament. The book will be published as soon as possible.

The Bishops have appointed Mr. H. K. Carroll, a layman of the Methodist Episcopal Church, and one of the Editors of the *New York Independent*, a delegate to the Methodist Ecumenical Conference in London.

In the case of the Macalester Memorial Church in Philadelphia, it has been decided by the court that seventeen Presbyterians constitute a sufficiently "respectable number" to warrant their organization into a church, and their receipt of the \$10,000 bequeathed by the late Mr. Macalester.

The number added to the Church rolls of the Presbyterian Churches of New York the past year was 785 on examination and 717 on certificate. The whole number of members, however—18,452—indicates a decrease of 195. The number of baptisms was 687, of which 583 were of infants.

Lord Denman, an ardent friend of domestic quadrupeds, rides about the streets of London behind a horse that wears spectacles. The animal was found to be near-sighted some time ago, but its owner has remedied this defect as successfully as if it had been his own eyes which were at fault.

The strange spectacle of a church floating down a river was seen during the prevalence of the recent floods in Dakota. It was constructed of strong timbers securely fastened, and as it floated majestically down the Missouri, the bell in its steeple could be heard above the roar of the flood and crashing of the ice.

The Rev. Charles B. Ransom, a Presbyterian pastor, who was married to a Roman Catholic, raised enough indignation to warrant the offering of a proposition at the Washington Presbytery affirming that, "in the opinion of the Presbytery, no minister has a right to marry a Roman Catholic woman." The motion was lost by a vote of 19 to 13.

The congregation of the Cummins Memorial Reformed Episcopal Church, Baltimore, were informed recently by Bishop Latane, that Mrs. Thos. H. Powers, of Philadelphia, had sent him during the week a check for \$12,000 to buy in fee the ground upon which the church stands, and so relieve them for the future of all charge for ground rent.

Mr. John Walruff, a prominent brewer of Kansas, has secured the backing of the National Brewers' Association to the extent of \$75,000 for the purpose of making a fight on the new prohibitory law which has just gone into effect in that State. Walruff will have himself arrested and tried for running his brewery in violation of the law.

Rev. Dr. Van Bokelin, rector of one of the oldest and wealthiest Protestant Episcopal churches in Buffalo, has created quite an excitement among his fellow churchmen in that city by preaching in a Presbyterian Church in Baltimore. The understanding is that he will be compelled to answer before a council of his denomination for this expression of Christian fraternity.

Brooklyn enjoys once a year a unique and beautiful spectacle—a parade of a great army of children drawn from the Sunday-schools of nearly all the Protestant Churches. The affair came off on the 25th ult., and was, if possible, more successful and impressive than any of its predecessors of former years. Over 51,000 children were in line. The schools represented were the Presbyterian, Episcopal, Reformed Dutch, Congregational, Baptist and Methodist.

Hodscha Ahmet, who was sentenced to imprisonment for life for having translated the Bible into Turkish, and for having circulated it in the States of the Sultan, escaped from the prison at Ohio after the earthquake. The prison was thrown down by the violence of the shock, but Hodscha-Ahmet was not hurt. He managed to get on board an English vessel anchored in the harbor, and is now in London.

The shabbiest church extant has just been heard of. It was discovered by the *Advocate* in the State of Vermont. It was composed of well-to-do farmers who, seeing that their pastor gave an unusually large contribution to Foreign Missions that year, instead of taking the generous hint and doubling their own, jumped backward to the conclusion that they were paying him too much salary, and made haste to cut it down!

The Rev. Joseph Cook, of Boston, discoursed to a crowded congregation, on a recent Sunday evening in the Wesleyan Chapel, South Hackney, London, G.B., on "Prayer," dwelling with special eloquence and force on the surrender to the Almighty which was involved in all true prayer. Utterly vain was all supplication which had not underlying it, "Nevertheless, not my will, but thine, be done."

The North London Branch of the British Medical Association has been discussing the subject of "Dipsomania and Heredity in Alcohol." Nine medical men in extensive practice took part in the discussion, and there was a striking unanimity of opinion on the extent and operation of the law of heredity in alcohol, which sometimes slipped over one generation and appeared stronger than ever in the succeeding.

In the Congregational Church of Dorset, Vt., the people are so little given to change that they enjoy the services of the chorister who has led the music for thirty years. Pastor Pratt has occupied the pulpit for a quarter of a century. One deacon has been in the office for forty years and another one for twenty. The superintendent has been in charge of the Sunday-school for sixteen years, and the Sunday-school teachers are mostly old hands, one of them having been diligently engaged in teaching for fifty-two years.

Dr. Oliver Wendell Holmes, in a recent letter about public libraries, says: "When a library is once fairly begun, it becomes more and more valuable every year, as a matter of course, for it grows like a rolling snowball. Such a library is as necessary to a town as a nest to a pair of birds. Scholars are sure to be hatched in it sooner or later, and, in all such institutions, you will see a good many old birds love to nestle and find themselves very warm and comfortable, whether they breed or sing or not."

Phillips Brooks takes full advantage of the liberty now allowed an Episcopal clergyman, after having gone through the services of Morning and Evening Prayer, to conduct a third service as he pleases. Some of his evening services in his own church are as devoid of form as any Orthodox meeting. He will open with "Let us sing the 4th hymn," then read his passage of Scripture, then offer an extemporaneous prayer, and then preach his sermon. You would never suspect you were in an Episcopal church.

The common schools of Germany are well-known to be thorough in their methods and excellent in the results they attain. These are won by teaching rather than by text books. A correspondent of *The Boston Journal* makes the curious statement that the cost of text-books for one pupil in a course of eight years is only \$1.67. The first lesson in geography given to the little Germans is the study of the map of their own town or city. Enlarging on this they learn the neighboring towns, provinces and foreign lands. This is done very slowly, very thoroughly, and it may be six years after entrance before a pupil will hear a mention of any other continent than his own. But of his own land his knowledge is surprising.

The *Chicago Brewer* in a recent issue republishes the Rev. Dr. Crosby's "Calm View" with the following heading: "The Rev. Dr. Crosby's Great Sermon. One Million Copies to be Circulated by Brewers." Then, after stating that it has stereotyped the sermon, and can furnish unlimited copies to its patrons, adds, "You can afford to circulate this sermon. Its circulation is worth more to you than money in Government bonds, and will bear better interest." The spectacle is curious. The Rev. Dr. Crosby, as President of the New York Law and Order Society, doing his best to close saloons in New York, the keepers of which buy his "Calm View of Temperance" as a choice investment, admirably calculated to increase their patronage.—*N. Y. Advocate*. Such is the result of attempting to uphold "moderate drinking."

CHURCH BUILDING.

In reminiscences of Henry Reed, Rev. Wm. Taylor tells the following, which may stimulate the faith and guide the action of some worthy ministerial and lay brethren in our Canadian work. We copy from the *Christian Standard and Home Journal*:

Henry Reed's theory and practice of church building may be illustrated by the following narrative:—When the Wesleyan Conference appointed Rev. Alexander McAulay to found a Church and build a chapel in Bow Common, the great eastern artery of the city of London, the heroic missionary commenced by preaching in the street without a Church member, but soon got a live membership—not by accretion, but by new creation. It was a daily business with him to lead souls to Jesus and get them saved, and he held all whom he got saved on what he called his "screw principle," which was to entrust each new convert till he was well established in the faith with one of riper experience. Thus screwing each weak one on to a stronger, he secured a union that ministered strength both to the giver and receiver. As Brother McAulay went on building up a spiritual house for the Lord, he selected a fine site, and was arranging to buy the land and build a large and substantial chapel.

Among the men of means on whom he relied for the requisite funds, he met Henry Reed down for at least a hundred pounds (\$500.00). So, in due time, he called to see Brother Reed, who gave him a cordial reception, saying, "Come in, Brother McAulay; I am glad to see you, and now, first of all, we will have a season of prayer and thanksgiving to our gracious God and Father. Then Brother Reed said, "Now, my brother, we can proceed to business." Brother McAulay then gave him a history of their progress in building up a Church in that most needy part of the city, and that he was negotiating the purchase of a lot on which to build a chapel, and explained his plan for raising a fair proportion of the funds required, and of mortgaging the property to secure a loan for the rest, to be paid in yearly instalments.

Reed listened attentively without a word of reply, till McAulay was through, and then said, "My brother, that is a great work in which you are engaged"—and the grand missionary's face brightened as he saw his way to a gift of at least £100—"but," continued Reed, "on the plan that you propose, of borrowing money and mortgaging the property, I cannot give you a shilling." Disappointment, sadness and silence followed, for it was no use trying to get Reed to go back on his own words when he gave a deliberate expression of his judgment. Then Reed proceeded, saying, "Brother McAulay, I often help good people to get out of debt, but I never help them to get into debt. Our fathers made the mistake of creating chapel debts, and I often assist in removing such a hindrance to the work of God, but I have long since ceased to give a penny towards building a chapel that is not to be paid for before it is dedicated to God. In regard to your undertaking in Bow Common, you have to settle three questions:

"First, does God want a chapel built in Bow Common?"

