

The Wesleyan.

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THE "WESLEYAN."

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FROM THE PAPERS.

Six of the graduating class of New York University Medical College intend to go abroad as medical missionaries.

New York and Philadelphia have sent forth this spring from their Medical Schools five hundred and seventy-five M.D.s.

Dr. Day, of Boston, who has treated over 7000 cases of inebriety, says that eight-tenths of them are the traceable results of wine and beer-drinking.

A recent witticism attributed to the Bishop of London is: "The Dean of Westminster is the chief Nonconformist in my diocese."

At a recent examination in Peking, a Chinese boy performed the almost incredible feat of repeating the whole New Testament without missing a single word.

The amount contributed annually in the United States for foreign missions is less than the sum spent for intoxicating liquors in three days.

The *Examiner* and *Chronicle* (Baptist) says that "it is a fact, and a distressing one, that changes have taken place in a single year in about one-third of all the pastorates in the State of New York."

The way to introduce a Methodist paper into every Methodist family is, for each Official Board, with the pastor, to take the matter in hand and do it.—*Christian Advocate*.

From *Christian Guardian*, Toronto: "Hon. H. Windom, recently appointed Secretary of the Treasury in the American Cabinet, is a brother of Mrs. John Douglas, sister-in-law of Rev. Dr. Douglas, of Montreal."

We are constantly hearing the cry against the amount of money expended in foreign missions, but New York city expends two-thirds as much on its police as all societies in the United States together spend in foreign missions.

By the way, I find we are to have a succession of Presidents in the Ecumenical Conference from day to day, perhaps a new one each day of the twelve. Variety is charming. I hope it will prove so in this case.—*London Methodist*.

Christian union was well illustrated in Birmingham, England, January 16th, when the pastors of sixty-one different churches—Congregational, Baptist, Methodist, and Presbyterian—exchanged pulpits.

Postmaster-general James, in declining a banquet tendered him by New York merchants, thanked them for their appreciation of the manner in which he has performed his duties in the past, but he adds that the trial of his fitness has only just begun.

In noting the fact that in spite of its famous Ireland consumed over \$50,000,000 in whiskey last year, the *National Baptist* aptly says, "It is not the landlords or the land laws that keep Ireland down, it is whiskey, ignorance, and superstition."

The Dowager Queen Caroline Amelia, of Denmark, who died the other day, lived for the last thirty years in the greatest seclusion. She occupied herself only with works of charity, annually putting aside one-third of her income for the benefit of the poor.

Noticing the prohibition tidal-wave the *Methodist Advocate* says: "In Georgia, much is being done. Mississippi is falling into line. Arkansas and Texas are surprising the world by their advance movements. In the South, at this time, there is more interest in prohibition than in total abstinence."

The Bishop of Toronto, preaching in Grace Church on a recent Sunday, attributed the stationary position of the Church of England in Canada to lack of missionary enterprise. The church in which the Bishop made the remarks was being reopened after an expenditure of \$10,000 in extension.—*Witness*.

The New Orleans *Advocate* says of a formidable report of deficiencies in ministerial support in certain Conferences: "The preachers can live better without receiving these amounts than the Church can without paying them. There is a sure remedy for these things, as there is for every form of sin. It lies first in the getting of more religion, and second in the changing of our methods."

A GOOD CHARACTER.

BY REV. G. O. HUESTIS.

A good character is not talent, or remarkable mental ability; for some men thus endowed by nature, are not in possession of a good character. Others, who have not been favored with special intellectual power, have acquired great excellence of character. Nor is it genius; inventive thought, in literature, science and mechanics. The history of our race furnishes many examples of persons possessing this rare quality of mind, while the leading features of the moral character were far below the proper standard. Much of the genius and talent of our world has been prematurely buried in the swamps of sensuality and intemperance. Mere mental endowments and acquisitions are not a safe breakwater against the inflowing tides of vice. Neither is a good character reputation; the esteem and respect of our fellow men, though this is generally associated with it. We may lose the reputation without being deprived of the desirable character. Colton, with great propriety, says, "The two most precious things this side the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other."