"Second, are you and your young organization the people for whose use He wants a chapel in Bow Common?"

"Third, has the time come when He wants such a chapel erected in Bow Common?"

"If you can settle these questions affirmatively, then you have a clear case to submit to God in prayer. God is able to build all the chapels he wants built, without ruining his credit in the market to borrow money and pay interest. I believe that God does indeed want a chapel built in Bow Common; I believe that you are the people for whom He wants not only a chapel, but spacious school-rooms as well, and I believe the time has come for the erection of both chapel and school-buildings, and that you and your people have a good cause to submit to God in prayer.

"Now, brother, if your judgment approves this theory, and if you will adopt it, and get your people together and explain it, and get them to plead the case before God in the name of Jesus, and meantime advertise your work, so that God's stewards can know what you are doing, God will, through them, furnish the funds as fast as you need them. If you will build on this principle, and contract no debts, you may draw on me for one thousand pounds (nearly five thousand dollars)."

Brother McAulay sprang to his feet, exclaiming, "We'll do it, we'll do it, Brother Reed." The land was bought, the spacious chapel and school-rooms were built, all paid for as they progressed with the work, and a strong Church grew up there in three years. The next three years ensuing, Brother McAulay duplicated it at Approach Road, near Victoria Park.

At the latter place I joined hands with Brother Scott, Brother McAulay's successor, in a three weeks' campaign of daily services. We commenced with six organized classes, and at the close of our series, added eight new classes, making an aggregate of fourteen, and the work went on grandly, because a good foundation had been laid, and the work was carried on according to the sound gospel principles of old Methodism. Reed helped to erect many such enterprises in East London, to which, as I learned on what seemed good authority, he gave an aggregate of £15,000 (about \$70,000); but Reed's name never appeared in the papers as a subscriber to anything with his consent, and nobody but himself and, perhaps, his wife knew the extent of his magnificent gifts to help on the Lord's work.

RELIGION IN TRADE.

BY A BUSINESS MAN.

Solomon in Proverbs iii. 9-10, says: "Honor the Lord; with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." It is I know, very hard to be economical and thrifty, and not appear mean in the eyes of many observers—even while we are liberal in giving to the claims of God's cause and to charitable objects—and a man who succeeds in accumulating means is generally a good economist and manager; but in too many instances this trait degenerates into a spirit of worldliness and selfishness and makes it hard to give to the Lord the share that is due from all His true and faithful stewards. I have known Christians who felt it their duty to devote a tenth of their income to help on God's cause and who were blessed in doing so, but when their business increased and their profits were large they held back much of the Lord's share of their gains, and so fell into condemnation; and I have known cases where serious financial disasters came of their failure to give God His share of their increase.

There are but few ways in which "the world" criticizes professed Christian traders more than in their manifestation of unchristian closeness, both in their relations to business and Church obligations. Worldly men know what Christian teachings and principles are as well as we do, and when they see a professor that will pay out liberally for the gratification of his appetites, and in manifestation of pride and vanity, but will stint his contributions to Christian claims as well as be mean and niggardly toward his "help," they make very natural comparisons between the profession and practice of such members, and the Church and cause of Christ in consequence suffer in their estimation.

I know a merchant who was an active member of the Church, who took a poor widow's son in his employ, and because of the boy being in his power gave him only about half what he gave others for the same service, and that while this man was worth at least \$100,000 at the time, and the widow was a relative, and the boy the eldest of a large family of children. All that he gave the boy for four years services was \$216, an average of a little over one dollar per week be-

side his board, and the merchant afterward said that he was the smartest boy he ever had in his employ. The merchant was childless and died possessed of over half a million, but while he held important offices in the Church for over thirty years—his meanness greatly hindered his influence for good, and he was really a reproach upon the Church in the eyes of his employees and friends who knew his habits and true character.

A Christian business man is ever subject to criticism, and every word and act is sifted by the ungodly, and if they see us covetous and selfish, as well as illiberal in giving to the Lord's cause, they very naturally conclude that it is more important to lay up treasures on earth than in heaven—that this present life is of very much more consequence in our estimation than the future one—and that religion is of very much less importance than the Bible teaches or Christians preach. When they see us pay out money by thousands for worldly display and home luxuries, while a miserable pittance is doled out—and that often very reluctantly—to the Church and its charities, they cannot but be impressed by our inconsistency, and the claim of Christ upon their service and hearts is less felt in consequence.

If the world is ever to be won over to Christ His servants in trade must contribute of their means with much greater liberality and cheerfulness.—*N. Y. Witness*.

A PLEASING EVENT.

We take from the *Methodist Recorder* an account of the initial steps in the successful movement lately made to pay off the heavy debt on the Wesleyan Chapel and Soldiers' Home at Aldershot, and the Soldiers' and Seamen's Home at Chatham. "About two years since H. R. H. the Duke of Cambridge, Commander-in-Chief, made the following entry in the visitors' book at the Chatham Home: 'Having visited the Chatham Soldiers' Home this day, I must express my high sense of gratification at the admirable manner in which it appears to me to be conducted, and I heartily wish the Institution every success.' Sir Thomas Steele, the late General-in-Command at Aldershot, and Sir Daniel Lysons, who is now in command there, and other distinguished officers having expressed their favour towards the Home in that military town, and the Duke of Connaught having, in consequence of an appointment in connection with the camp, come to reside in the neighborhood, the thought occurred to some of those upon whom the financial burden of the Home rested that, if a united bazaar on a large scale could be arranged for, a member of the Royal Family might consent to open it, and a considerable sum be realized. The proposal having received the sanction of the committee of the Homes, was submitted to the Duke of Cambridge, who at once promised his cordial support, and authorized the use of his name in an application to the Duchess of Connaught. The Rev. Robert Stephenson, who has succeeded Mr. Allen at Aldershot, was accordingly instructed to wait upon the Duke and Duchess. He was received in a very friendly manner, and it will be no breach of confidence to say that Sir Howard Elphinstone, their secretary, told Mr. Stephenson that their only cause for hesitation was a feeling that they should not support sectarian institutions. Mr. Stephenson of course replied that the Homes were for the benefit of soldiers and sailors without distinction of sect or religion, and he asked what their Royal Highnesses would do if Church clergymen were managers of the Homes. The answer was, "Oh, that would be quite different. The Established Church is the Church of the nation." In the end Mr. Stephenson was told that if Bishop Cloughton, the Chaplain-General, thought their Royal Highnesses would be acting right in doing what was requested they would be glad to consent. Mr. Stephenson came to London and saw Bishop Cloughton at St. Paul's, and the Bishop assured him that he remembered the cordial and loving manner in which he and the Wesleyan missionaries associated when he had charge of the diocese of

Colombo, and that not only would it afford him great pleasure if their Royal Highnesses would open the proposed bazaar, but that he would be glad, if practicable, to take part in the ceremony himself. On this being communicated to the Duke and Duchess they at once promised to come, and they fixed May 3, as the day most suitable for them. Their patronage being given, that of other distinguished persons, such as the Minister of War, the First Lord of the Admiralty, the Generals commanding at Aldershot, Chatham, &c., was promised."

PERSONAL HOLINESS.

BY A. LOWRY, D. D.

Personal holiness is the focal point in the redemptive system. Here all the convergent rays of spiritual light meet, centre, and produce their grandest effects. It is not the prime object of grace to reopen heaven and procure rewards—to deck men with robes and diadems, palms and harps—to place them within a magnificent city, entered by gates of pearl, and embellished by golden foot-walks, and trees, and rivers of life and healing; but to restore the lost image—the primal image of righteousness and true holiness. This is the major proposition, the objective point, the great necessity. Everything else is incidental and subsidiary. Happiness and heaven are the resultants of holiness. They come as a natural effect and logical sequence from the chain of causation, and uplifting forces, comprised in purity. It is the introduction of moral evil into the world that has broken up the harmonies of the righteous government of God, and produced clash and conflict in the administration of His proposed peaceful reign over men. To God, sin is repellant—holiness attractive. To the elements of heaven, sin is incongruous—holiness coalescent. To the human constitution, sin is derangement and disease—holiness, sanity and health. Sin, therefore, is the sum of all evil—holiness the totality of all good. Hence deliverance from sin, and the attainment of holiness, create heaven anywhere, because purity makes us one with God. Where God is, and communes there is supreme happiness and the highest heaven.—*Divine Life*.

WHY NOT CURED?

Ah! how many a poor, foolish creature, in misery and shame, with guilty conscience and a sad heart, tries to forget his sin, to forget his sorrow; but he cannot. He is sick and tired of sin, he is miserable, and he hardly knows why. There is a longing, and craving, and hunger at his heart after something better. Then he begins to remember his Heavenly Father's house. Old words which he learnt in childhood; good old words out of his catechism and Bible, start up strangely in his mind. He has forgotten them, laughed at them, perhaps, in his wild days. But now they come up, he does not know where from like beautiful ghosts gliding in. And he is ashamed of them. They reproach him; the dear old lessons; and at last he says, "Would God that I were a little child again; once more an innocent little child at my mother's knee! Perhaps I have been a fool; and the old Sunday books were right after all. At least, I am miserable; I thought I was my own master, but perhaps He about whom I used to read in the old Sunday-book is my Master after all. At least I am not my own master; I am a slave. Perhaps I have been fighting against Him, against the Lord God, all this time, and now He has shown me that He is the stronger of the two."

And when the Lord has drawn a man thus far, does He stop? Not so. He does not leave His work half done. If the work is half done, it is that we stop, not that He stops. Whoever comes to Him, however confusedly, or clumsily, or even lazily they may come, He will in no wise cast out. He may afflict them still more to cure that confusion and laziness; but He is a physician who never sends a patient away, or keeps him waiting for a single hour.—*Charles Kingsley*.

Longworth I. Esq.

DYNACOLOR SAFE

OUR HOME CIRCLE.

TWO JOURNEYS.

"I go on a journey far away," He said—and he stooped and kissed me then—

Again I stood by my husband's side, "I go on a journey, sweet, to-day;

But many a month and many a year, Have down since my darling went away.

TURNING THE CORNER.

"So you must be all ready, Mary, at seven. We shall be punctual;

"But, Henry, stop a minute, said Mary, laying her hand on his arm,

"Wednesday," said Mary, "I have a prayer-meeting

"No, Mary, not exactly," said Henry, impatiently twisting his cap;

"But she could think now that she was alone, and think she did, calmly and prayerfully.

"She felt that there was an important question to be asked now—how far it is right to omit stated religious duties for mere calls of pleasure.

"But was this not special, after all? She must consider it fully before deciding, for much was involved in a right decision.

"Henry," she said, softly, "I am sorry for you. I wish I could do my duty and oblige you, too, but I cannot.

"But Henry answered not a word. He dropped her arm at the door, and, as the servant opened it, bowed coldly and left.

"The next evening as the bell rang for service, and Mary, wiping away the tears which would come every now and then, was putting on her cloak and hood, she heard sleigh bells, and looking out she saw Henry standing by his horse, looking so handsome, so fresh, so eager.

"Come, Mary," he said, as suddenly she opened the door and stepped out—"come, you are just in season! Jump in, and I will tell you all about it!"

"And there, down the street, were many other sleighs filled with her young friends, all joyous and gay; waiting for them to start and lead the way.

pleasure; for the party was chiefly of his arranging, and designed as a compliment to his and her very particular friends.

"DEAR HENRY:—After thinking the matter of your invitation well over, I find that I cannot accept it without violating, it seems to me, a religious obligation.

"After sending this note, Mary went calmly and firmly about her household duties.

"She went with her father to the lecture, Henry not calling for her as usual.

"Henry walked home with her. Both were silent at first, for Henry had been a little touched by the closing appeal, and his conscience was deserting to her side.

"Mary," he said, "what could you mean by that silly note? You surely wouldn't put me in such a ridiculous position!

"It was hard to resist such entreaties—nay, it would have been impossible, but from her strong conviction of right—her duty to him as well as to herself.

"Henry," she said, softly, "I am sorry for you. I wish I could do my duty and oblige you, too, but I cannot.

"The woman singeth at her spinning-wheel A pleasant chant, ballad, or barcarolle.

"The better for the sweetness of our song," —E. B. Browning.

with his love—Mary felt that her heart was filled and overflowed with love and peace and joy far exceeding all that she had experienced before.

"The meeting was closed, and the pastor came down the aisle to greet the Christian friends.

"Her father met her at the door with a frown and a hasty, "How could you let Henry go off without you? He was so mortified, so angry;

"Just like your mother!" exclaimed her father. "Mary, I will not scold you again; you are a good child, only too particular.

"And as Mary leaned her head against her father's shoulder and softly wept, they were tears of thankfulness she shed, that she had been allowed to be a connecting link between the sainted mother's soul and this beloved, unbelieving father.

"The next church meeting Mary was there with her father, for he had come to tell of God's dealings with his soul; and Henry had once more turned the corner and got back into the narrow way.

"I had been for some time neglecting my duties," he said, "secret prayer and the study of the Bible, and even when here my heart was cold and my tongue silent; and so when the temptation came I easily fell into it, and but for the firmness of a friend"—here his voice faltered.

"From that day Mary had the joy of seeing her friend grow stronger and stronger; saw him unwearied in his Master's service—using his influence which was great, his talents, which were brilliant, his income, which was large, in bringing men to Christ, in helping the weak, in assisting the strong, but especially in guarding the unwary and wavering ones, and endeavoring to lead them in the straight and narrow way which leads to life everlasting.

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"The woman singeth at her spinning-wheel A pleasant chant, ballad, or barcarolle. She thinketh of her song, upon the whole, Far more than of her fax; and yet the reel Is full, and artfully her fingers feel.

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MEN AND WOMEN.

Of course, no woman can be so dull of observation as not to know that men are invariably flattered by the abject appeal of a woman (especially if she be young and pretty) to save her from some transient peril—a runaway horse, a swaying boat, an irascible bull.

"But Mary, indignant now, and firmer than before, only said, "Father, I cannot; and gently putting aside the hand laid on her arm, walked rapidly to church. She felt as if she had escaped some terrible snare as she stepped into the quiet vestry and saw, as in a dream, the peaceful faces gathered there; and when the pastor prayed, such a prayer! that the Holy Spirit would not forsake them, grieved as he must be, wounded in the house of his friends—that he would bring back the wandering, awaken once more to a sense of their lost condition those whose eyes had been partly opened, but seemed to be shut again; dazzled by the pleasure of the world; and that he would now descend and fill the house with his presence, and the hearts there

but are always ready to thank me for what I do for them. Men moan and groan and abuse me!" It would be amusing to inquire whether other dentists make a similar report.

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HISTORY OF A BEAN.

The history of a single bean, accidentally planted in a garden at Southbridge, Mass., is traced by a newspaper correspondent, who figured out its product for three years.

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Who made that bean. All the men on the earth with all their machinery and wealth could not make one bean in six thousand years.

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"I had been for some time neglecting my duties," he said, "secret prayer and the study of the Bible, and even when here my heart was cold and my tongue silent; and so when the temptation came I easily fell into it, and but for the firmness of a friend"—here his voice faltered.

"From that day Mary had the joy of seeing her friend grow stronger and stronger; saw him unwearied in his Master's service—using his influence which was great, his talents, which were brilliant, his income, which was large, in bringing men to Christ, in helping the weak, in assisting the strong, but especially in guarding the unwary and wavering ones, and endeavoring to lead them in the straight and narrow way which leads to life everlasting.

"The woman singeth at her spinning-wheel A pleasant chant, ballad, or barcarolle. She thinketh of her song, upon the whole, Far more than of her fax; and yet the reel Is full, and artfully her fingers feel.

"The better for the sweetness of our song," —E. B. Browning.

OUR YOUNG FOLKS.

Did you ever have a piece of cloth that you thought clean until sometime it happened to be laid close by a new piece, and then you saw it to be soiled?

"The woman singeth at her spinning-wheel A pleasant chant, ballad, or barcarolle. She thinketh of her song, upon the whole, Far more than of her fax; and yet the reel Is full, and artfully her fingers feel.

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dening. "There is no sense in the old rule, and nobody could keep it, and nobody does."

"The meeting was closed, and the pastor came down the aisle to greet the Christian friends.

"Her father met her at the door with a frown and a hasty, "How could you let Henry go off without you? He was so mortified, so angry;

"Just like your mother!" exclaimed her father. "Mary, I will not scold you again; you are a good child, only too particular.

"And as Mary leaned her head against her father's shoulder and softly wept, they were tears of thankfulness she shed, that she had been allowed to be a connecting link between the sainted mother's soul and this beloved, unbelieving father.

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DONT DAWDLE.

The word "dawdle" means to "waste time, to trifle." When a boy does a thing in a "poky," lazy way, he "dawdles" over it.

"The woman singeth at her spinning-wheel A pleasant chant, ballad, or barcarolle. She thinketh of her song, upon the whole, Far more than of her fax; and yet the reel Is full, and artfully her fingers feel.