As long as hypocrisy is a possibility among men, reputation may be based upon a false assumption. We may think too highly of others as well as of ourselves. Of late years, our Province, as well as other places, has furnished too many sad illustrations of this possibility. Men high in social position, mentally well developed, encircled with worldly honours, enjoying the confidence of the public, professed Christians, were yet for years deliberately embezzling the funds of others, entrusted to them for safe keeping.

If then a good character be neither talent, genius, nor reputation, nor the combination of all three, what is it? We answer with all brevity, the moral inclination or purpose of the soul, the spiritual nature. According to this definition, the elements of a good character are found chiefly in man's moral nature. But this is closely interwoven with the intellect; we cannot speak of one without implying the existence and influence of the other. Character, then, is not a natural endowment, nor a providential gift, but an acquired possession. We form it for ourselves. And we do it more by thought, than by either words or deeds. Through these, others learn our character. As a man "thinketh in his heart, so is he." Right thoughts precede right actions. It is "out of the abundance of the heart the mouth speaketh." Character is a conscious possession, we know what we are.

By divine arrangement, ability and opportunity to form good character are placed within the reach of every one. So that those who have it not, cannot justly blame God or his providence. Although many influences, human and Divine, conspire to build up a man's character, the superstructure rises not without his own individual attention, direction and co-operation. It is a most affecting thought that we are now daily building up a character that may yet be stamped with immortality. While it is true, that as regards worldly goods, we brought nothing into this world, and shall carry nothing out, it is equally true that we brought moral and mental capacity into this world, and shall take a self-made character out.

The formation of character is a serious matter. *Salvator* says, "Actions, looks, words, steps form the alphabet by which you may spell character." "The way to gain a good reputation," *Socrates* says, "is to endeavor to be what you desire to appear." Another writer beautifully remarks on the formation of character, "Have you ever watched the icicle as it formed? Have you noticed how it froze, one drop at a time, until it was a foot long or more? If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds

its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness."

Character is a possession worth acquiring. "That character is power, is true in a much higher sense, than that knowledge is power." Duke Chartres used to boast that no one could have less regard for character than himself; yet, he would gladly give twenty thousand pounds for a good one, because he could immediately make double that sum by means of it. Franklin writes well on this subject: "The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning or nine at night, heard by a creditor, makes him easy six months longer; but if he sees you at a billiard table or hears your voice at a tavern, when you should be at work, he sends for his money the next day."

A good character may be obtained, lost and regained while we live on earth, but not in the next state of being. This solemn thought should always influence our minds. In eternity this mental and moral possession will continue unchanged. "He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still."

Burlington, N. S.

A SECRET OF SUCCESS.

At the last meeting of the Metropolitan Methodist Lay Mission, London, the Lord Mayor in the chair, the Rev. H. S. Hughes, M. A., asked why it was that Methodists of London had never really supported the Metropolitan Methodist Lay Mission? He believed it was because the lay Methodists of London had never really believed in the need of systematic house-to-house visitation; they seemed to consider that if they built a fine chapel, and obtained a popular preacher, and got the place filled, their duty was done. If it did not fill they complained of the people or the preacher, or wrote to the papers complaining, attributing its non-success to the use of the Liturgy, or to having too many mutual improvement societies; but at his chapel at Barry-road they had both, and during the last month it pleased the Almighty to grant them a most blessed revival of religion. It had been his privilege to hold an eight days' mission; over four hundred persons entered the enquiry-room, of whom more than 100 had been admitted to Society classes. Why had God given them this great result at Barry-road, where ten years ago there was no Methodism of any kind? He believed it was the result of systematic house-to-house visitation of all the people who lived in the neighbourhood. Five thousand houses were thus visited with the result he had stated. But in the British Army the captains led the men; and so it must be in Methodism if they were to succeed. He ventured to say that if the Lord Mayor would visit every house on one side of Brixton-hill and the honourable member for Leicester the other—(laughter and applause)—and the work was followed by other influential men, similar success would be achieved in the Brixton-hill Circuit. As the result of the mission services that had been held in the three chapels in the Mostyn-road Circuit there would be the addition of at least 300 members to the Methodist Society. House-to-house visitation had brought to light the fact that there were many ex-Methodists in London who were formerly class-leaders and local preachers, but who in London had lost their peace with God. Why should success only be achieved by the Ritualists and the Salvation Army? Methodists were too fond of depressing one another and looking at the dark side. He was thankful for the new departure; it was time to have done with grumbling and criticizing. They must put on a cheerful courage, and organize these missions and employ numbers of such men as Mr. Cropper as agents, then the day of their mourning would be ended and the Methodist chapels of London would be crowded with happy congregations.