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THE W. Enthusiasm from a Greek probably sadness with contentment tones in w... (verse 17) board that Why we're...? The lieve them would have it did, and doubts were... it seem should, ver to believe, eunastion member th... "many int rection of 3, which e our faith i... deed, the i... corroborat surrection, likely the victus... jects of a d... While t absorbed... wondrous t they we're... "their ey should not mysterious even those most intui him, until John 20: The que these disci... ture stragg habitant k... come to pe... ed in them Jesus thou ask anothe... (It will l of a com... interrogat good teach begins by... sp-ak.") The que their hear... This open... they need... peared on... mences w... for if they... derstandi... the truth h... have been... instruction... Even his f... forward... been form... less state... sufficed, e... in it all... them out... Listen! a... teacher, the... journey... and, to... Emma... fact. Th... He would... that they... tion, He... when his... invitation... night with... a ready r... onward w... would hat... asked him... by people... to detain... us on our... love and... "Abide w... lose the... But He is... ed—to b... to Ha... When t... Jesus too... ed it, and... familiar v... flashed th... ness. Bu... fore they... away, lea... grieved a... ing to the... Jesus r... dition of... there ab... continou... Hencefor... after the... monition... me not,"... would ap... give ever... rection;... Circumst... Abridged... HO Let us... details of... currants, likely to... produce... good com... set them... about 1... cost, ab... During... be plant... tween th... injuring... the yield... second... tween th... is obta... 260. A... produce... at six o...

SUNDAY SCHOOL LESSON.

JUNE 3, 1887.

THE WALK TO EMMAUS.—Luke xiv. 13-30.

Emmaus was a village five miles from Jerusalem. Cleopas was probably a Greek proselyte; the other was probably St. Luke himself. Their sadness was so plainly written on their countenances, and expressed in the tones in which they spoke, that any passer by would be sure to notice it (verse 17). Why this? They had heard that Jesus was risen (ver. 22-4). Why were they not filled with exultation? The answer is, they did not believe them (verse 11). Their sadness would have given place to gladness, could they have believed the news, as it did, subsequently, when all their doubts were removed.

It seems strange to us; but we should, very likely, have been as slow to believe, if we had been in their circumstances. It is important to remember that their incredulity led to "many infallible proofs" of the resurrection of Christ being given (Acts 1, 3), which constitute the foundation of our faith in that glorious fact. Indeed, the incredulity itself is a strong corroboration of the reality of the resurrection, because it shows how little likely the disciples were to be made the victims of an imposture or the subjects of a delusion.

While the two were thus walking, absorbed in conversation about the wondrous events that had taken place, they were overtaken by Jesus himself; "their eyes were hidden, that they should not know him." There was a mysterious change which prevented even those with whom he had been on most intimate terms from recognizing him, until he chose to reveal himself (John 20: 15).

The question which he asked led these disciples to suppose Him an entire stranger in Jerusalem. Every inhabitant knew the things which had come to pass, and was deeply interested in them. But the only notice which Jesus took of their question, was to ask another—What things?

(It will be well to note the remark of a commentator—"Jesus generally interrogates before instructing. As a good teacher, in order to be heard, He begins by causing his auditors to speak.")

The question led the two to open their hearts to the apparent stranger. This opened the way for the teaching they needed, and which Jesus had appeared on purpose to give. He commences with a word of stern rebuke, for if they had not been so slow of understanding, and unwilling to believe the truth about His death, they would have been prepared, by His previous instruction, for all that had happened. Even His resurrection had been plainly foretold; and they should not have been found in this unbelieving hopeless state. Ought not Christ to have suffered, etc. There had been an ought in it all, as he now proceeded to show them out of the Scriptures.

Listening to such words, from such a teacher, though they knew Him not, the journey was beguiled of all its tedium, and they found themselves close to Emmaus before they realized the fact. Then Jesus "made as though He would have gone further." Seeing that they had arrived at their destination, He was about to pass on, when His steps were arrested by their invitation to remain, and stay the night with them. To this He yielded a ready response. But His movement onward was no mere pretence. He would have gone on if they had not asked him to stay. Jesus often passes by people, because they make no effort to detain him. He comes to us, joins us on our way, full of condescending love and grace, but if we fail to say, "Abide with me," He goes on, and we lose the blessedness of His presence. But He is always willing to be detained—to tarry with us—if we are eager to have Him.

When the meal had been prepared, Jesus took a piece of bread and blessed it, and broke it to them, in the old familiar way. Then the recognition flashed through their inner consciousness. But as He revealed Himself, before they could speak, He vanished away, leaving them to exchange experiences, about how their hearts had glowed all the time He had been talking to them.

Jesus remained no longer. The condition of his risen life required that there should be no return to the old contentious and familiar intercourse. Henceforth, no man was to know him after the flesh (2 Cor. v. 16). His admonition to Mary Magdalene "Touch me not," was of the same nature. He would appear, hold converse, teach, give every possible proof of His resurrection; but that was all in the altered circumstances of His risen life.—Abridged from S. S. Magazine.

HOW CURRANTS PAY.

Let us look for a moment into the details of growing, say, half an acre of currants, and note what the result is likely to be. A piece of land, fitted to produce a good crop of potatoes, is in good condition to set to currants. To set them four by five feet will require about 1,200 bushes, and they should cost about \$5 per hundred, or \$60. During the first season potatoes may be planted between the rows and between the bushes, without materially injuring the growth of the bushes or the yield of the potatoes. During the second year beans may be planted between the rows, which, with what fruit is obtained, should pay the original \$60. And the third year they should produce 1 1/2 pounds to the bush, which, at six cents per pound, would amount

to \$108. After the bush has attained its growth, with good culture, a fair average yield would be about three pounds to the bush, which, at six cents per pound, would amount to \$216. The expense for labor and manure, annually, would not vary materially from that required on half an acre of potatoes after they were planted.—New England Farmer.

BOYS AND THE FARM.

"Nothing but a farmer," is a phrase that is heard now and then in America. It would probably be heard in no other country short of Algiers. In the best at least of the other countries the tradesman, the teacher, the mechanic—not to say the common day traveller—would congratulate himself on the good fortune that procured him to the soil, and standing of a household farmer, even though his acres should be few enough to be counted on his fingers. The notion that the man somewhat stands a little higher who was a fine linen and bends over a desk or a counter than the man who wears overalls and holds a ploughshare, is a backward notion. It has any influence—as it doubtless has had—in beguiling young men from the farm to the shop, the mill and the office, it will not have it much longer. As a new country sentiment it will go the way of the log cabin, and the corduroy road.

USEFUL HINTS.

Tansy tea, poured over cabbage plants after they begin to head, is said to have been found during two seasons a sure defence against the green worm.

Milk pails and churns should not be permitted to stand, without being cleansed immediately. Avoid all ferments and odors, if you would make good butter.

If you put down drains, put down good, hard burnt tiles. It will last forever, while cheaper work will cost less at first; but will more than make up the difference in needed repairs; and is short-lived even at the best.

If ground is scarce, peas can be sowed half way between potatoes, cucumbers, &c., and be out of the way before these come on. Winter radishes can be sown on ground where early radishes or lettuce come off, as also turnips.

It is a waste of ground to use it only for late beets, onions, &c., as rows of lettuce and radish can be sowed half way between and off out of the way before the latter stuff will require the ground.

If you invest your money in choice fruits and do not guard and give them a chance to grow and prove their value, it is the same as putting a good hand into the field with poor tools to work with.

The little money that a man borrows when he plants a tree or vine is not dead capital, for it eventually pays interest a thousand fold to him and his children, or who ever succeeds him, after paying enhanced rates for premises thus productively improved.

One of the best things in the world to give a horse, after he has been driven, is a quart of oatmeal stirred in a pail of water. It refreshes and strengthens him, relieves his immediate thirst, and prepares his stomach for more solid food.

To make tapioca cream, take four tablespoonfuls of tapioca and one-half pint of water; put the dish into another dish of hot water, setting it on the fire, stirring it occasionally until it is soft. Put in a quart of milk, let it scald, then add the yolks of three eggs and one-half cup of sugar. Flavor. When cold, spread over the whites of the eggs beaten stiff with sugar.

Sow sunflower seeds in the spring around tumble-down sheds or any unseemly spots that you wish to hide. After they are well up and have received one hoeing they will need absolutely no attention. The seeds, as we have before said, are excellent for poultry, both for increasing the production of eggs and the brilliancy of their plumage.

The Dallas (Texas) Herald gives an account of a farmer a mile from Dallas, who has gone to cultivating the native blackberries. By cultivation the size of the wild berries was just about doubled, and this year he will gather and market 3,000 quarts of berries per acre, which will sell for twenty cents a quart in Dallas. He expects to make about \$600 clear profit per acre by the sale of berries and scions.

A California fruit dealer took 200 lemons, fresh from the tree, and buried them in the ground to see how they would keep. Four months after he dug them up and found them in perfect preservation, as sound and fresh and nice as the day they were buried. Every one knows how well potatoes keep when properly covered by earth. Apples would doubtless do equally well; and possibly the same method may answer for grapes and other perishable fruits. It would not cost much to try a few experiments in this direction, and success could not fail to be advantageous.

INFORMATION.

DYSPEPSIA AND LANGOUR.—From the well-known writer, Mrs. Mary Francis—"Two years ago I began to take the PERUVIAN SYRUP. I was in a languid, half-alive state, through incipient dyspepsia and defective circulation of the blood. Three bottles of the PERUVIAN SYRUP changed this to glowing, bounding health. I have a fine appetite, sleep soundly, and can walk five miles easily, without resting,

or busy myself out of doors all day long without fatigue. A lady cousin, who resides with me, took the Syrup during her recovery from a serious illness of some weeks. She has been an invalid for years. Five bottles of the Syrup have so built up her system that she now eats quite heartily, sleeps well, and can walk three miles (in fine weather) without fatigue. I consider the medicine so invaluable to persons of sedentary pursuits, or to those who suffer from languor or low spirits, that I relate this personal experience of its effects to you, leaving you to make what use you please of my letter." Sold by all druggists.

FOR KIDNEY COMPLAINTS.—Take a teaspoonful of Perry Davis' Pain-Killer in a glass of milk and syrup, equal parts, three times a day, bathing the body freely with the medicine wherever you feel distress.

LOSS OF APPETITE.—Whether from bile, colds or any other cause the appetite begins to fail, the system commences at once to give way. If we would avoid a bed of sickness, we must cleanse and restore the digestive organs with HERRICK'S SUGAR-COATED VEGETABLE PILLS.

For colds, coughs, asthma, in short for any and all derangements of the lungs or respiratory organs, or for any complaint tending towards consumption, nothing is so reliable as Ayer's Cherry Pectoral. In all ordinary cases it is a certain cure, and it affords sure relief even in advanced stages.

No preparation of Hypophosphites I have ever used can compare with Fellows' Compound Syrup of Hypophosphites for restoring strength to the nervous system. I think it the best medicine I ever used.

W. J. HORNER, Buffalo, N. Y.

The common expressions, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the spring and early summer months are conclusive evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone up" the debilitated constitution.

Hanington's "Quinine Wine and Iron," taken according to directions, produces buoyancy of spirits, vigor of mind and gives lasting strength to the whole system. 4pl 1-3 mths

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

TESTIMONIAL

FROM CAPTAIN JOSHUA HARPER. SACKVILLE, N.B., Feb. 13, 1877. J. H. ROBINSON, Esq., St. John, N.B.

Dear Sir:—Early in October last I took a severe cold which settled on my lungs. After having a bad cough for about six weeks, I had a severe attack of bleeding from the lungs, while on a voyage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got a half dozen bottles, after taking which I feel myself a well man again. My weight which was reduced to 120 lbs, is now up to my usual standard of 152 lbs. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases.

Yours very truly, JOSHUA HARPER, of the barque "Mary Lowerson."

Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime is prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N.B., for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. may 20 1m

BEST AND COMFORT FOR THE SUFFERING.

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

GOLDEN EXILIR

PURIFIES THE BLOOD

Prevents Disease, RESTORES THE HEALTH.

RESTORES THE HEALTH. RESTORES THE HEALTH.

GOLDEN EXILIR Will remove from the system every taint of Scrophula, Scrophulous Humor, Tumor, Erysipelas, Salt Rheum, Syphilitic Diseases, Rheumatism, Cancer, Impure and Humors on the Face, Paralysis, St. Vitus Dance.

GOLDEN EXILIR Has never failed to cure Ulcers and Diseases of the Skin, Pimples, blotches, Boils, Ringworms.

GOLDEN EXILIR Will relieve Asthma, Bronchitis, Catarrh, and all the diseases of the Lungs.

GOLDEN EXILIR Gives perfect satisfaction in Constiveness, Headache, General Debility, Loss of Appetite, Loss of Constitutional Vigor, Kidney Complaints, Nervousness.

GOLDEN EXILIR Will purify the Blood, restore the invalid to vigorous health after many years of suffering.

GOLDEN EXILIR Can be used with perfect safety in all diseases of the human system.

GOLDEN EXILIR Has no equal as a remedy for restoring the Health and for all diseases arising from an impure condition of the Blood.

PRICE ONE DOLLAR. FOR SALE BY ALL DRUGGISTS.

More Valuable Than Gold. ENGLISHMAN'S COUGH MIXTURE. (TRADE MARK.)

THE GREAT REMEDY for Curing Coughs, Colds, Asthma, Hoarseness, Spitting of Blood, Bronchitis, Loss of Voice, Whooping Cough, Influenza, Soreness of the Throat, Chest and Lungs and ALL Diseases leading to Consumption.

DON'T FAIL TO TRY IT. ONE BOTTLE WILL CURE YOU. Price 25 and 50 cents.

BEWARE OF IMITATIONS.—See that our name is on the label and bottle. We are the original owners and hold a trade mark for this preparation. Any person found selling or exposing for sale a counterfeit of ENGLISHMAN'S COUGH MIXTURE, will be prosecuted to the extent of the law.

T. B. BARKER & SONS, Sole Proprietors, ST. JOHN, N.B.

Fellows' Dyspepsia Bitters.

Indigestion, Jaundice, Bad Breath, Sick Headache, Heartburn, Bilious Complaint, Constiveness, Sour Stomach, Loss of Appetite, Costed Tongue and all Diseases of the Stomach, Bowels, Liver and Kidneys. 1,000,000 bottles have been sold in the last years. The public show their gratitude. They ask for them and will take no other. PRICE 25 CENTS. For Sale by Druggists and General Dealers. P.S.—The name FELLOWS & Co., is on every bottle.

Spavin Cured.

St. John, N.B., January 6th, 1880. DEAR SIR: In regard to your favor of a few days ago, I would say. About one year ago a horse owned by me contracted a large Bone Spavin for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and he became very lame. A friend recommended me to try FELLOWS' LEMING ESSENCE as being the best remedy in the market for all lamenesses that horses are subject to. Yours truly, THOS. F. FRY.

Horner's Anti-Bilious Pills.

SYMPTOMS OF A TORPID LIVER. Loss of Appetite, Nausea, bowels costive Pain in the Head, with a dull sensation in the back part. Pain under the shoulder, fullness after eating with a disinclination to exertion of body or mind, Irritability of temper, Low Spirits, Loss of Memory, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the heart, Dots before the eyes, Yellow Skin, Headache, Restlessness at night, Lightly colored Urine. If these warnings are unheeded, serious diseases will be developed. HORNER'S PILLS are especially adapted, to such cases. One dose effectually a change of feeling as to astonish the sufferer.

MACDONALD & CO., HALIFAX, N.S.

STEAM AND HOT WATER ENGINEERS,

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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 Seelcias, 50 bales Cotton Warp, 14 cases Knitting Cottons, 10 cases Cloths, 18 cases Grass Cloths, Linens, &c., 18 cases Muslins and Lace Goods, 8 cases Frillings, 6 cases Cashmeres and Merinos, 12 cases Coloured Dress Goods, 17 cases Alpaca, Corda, &c., 19 cases Shirts, 7 cases Flannels, 11 cases Clarks' Rceels, 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.

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IMPORTER OF ANDALUSIAN, SHETLAND, MERINO, WELSH, FLEECE, and BERLIN WOOLS —AND— SCOTCH YARNS.

Fillossel, Floss, Embroidering Silk, Linen Floss Silk, Mohair, Worsted and Cotton Braids; Stamped Strips, Yokes and Toilet Sets; 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.

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March 6, 1880-1y

PEA SOUP!

SYMINGTON'S PREPARED PEA SOUP! Made from their Celebrated Pea Flour, to which is added

LIBBIG'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.

TO MILLMEN T. HODGSON, AMHERST, N.S., makes the best Shingle Machine and the best Saw Grinder; and promptly gives enquirers all necessary information as to construction, capacity, cost. Write him. Jan 4-7m

ere is no sense in the nobody could keep it, else I will say I Willie. "Do you tell ten lies in don't call them lies," nie. "There wouldn't ong us at night if we strict." that if you told the ed Willie, bravely. me the boys saw how He studied very with all his might in according to his own st more credits than After some weeks ivered "nine" and r than they used to, hool-room seemed to uch quieter. when Willie Grant's lower than usual, ould smile peculiarly, re about "disgrace," reached at them or somehow it made of themselves, that this sturdy, h boy must tell the putting the clean half soiled ones, you felt like cheats and They loved him kname him "Scotch was so firm about a t, at the end of the name was very low redit list. When it and hard work not a very sensitive, and rd to be perfect. But that day was a speech er, who told of once muffed up in a cloak, him without a look, told the man was the great hero. of his rank were bid- ero was there just the the teacher. "And u will see what I tell you that I want medal to the most the one really the ious and perfect in among you. Who ch Granite!" abouted once; for the child us so "low" on the made trut noble in nday School Visitor.