THE AGE OF LIGHTNESS.

Inspiration has put on record that in the last days men, though "having a form of godliness," will be "lovers of pleasure more than lovers of God." The present is peculiarly an age of lightness and trifling among professors of godliness. Some readers may remember the missionary meeting in Brooklyn, N. Y., wherein two noted ministers vied for the mastery in clownishness; and one enthusiastic partaker in the churchly nonsense styled it a "pentecost feast of jollity." This expression is evidence of the irreverence which prevails, if it is not begotten, even in such assemblies.

Forty years ago platform jokes and public witticisms were confined to political or convivial assemblies. Now a speaker, to please, even though he occupies a pulpit, must tickle the ears of the giddy and the gay, or be counted a failure. The curse of intemperance is a subject of sufficient solemnity to cause groanings rather than mirth, but a temperance lecturer is expected to keep the house convulsed with laughter.

We attended a "temperance" meeting not long since, wherein a man told a very silly story, not at all related to the subject of temperance, and he was not only uproariously applauded, but his "speech" was commented upon as the "hit" of the evening. From such meetings the people retire in a state of mental and moral dissipation. If good impressions are made at all they are lost beneath an overflowing tide of folly.

Once we attended a Monday morning meeting of Methodist ministers in Boston. The subject for discussion was "Sanctification." A score or more of Methodist ministers met to consider this subject, might be expected to present a scene of more than ordinary gravity. But even there it took but a small matter to elate them even to loud laughter and clapping of hands. Many doctors of divinity, and mostly Presbyterians also, we saw in the annual convention of the National Association to procure the "religious amendment" of the constitution; and even here mirth seemed all-prevailing. Only two prominent men of the large number there present refrained from joining in the noise of cheering and stamping.

The Presbyterian Northern Assembly has passed through its session in Madison, Wisconsin. The first business set the D. D.'s in a glee; and a correspondent to the *Christian at Work*, reports: "I never saw an assembly of any deliberative kind start off with so much good humor and merriment."

And so they go. The whole world, religious and secular, is given to trifling, and is growing wild with sensational excitement. A Baptist paper, sometime since enquired, "Where are we drifting?" That well expresses the situation—"Drifting." Where will these things end? "From such turn away."

BANKRUPT IN ETERNITY.

Recently at a prayer-meeting, a brother was heard to say, "I had rather be a pauper on earth than a bankrupt in eternity;" and all who are capable of estimating the importance of the future over the present must agree in the judgment. There are those blest with an abundance of this world's goods, who are making to themselves "friends of the mammon of unrighteousness" and are taking heed to the divine charge to "lay up for themselves treasures in heaven." Too many, however, possessed of wealth, are seduced by a love of "Lucre," and, esteeming worldly riches above righteousness, are absorbed in the pursuit of the former, to the utter neglect of the latter. They have no appreciation of the "true riches" either here or hereafter. All their possessions are on earth and, when they leave the world, they will take nothing with them, and will have nothing laid up for themselves in eternity, but will enter it utterly bankrupt. In contrast with such folly, how wise and commendable is the choice of those whose supreme aim is to secure "durable riches," and who, though poor here, are able to rejoice in the prospect of finally coming into possession of "an inheritance, incorruptible, undefiled, and that fadeth not away."

Well and truly has it been said that it is "convenient to be rich," and that "it is very inconvenient to be poor."

But the advantages of wealth and the inconveniences of poverty are only temporary, and whether a man be in one or the other condition, is of little consequence compared with the assurance of his eternal salvation. But if riches involve eternal bankruptcy, their non-possession is a blessing and not a curse. Of how many rich men may be said that dying they left not only property, but everything. They entered eternity bankrupt. But of how many may it be said, that dying penniless, they entered eternity rich—rich in spiritual life, rich in lofty character and rich in heirship with Jesus Christ.

THE CLASS-MEETING.