DAWDLE. "dawdle" means to to trifle." When a g in a "poky" lazy lies" over it. Listening to such words, from such a teacher, though they knew him not, the journey was beguiled of all its tedium, and they found themselves close to Emmaus before they realized the fact. Then Jesus "made as though He would have gone further." Seeing that they had arrived at their destination, He was about to pass on, when His steps were arrested by their invitation to remain, and stay the night with them. To this He yielded a ready response. But His movement onward was no mere pretence. He would have gone on if they had not asked him to stay. Jesus often passes by people, because they make no effort to detain him. He comes to us, joins us on our way, full of condescending love and grace, but if we fail to say, "Abide with me," He goes on, and we lose the blessedness of His presence. But He is always willing to be detained—to tarry with us—if we are eager to have Him.

carrying on this in the Book Committee... introduction of the Sunday next into... Mr. Doane, the... of the Wesleyan... of the Wesleyan... of the Wesleyan...

Dr. Dowart, editor of the Christian... Rev. P. Prestwood, Kentville, asks us... CONFERENCE NOTICES 1881... CONFERENCE PLAN, 1881... Acadia College... AMERICAN IMMIGRATION... GENERAL CHURCH NEWS... NATIONAL TEMPERANCE LEAGUE... PERSONAL... May 12, 1881.

In a list of thirty-two graduates from... Rev. Caleb Parker and wife, of Hills... The Rev. William Arthur, M. A., has... LITERARY NOTES... CONFERENCE PLAN, 1881... Acadia College... AMERICAN IMMIGRATION... GENERAL CHURCH NEWS... NATIONAL TEMPERANCE LEAGUE... PERSONAL... May 12, 1881.

lers, and 200 medical men attended a... AN IMPORTANT REPLY... OUR OWN CHURCH... RUSIA... AMERICAN IMMIGRATION... GENERAL CHURCH NEWS... NATIONAL TEMPERANCE LEAGUE... PERSONAL... May 12, 1881.

The Chronicle says that "some very... Messrs. E. Davidson & Son, of... An attempt was made at high tide... R. V. France, Local Manager of the... Mrs. Ward, of Bay Verte, has been... John Anderson's storehouse and dwell... The amount of the deficits in the Post... The barque Douglas Campbell was in... There is no flagging in the interest... W. D. Stroud, merchant, of Montreal... By the late fire at Wolfville, the Stear... The steamer California arrived here... The Fredericton Capital states that... The main building of the St. Stephen... Writs for the elections in Pictou and... At a late meeting of the promoters of... The London Standard says "Our... Farms in Scotland, of which the leases... In Ireland the past week has been...

Secretary Blaine and Sir Edward... Mr. West, present Minister at Madrid... The tomb of Salah-ed-din (Saladin),... It is anticipated by the authorities... A letter from St. Petersburg states... Kansas was visited by a severe hurri... A decree has been signed at Athens... A store in Kansas City was entered... During the decade ending June, 1880... The cost of the electric light at South... The authorities at Honolulu acknowl... The Victoria, of tragic memory, was... Two foreign missionaries, Rev. Ken... A village of 2,000 people near Milan... The report on the general statistics... SECULAR CLEANINGS... THE DOMINION... NEWFOUNDLAND... The "Curlew" from the West Coast...

It is useless to speculate on the fol... Mr. Higgs, of Gloucester, speaking at... This interesting piece of information is... as were about sixty others, which are... speaks volumes as to the relation of... Raikes states that owing to Sunday-school... whereas ten years previously there were... Mr. Higgs had referred to the Gloucester... and it confirmed the statement made... Nonconformist and Independent.

From Rev. G. O. Huestis, of Burling... The news from Russia continues as... The Nihilists are threatening all sorts of punishment to... demands are not acceded to, and the probability is that a series of concessions... Alexander III. seems to have retired to his... of Gatschina, where he has his family... He did not even come to St. Petersburg on... the occasion of the Easter festivities—a... custom never before omitted by a Russian... Emperor. The reason given was the nervous... condition of the Empress, who is said to be greatly broken down by... thus living in a constant state of fear... and excitement. In the principal portion... of the capital Socialist proclamations... were placarded on Easter night, and with... the most persistent efforts to baffle the... police. Rumors are in circulation at Vienna... that a fresh outrage has been perpetrated... and the Czar's life attempted by Nihilists... No particulars in confirmation of the rumors... have up to Sunday been received, but the state... of affairs in Russia is looked on by the... general public in Vienna with the greatest... distrust. Among diplomatists great reserve... is maintained in regard to the situation... They express disappointment respecting... Ignatieff, and refuse to give an opinion... as to the other ministerial appointments... Fors me time to come the course events may... take in the Russian capital cannot fail to... inspire serious anxiety both in and out of Russia.

CONTRIBUTED.

MISCELLANEOUS PAPERS, No. 4.

THE BOOK AND ITS CROWN OF JOY.

Concluded.

In the outer or external conditions of the men who were instrumental in producing this unchanging and undying Book, there is nothing which will for a moment explain the distinguishing element now under consideration. The men, whose teaching and experiences are embodied in this treasured Book were not inspired and assisted by the forces and influences which were ever acting upon them from above. In the first place, there was no supernatural aid from the Christian community in which they had to move, in it not a fact that in these surroundings they found a perpetual and bitter antagonism, both against the life they were living, and the mission of mercy in which they were engaged? The drift and stream of earthly influences and tendencies were corrupted through and through, and unstable and shrinking characters would have been swept away from their moorings, and carried downward by the flood. But these men of apostolic times, whose hearts had been touched with celestial influences, and whose forebears had been nurtured with pentecostal flame, carried their joy within and maintained a spirit of hope and peacefulness in spite of the noise and tumult and opposition of a godless people and an enraged world! The depth and intensity of this soul-possession was of such extent that it defied all human power to unseat it from its invisible throne, or to any great degree damage or interrupt the growth and flow of that experience, which nothing but a Divine and supernatural religion can explain. In tribulation they rejoiced, the attendant of all earthly good, and the prospect of approaching trial, suffering and a cruel death, did not make them speechless or joyless even; but urged them onwards to the radiant goal which filled the everlasting future into which they so nobly and grandly moved. It seemed as if the strains of heavenly music were ever sounding in their ears, a music which the clash and clang of earth's immeasurable tumult could not muffle or hush into a silence which would have robbed them of their strength and made them weak as other men. Through the fury of the storm, their robes of power remained unrent; no wonder that the high and exalted experiences, which were theirs, bathed and flooded the immortal pages they have left behind! These men, whose memories are festooned with the garland of centuries, and whose traces in the world's most cherished literature can never be obliterated, doubtless felt that

"One crowned hour of glorious life, Is worth an age without a name." But the world did not understand these "crowned kings;" to vast multitudes, their lives appeared wild and strange, a vast and utter waste. But these very men were the true citizens of the centuries to come, and their words were destined to strike the heart of the world, to the end of time, "like a voice from eternity."

Here and here alone, do we find the one grand, and victorious y-crowned book that the world has ever known; and through the throng of centuries it has pressed its way to this very hour. Outside of this book and the religion which it reveals, ours would be all but a joyless world and the fields of a moral and spiritual midnight would wrap us round and round.

And is it not a fact that whatever of deep and real gladness there has been during the past eighteen hundred years, has been found within the influence and teachings of this sacred Word? Outside of the Church of Christ, the amount of deep and abiding happiness has been unaccountably small. Paganism has sickened the world with its cruelties and gloom, so that one vast effort is being made to try it in one vast, one common grave. Atheism has nothing but a gospel of despair to offer to sinful, dying, needy men. The outside enjoyments of earth and time, upon which so many are relying, are uncertain, and in a moment unexpected may vanish away. A change of circumstances, or a message in the wire, may shatter our fancied ease into a lasting and utter ruin. Better is that soul-gladness and peace which no man or want can take from us. Above the revolutions of the past, the overthrow of empires, the noise of thousand battles, the clash of human hairs, the calamities and sorrows which have always marked the progress of the years, there comes to us a book and a religion which have made triumphant amid the separations, pains and overshadowing solemnities of the dying hour. From the persecuted thousands, during the three first centuries, from the bloody arena of ancient Rome, from the vast wilderness of tombs in the Catacombs, where the pious millions after the battles and storms of life were laid away to rest, from the glorious martyr throng, the Christian multitudes of all the past, there comes a blessed repetition, and reproduction of that inward moral peace and spiritual victory which radiates and crowns the sacred book. Nothing less than a Divine and supernatural factor can explain the creation and construction of this most wonderful book. To talk about that sweet Galilean vision, "religious fanaticism" and so on, is nothing more than a foolish and heartless mockery. In nearly three hundred languages are the teachings of this book found to-day, and so vast is the hold that these inward relations have on the heart

and mind of mankind, that no man has the madness to say—"I will sweep this book and its religion out of the grasp of human thought and affection, and it shall be no more." Never can such a work of desolation have any prospect of success until the spiritual consciousness of Christendom is annihilated, and the moral atmosphere of this nineteenth century is shattered into hopeless ruin.