Some time ago a minister of the Established Church, whilst catechising a village school in the Isle of Man, asked the question, "What is meant by 'the communion of saints?'" There was a pause. Looking round, the minister repeated the question, "Can none of you tell me what the communion of saints is?" A little girl then put out her hand, "Well, what is it?" "Please, sir," said she, "it is the class-meeting." The minister passed on to the next question.

At the time of the Reformation the Romish Confessional was abolished from the English Church. It was a grand work done. One of the saddest things in the Established Church to day is the attempt which is being made to reinstitute it. But the original institution, out of which the confessional had sprung, was not restored. "I believe in the communion of saints," said the worshippers, as they met together from time to time; but, so far as this life is concerned, they had no opportunities afforded them for enjoying that communion—the "fellowship" of the early Christians. It was reserved for a later Reformation, or revival, to restore that ancient means of grace. The story of how this was brought about is told very plainly in the "Rules of the Society of the People called Methodists." The class-meeting is the distinguishing feature of Methodism. A Methodist, in the highest sense, is one who meets in class. He receives the quarterly token of membership, and is eligible, if suitable in other respects, for appointment to the various offices of the Church.

Mrs. Wightman, the wife of a clergyman of the Established Church, in a small book called "The Annals of the Rescued," tells us that she was asked by some of the people whom she had been the means of leading to Jesus to commence a class-meeting like the class-meeting of the Methodists. She confesses that she was prejudiced against the class-meeting; but like an honest woman she resolved to go and see and hear for herself. Accordingly she accompanied a Methodist one evening, sat and listened. She says, "I must acknowledge that all my prejudices vanished. The deep humility of all present and the wise and apt quotations from Scripture suited to each individual case struck me as being most remarkable. In wise hands such a meeting must have a rich blessing. I am sure no hypocrite could attend a second time, so close is the scrutiny. It would be unbecoming to any except the sincere and earnest seeker after Jesus." She established class-meetings herself. "My husband," she continues, "takes one for me fortnightly. He comes from the class with a radiant face, and tells me it is the sweetest hour he spends. Every one speaks freely of his trials, struggles, &c.; asks counsel on special occasions, and receives encouragement from the treasury of God's Word. The same truths which appear of general application when heard from the pulpit go home straight to the heart when spoken at these meetings." The worst foes of the class-meeting are dullness and formality; keep these out, and we shall keep life and blessing in.

The prayer of deeds is oftener answered than the prayer of words.

OUR HOME CIRCLE.

"AS A LITTLE CHILD."
As a little child, as a little child!
Then how can I enter in?
Scarred, and hardened, and soul-defiled
With traces of sorrow and sin.

THE BEST OF YOURSELF.
The preacher's voice rang out
Clear and intense. The congregation
Almost held its breath as it listened
To that passionate earnestness.

AD VANCING.
We need more positiveness. We
Need the habit of standing by the
Things that are settled. To that end
Each man needs to have some things
Settled for himself. Then, when they
Are settled, he must cling to them,
And not to things which are still in
Question or in doubt.

HOMELY ACCOMPLISHMENTS.
There are a few of the accomplishments
Prized by our grandmothers
Which even in these days of machinery,
Of co-operation, and luxurious living,
We cannot afford to have classed with
The lost arts. Among these is the art
Of plain sewing.

OUR YOUNG FOLKS.
ALL FOR JESUS.
I've two little hands to work for Jesus,
One little tongue his praise to tell,
Two little ears to hear his counsel,
One little voice a song to swell.

OUT OF THE MOUTH OF BABES.
"Little Annie Wilder has joined
The church," said Mrs. Fielding to
Her friend, Mrs. Brewster.

"I ain't doing nothing."
There was a boy in school once
Who was very lazy. He would sit
On his seat all day and do nothing.

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Then, greatly to her surprise, friends
began to gather around her. She
found herself called upon for little
helpful deeds that some women
seem always to do and others never.

So, making the best of her moral
and affectional nature, she grew
year after year into a sweet, perfect,
and rounded womanhood.

Gradually life grew very good
to this woman, to whom once it had
been a weariness. Looking back,
the past heartlessness appeared as a
dream. Life was so full, so filled
up with gentle deeds, and words
and charities that she had no time
to think of and pity herself.

By all means let us advance; but
let us advance along ground which
has been ascertained to be solid, and
let us advance by methods which
shall secure safety and progress.