OUR EDUCATIONAL INSTITUTIONS.

The Methodist Church in these Provinces has for some years been passing through a somewhat severe ordeal. This has doubtless been owing in some degree to the financial crisis. The hard times have been felt everywhere, and men have been groaning under grievous burdens. Too frequently, however, the trial has not brought its legitimate issue in the household of faith. Our people have not always stood bravely and faithfully beside the cause of God, and given that their first support. In consequence, His work has been seriously embarrassed in many directions, and in some cases a burden too heavy to be borne has been laid upon those directly ministering in holy things. This should not be. It is at direct variance with right, and indicates a serious lack of faith in God.

In the worship of the Old Temple, whatever suffered, it was not the cause of God. When the hearts of the people were right, when the great captivity had ended, and the people were homeless, it was the Temple—the Temple before anything else. And then the Lord honored them, and blessed them for their faith. Just at present a serious embarrassment is presenting itself in a new direction. The Educational institutions in our Israel have been compelled to look to the lovers of God for fresh support. The appeal, with its pressing need and merits, is before us all, and deserves an immediate response,—a practical response.

In the first place, let every minister bring faithfully before his people the necessities of our Mount Allison Institutions. Let an appeal be made to the faith, to the loyalty and to the enthusiasm of our congregations; and without a doubt, if this be generally and heartily done, the outcome will be satisfactory. It is not enough for the educational deputation to visit the churches. The most effective appeal must be from the pastors themselves.

Our Methodism not only requires ample support for the needs of her present institutions, but an interest large enough to respond to a call, which has now been before us for years, for a larger and more fully-equipped college. The call should not have remained unanswered a single twelve-month. Where are our honored men, and what are they doing with the talent the Lord has lent them? In whom shall we now oft-repeated prayer for another Charles Allison be answered? Oh, for an enthusiastic, liberal faith throughout all our ranks, and the consequent unbarring of the windows of heaven, and the copious spiritual showers! "Who is there among you of all his people? His God be with him, and let us go up to Jerusalem, and with gold."

ALUMNUS.

CORRESPONDENCE.

ALBERTON, P. E. I. CIRCUIT.

DEAR MR. EDITOR.—As we have been sitting for the last three years in the far-West of P. E. Island, and have not during that time occupied any space in your valuable columns, and as the Alberton circuit is a mission, perhaps a brief review would not be uninteresting to your readers. We may confess at the outset that we came to this circuit reluctantly, as the mission house (an old one when purchased) was then dilapidated and too small for comfort; a debt of about \$350 was hanging over our property in Alberton; and the state of circuit finances was only warranting half the allowance of a preacher. We however resolved to grapple with the difficulty, and we are happy to say that by the blessing of God the debt has been removed; and our church repaired; a handsome and commodious house, acknowledged to be the finest in this increasingly large village, has been erected and completed, in which we have placed about \$250 worth of new furniture; a church has been built and almost completed at Miminigaash; and our church at Lot Seven has been seated and otherwise furnished; the whole amounting in value to over \$3000. No debt. In this connection we wish to express our gratitude to the kind friends in Charlottetown and Tryon circuits, who generously contributed towards the completion of our new parsonage.

As it regards minister's salary, the first year the circuit raised a sufficient sum with the grant to pay claims in full. The second year, although several of its best supporters, like many others that year, were in financial difficulties, by special effort it maintained its ground, and requested an assistant preacher for the present year. To meet this additional expenditure the grant is quite small, but our people are doing their utmost to make the year a financial success.

A review of the spiritual work is also encouraging. The increase to membership was not as large during the first two as the present year. Owing to the excess of labor in other departments, and the extensive field to be worked by one man, special effort was not so largely employed, still during those years we had tokens of the Master's presence, and some fifty were added to

the Church. The year now closing has been crowned with a gracious baptism of blessing, and about one hundred have professed faith in the Lord Jesus, sixty of whom have already been received by the right hand of fellowship. Of the number received about forty are heads of families. The places that have been signally blessed this year are Pierre Jacques, Alberton, and Cascampée Village. The first was only visited once a month, till we obtained help for that side of the circuit. The special meetings there were conducted by Mr. Wadman, my esteemed colleague, an earnest worker, who has rendered efficient aid during the year. At Cascampée Village last Sabbath we had a season long to be remembered when, after the sermon, thirty-one stood around the altar to be received into the Church, after which they joined the other members at the Lord's memorial feast, in obedience to His command, "This do in remembrance of Me." As thus the memory was quickened, and the Lord's death set vividly before us, joy and gratitude seemed to fill every heart. To God alone be all the praise. J. SELLER. Alberton, May 25, 1881.

NOVA SCOTIA CONFERENCE. MINISTERS AND THEIR HOSTS.

- Granville Ferry List: Addy, John S.; Angwin, Thomas; Bent, Joseph F.; Big, John G.; Bird, Richey; Brown, R. A. M.; Brecken, R. A. M.; Beattie, Elias; Brown, William C.; Buckley, James; Cassidy, John; Coffin, Joseph S.; Dawson, J. L. A. M.; Day, Geo. F.; Deane, J. P.; Dennis, S. B.; England, E. E.; Fisher, Jos. M.; Gies, Joseph; Giles, Jesse B.; Hale, Joseph; Hart, James R.; Healy, W. H.; Henneman, Jos. B.; Hennigar, James G.; Hickey, David; Howie, John W.; Housley, S. E.; Johnson, Geo. (A.); Johnson, Geo. (B.); Johnson, D. W. A. B.; Jost, C. A.; Latham, John; McMurray, John; Morton, Roland; Morton, Arthur, A. M.; Mellich, I. M.; Ouden, J. C.; Parker, Caleb; Pike, John M.; Prentwood, Paul; Robinson, Geo. O. A. B.; Robinson, P. H.; Rogers, Jabez; Rogers, Thos. A. M.; Ryan, William; Scott, James; Smith, T. Watson; Spangole, John L.; Stratford, James; Sutcliffe, Ingram; Swallow, Charles, A. B.; Temple, R. Alster; Tuttle, Alex.; Thurlow, I. E.; Tweedy, James; Tweedy, Robert; Tyler, Charles M.; Weston, A. F.; Williams, Robt. The following Ministers with homes in the vicinity of Annapolis will be provided with dinner at Granville Ferry during the sessions of Conference, as follows: Robert Mills; E. H. Knowles; Capt. Farnsworth; H. M. Irvine; R. P. Rhodes; Mrs. Pratt; Israel LeLucy; Annapolis List: G. Flanders; W. Rosch; Arthur Ruggles; Mrs. Newcomb; Eben Anderson; Mr. Bartheaux; Eben Anderson; Thos. Whittman; Mr. Bartheaux; Thos. Whittman; Delancy Harris; Frederick Hardwick; Mrs. Perkins; Mrs. Gates; Johnson, Geo. F. A. B.; Mrs. Geo. Hardwick; John Rice; Mr. Snow; Mrs. Geo. Hardwick; Mr. Arthur; John Rice; Parsonage; E. Gates; Mrs. Grassie; Mr. Rosch; Delancy Harris; G. Flanders; Sheriff Bonnet; E. Lockwood; E. Leavitt; Jas. McKay; Mrs. Grassie.

MISCELLANEOUS.

A CHANGE.

These mills of the gods that grind slowly but surely have lately been at work in Paris. The famous Admiral Coligny—Huguenot hero of the famous and infamous St. Bartholomew massacre—is at last to have a statue in that capital in which he and his were so foully murdered. The Secretary of the Minister of Public Instruction and the Fine Arts, has just signed

the order to raise a statue to the great Admiral on one of the public squares of Paris. To that end a committee has been appointed, of which the chairman is the well-known and much-loved Pastor Bessier, of the Protestant Church just outside the Champs Elysees, and the favorite resort for all American Christians who desire to hear the word of God treated in the plain and beautiful style of the French Protestants. Bessier is desirous of placing the statue on the small square in front of the Louvre, and in face of the Church of St. Germain l'Auxerrois, whence started the signal for the massacre of August 24th, 1572. Thirty-three thousand francs have just been awarded by the Government for this purpose, and the execution of the statue is confided to Frank, one of the best sculptors of Paris. This is retribution.