Let some things be regarded as
settled. Surely if the human race
has been exercising its reason
through so many ages, something
must be settled, if reason be worth
anything to man. There may be
subjects which men will question in
some places which no man of honor
will question in another. In all
Christian and Jewish households,
pulpits and publications, surely
these things ought to be considered
settled forever, not ever to be re-
opened or discussed, namely: that
there is a God and Saviour; and the
Bible is the word of God, the rule
of faith and practice, and that man's
moral nature is developed and purified
by obedience to the word of God.

There are a few of the accomplish-
ments prized by our grandmothers
which even in these days of machin-
ery, of co-operation, and luxurious
living, we cannot afford to have
classed with the lost arts. Among
these is the art of plain sewing.

ALL FOR JESUS.
I've two little hands to work for Jesus,
One little tongue his praise to tell,
Two little ears to hear his counsel,
One little voice a song to swell.

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the church," said Mrs. Fielding to
her friend, Mrs. Brewster.

"I ain't doing nothing."
There was a boy in school once
who was very lazy. He would sit
on his seat all day and do nothing.

He was asleep as John advanced;
but when in advancing John acci-
dentally kicked the kennel of the
slumbering Corberrus, he awoke with
all that wrath which men and these
animals exhibit when they are sud-
denly startled from a delightful
sleep without any immediately ap-
parently justifying reasons.

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Mending is another accomplish-
ment possessed by very few young
ladies. This branch of domestic in-
dustry is usually relegated to the
mother or grandmother, and the
young ladies play the piano or em-
broider, when they would be more
usefully employed in mending. This
imposes a great deal of drudgery
on the one who has all the mending
to do, and releases from what should
be a pleasant task those most able
to perform it. No matter how
wealthy a young lady is, she should
know when her wardrobe is in per-
fect order and be able to keep it so
with her own hands. There is a
very complete Manual of Mending
recently published, which gives full
instruction in this most necessary
and valuable accomplishment.

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cleaning vegetables, and a most ef-
ficient little handmaiden she proved.
She was gay as a bird, warbling
snatches of hymn and song, as she
hurried from one task to another.

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SUNDAY SCHOOL LESSON.

APRIL 17, 1881.

THE PHARISEES REPROVED.—Luke xi., 37-54.

I.—For Hypocrisy.

Taking His illustration from the washing of the cups and dishes used at the meal, Jesus tells them they were very particular about the outside appearance, but did not trouble themselves to purify the inside. They were very punctilious about the purification of the body from mere imaginary defilement, while in their inward character evil festered and raged unchecked. He returns to the subject in verse 44, and reiterates the charge, making use of another and stronger illustration, that of graves concealed from view. The reference is "to the manner in which the Pharisees succeeded in hiding their real character; so that, as men coming unawares upon an unmarked grave were, according to Jewish notions, defiled; so those who, not being acquainted with the real wickedness of the Pharisees, were drawn into an acquaintance with them, found that which speedily seduced and corrupted them also." Let us learn how abhorrent to the pure eyes of him with whom we have to do, all hollow, vain pretence and outside show are. Let us be real, genuine, sincere, whatever else we may be. They were accustomed to oppress and defraud the poor, and then to seek to make a show of piety by an ostentatious display of alms-giving. So Jesus exhorts them to the practice of a true and pure benevolence from such things as they possessed, and then with such a character they would not need to be so particular about mere ceremonial purifications.

II.—For Magnifying the Ceremonial to the Neglect of the Moral Law.

They carried the requirement of giving tithes out so liberally as to tithe the small herbs which grow in their gardens, while the law really applied only to the principal fruits of the earth. How they prided themselves on this is seen from the prayer of the Pharisee in the Temple (chap. xvi. 12). But they neglected moral duties—"judgment and the love of God." Of these hallowed affections, which constitute the very substance and reality of religion, the heart of a Pharisee was wholly destitute, and the very rigidity of his attention to trifling matters in religion only served to turn his thoughts from its great and vital principles. Let us learn that no exact and minute attention to ceremonial observances and outward duties can take the place of right principles and right moral conduct. We must attend to our religious duties, but not to the neglect of moral obligations. Our Saviour shows that the two should go together.

III.—For Ambition After Fame and Applause.