HOW TO TELL OLEOMARGARINE.

An exchange says a certain housekeeper suggests a way to decide when a buyer gets butter that is spiced with a "B" and when it is commended with an "O." She has been buying the article all winter at the rate of 40 cents a pound, and has a dim and not unfounded suspicion that it was "oleo," and not butter, that she has been getting all the time, and she feels so sick when thinking of it that she wants to do and go where they do not eat butter. Receipt—Take a knife—any kind or shape will do—and scrape the butter (?) gently but with a firm touch two or three times; then hold it up to the light to discover if there be any fuzz hanging thereto; or cut off a piece and hold it in the same position. By doing this the writer has found fuzz varying in length. This is your sure butter and hated "oleo." Good butter never shows these signs of weakness. Try it and be convinced.

BREVITIES.

Life is a book of which we have but one edition.

A man's character is like a fence—it cannot be strengthened by whitewash.

The man who makes a good off-hand speech is usually the man who has a good speech on hand.

Some men are never more possessed of a devil than when they are self-possessed.

Competition is the life of trade, but in trying to run your competitor out of business, be careful you do not run yourself out.

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

Young ladies and elephants attain their growth at eight years. But here analogy ceases. One trunk is enough for an elephant.

Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching, lies down by the wayside, to be overlooked or forgotten.

The editor of a Virginia paper was asked by a stranger if it was possible that little town kept up four newspapers, and the reply was, "No, it takes four newspapers to keep up the town."

An old man who had been badly hurt in a railroad collision, being advised to sue the company for damages, said: "Wal, no, not for damages, I've had enough of them; but I'll just sue 'em for repairs."

Look at the partiality of nature. When a bee stings once, its work is finished, and it dies. But we have known one gaunt mosquito to tap a conference and then get mad because there wasn't a picnic in the neighborhood.

One of the finest compliments ever paid to a woman was that of Steele, when he said of Lady Hastings, "that to have loved her was a liberal education." Viewed in this light, woman is an educator in the highest sense, because she educates humanely and lovingly.

Grace Greenwood relates, as an instance of the extravagance of New England humor, that when a young farmer's wife made her first boy's pants precisely as ample before as behind, the farmer exclaimed, "Goodness! he won't know whether he is going to school or coming home!"

Dr. Blaikie's "Life of Livingstone" is replete with prophecies, not the least of which was uttered before the great explorer set forth upon his mission: "The time will come," he says, "when rich men and great men will think it an honor to support whole stations of missionaries, instead of spending their money on hounds and horses."

Even the best scholars sometimes find it difficult to spell correctly. The simplest words will frequently so crook themselves in the mind that it is utterly impossible to make them look right even when spelled right. We have great sympathy with the poor uneducated farmer who, on being corrected for having misspelled a word, replied that he didn't think much of a man who couldn't spell more than one way.

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CRITICAL NOTICES OF THE ENGLISH PRESS: The Baptist Magazine writes—"The service that Dr. Young has rendered the British Student by his gigantic labor is incalculable in its worth. We hope our churches will give this book to every Minister as a Christmas present."

The Nonconformist writes—"It has been a labor of the kind seldom undertaken by one man. We congratulate Dr. Young on its completion. And we congratulate students of the Bible that they have such a valuable aid as this ready to their hands."

The Methodist writes—"Of Dr. Young's qualifications for his task there is no other Concordance for English readers there is no other Concordance to be compared with it."

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NOTICES.

STATEMENTS of the Ministers Personal Accounts will be forwarded to the Financial Secretaries of the Districts. Any of the brethren who do not expect to attend Conference will please send their Book Room Accounts to the Financial Secretary of their District...

ANNUAL DISTRICT MEETINGS.

Guyaboro and Cape Breton District. The Annual Meeting of the Guyaboro and Cape Breton District will be held (D.V.) at Fort Hawkebury beginning on Tuesday, June 7th, at 9 a.m. Financial business will be entered upon on Wednesday morning...

Truro District. The Truro District Sabbath School Convention will meet at Pictou, Tuesday, June 7th, at 9 o'clock a.m. Interesting papers will be read and important subjects discussed.

Liverpool District. The Annual meeting of this District will be held (D.V.) at New Germany, commencing on the 7th of June, at 2 p.m. The Lay Representatives will meet on Wednesday the 8th, at 9 a.m.

Cumberland District. The Annual meeting of the members of the Cumberland District will be held (D.V.) in the Methodist Church, Parrabro, to commence on Wednesday, June 8th, 1881, at 9 o'clock a.m.

Fredericton District. The Ministers of the Fredericton District will meet in the Methodist Church, at Westlock, on Tuesday, the 14th of June, at 9 p.m., to transact the usual business of an Annual District Meeting.

Miramichi District. The Annual District Meeting for the Miramichi District, Conference of New Brunswick and Prince Edward Island, for the current year, will be held (D.V.) in the Methodist Church, Newcastle, New Brunswick, on Wednesday, June 15th, 1881, at 10 o'clock a.m.

Annapolis District. The Annual Meeting of this District will take place at Bridgetown, Monday, June 13th, at 2 o'clock, p.m. The Lay Representatives will meet on the 14th, at 9 a.m.

Sackville District. The Annual Meeting of the Sackville District will be held in the Methodist Church, Petitediac, commencing on Tuesday, 14th June, at 9 a.m.

P. E. Island District. The Annual Meeting of the P. E. Island District will be held at Summers, commencing on Tuesday, the 14th of June, at 9 a.m.

Yarmouth District. The Annual District Meeting for the Yarmouth District will be held at Wesley Church, Milton, on Monday, June 13th, at 2 o'clock.

Halifax District. The Annual Meeting of the Halifax District will be held at Windsor, commencing on Monday, June 13th, at 10 a.m.

St. John District. The Annual District Meeting for the St. John District, Conference of New Brunswick and Prince Edward Island, for the current year, will be held in the Episcopal Church, St. John, N.B., commencing Wednesday, June 15, 1881, at 9:30 o'clock a.m.

St. Stephen District. The Annual Meeting of the St. Stephen District will be held at St. James, on Tuesday, June 14th, commencing at 2 o'clock, p.m.

BOOK STEWARD'S DEPARTMENT.

S. F. HUESTIS Book Steward RECEIPTS for 'WESLEYAN' For week ending June 1st Rev. F. A. Buckley for Joshua Atwood, Miss Hetty Bell, Mr. Ferriehief, James Brown, Thomas Pewtherer, Self each \$1.00

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At the residence of the bride's father, May 25th, by Rev. J. Cassidy, Mr. Thomas A. Hudgins, of Lake George, to Miss Mary Foster, of Aylesford Station.

DIED

At Pembroke, on the 22nd ult., after a tedious and severe illness, occasioned by cancer, Felicia, daughter of Mr. and Mrs. Alfred Tomlinson, and wife of Captain D. B. Roberts, of the ship "Aretas."

PREACHERS' PLAN HALIFAX AND DARTMOUTH

SUNDAY, JUNE 5th, 1881. 11 a.m. BRUNSWICK ST. 7 p.m. Rev. G. M. Tyler Rev. R. Brecken

NOW READY.

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S. F. HUESTIS T. WATSON VOL XXX THE "W" QUERIES—141 All letters on business should be addressed to S. F. HUESTIS, T. WATSON, 141 GRANVILLE STREET, HALIFAX, N.S.

FROM A Universalist sect has become a sect of the South Presbyterian Church.

The two balls Oxford are both their accomodators have been Mr. G. W. Ha has been directed Pennsylvania to assist in preparing mains of William

Dr. Dexter, Congregationalist, give the annual lectures in England first foreigner to be given.

A Roman Catholic had the Church ren, there should States from 20,000 members of that, are now less than 100,000 the great loss the public school

Says the Presby one living in public meeting of of Foreign Missions movement which has led the Church field of the world, of Christ known of the earth."

Just after the ment appeared a was in a street-car located man entered self near, said: "with you about Well, after you When the man has remarked: "No in the New Testament herit contain, "Non herit the kingdom

When the Jap China, who had America, was at T Li Hung Chang, Province of Ch Province of China this question: "What one do you person to collect all debts due for any of the above preparatives on sale, or on hand, or due bills. LEVI MINARD, Brooklyn, N.Y., May 10, 1881.

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The second day Assembly of the Church, at Pitt ough up by a p which characterizes instrumental music amenable and tendi tempt for law and a on of Presbyterian paper by asking the Presbyteri one exists take step The petition on Bills