They aspired to sit in the highest places in the synagogues, and to be greeted by the profound obeisances of the populace in places of public resort. In the sermon on the Mount, Jesus shows that they carried the desire for human applause to such an extent as to perform their most sacred religious duties, publicly and ostentatiously (Matt. vi). How opposite to his own meek and lowly character. Such practices are recorded for our instruction and warning. Let us seek in all things God's favor rather than man's.

IV.—For Imposing Grievous Burdens.

This reproof was in reply to a lawyer, i. e., a scribe—most of them were Pharisees—whose remark was intended to ascertain whether Jesus included them in His general condemnation of the Pharisees. The reply was that He did. They had added to the law by their traditions and fanciful interpretations, many burdens which God never intended, and some which they were not prepared to bear themselves. This is true of false religious teachers in all ages. They are ever ingenious in inventing burdens for others, and equally so in inventing excuses for exempting themselves. The annals of the priesthood of Rome are full of illustrations of this.

V.—For Being Hindrances to Others.

In verse 52, he charges the lawyers particularly with this. They had taken away the key of knowledge—their assumption of being the only authorized expounders of the Scriptures they had kept the people from examining them themselves; and by their false interpretations they were kept from entering into the kingdom of heaven themselves, and were the means of keeping others out. This was especially true in relation to their rejection of Christ, notwithstanding all the proofs that had been furnished them of His Messiahship. And what an exact parallel to it we have in the Church of Rome. In keeping the Scriptures from the people and giving them only the interpretations which the Church puts upon them, they too have taken away the key of knowledge.

VI.—For their Persecuting Spirit.

They professed to build the sepulchres of the prophets who had been slain in former days in defence of the truth, and to declare their abhorrence of such deeds (Matt. xxiii. 29, 30) and yet they were filled with the very same spirit, and were exemplifying it then in relation to Jesus Christ. They were soon to fill up the measure of their iniquity, by inbraining their hands in the blood, which would bring upon them a greater condemnation than that of all the blood of all the prophets slain

from the foundation of the world. Oh! what a terrible thing it is to be self-deceived. Except our righteousness exceed the righteousness of the Scribes and Pharisees, it is very evident we can never enter into the kingdom of heaven.—Abridged from Wesleyan Methodist S. S. Magazine.

A TEMPERANCE STORY.

Governor St. John relates in one of his speeches the following incident: "A poor woman with a baby in her arms came to me with a petition for the pardon of her husband, who was sentenced to ten years in the penitentiary for homicide. After examining her papers, he said to the woman, 'I am bound by my official duty, and must not consult my personal feelings.' The poor woman, standing with the child in her arms, made the following plea: 'Hear me, and I will tell you the true story. We were married seven years ago. My husband was sober, industrious and thrifty. By great exertion and self-denial we finally got our home paid for, and were happy and prosperous. In an evil hour the State licensed a saloon between our happy home and his works shop. He was solicited to enter this saloon and weakly yielded. Hour after hour he spent there playing cards. One day he became embroiled in a drunken quarrel, and fired by drink, struck a man and killed him. He was tried and sent to the penitentiary for ten years. I had nothing to live on; and by and by the sheriff turned us out of our comfortable home into a rough shanty, neither lathed nor plastered. The old wind came in through the walls and ceiling. My oldest boy took sick and died. Then little Tommy, my next, fell sick and died. Now this babe in my arms is sick, and I have nowhere to take it. The State licensed that saloon; the State murdered my children; and now, in God's name, I want you to see my husband free.' "I said I would and I did."

USEFUL HINTS.

"A little farm well tilled." It is not those having the largest farms who make the most profit.

A spoonful of vinegar put into the water in which meats or fowls are boiled makes them tender.

Silk handkerchiefs should be washed with borax in tepid water, with little or no soap, and ironed before becoming dry.

It rarely happens that cows purchased from rich lands thrive well on poor soils; but those from poor farms do well on farms in a high state of cultivation.

Allow no green hands to prune trees unless you are with them, or have with them some reliable and experienced pruner. The injury from bad pruning is not at an end for many years.

To utilize the feathers of ducks, chickens and turkeys, generally thrown aside as refuse, trim the plume from the stump, inclose them in a light bag, rub the whole as if washing clothes, and you will secure a perfectly uniform and light down, excellent for quilting coverlets and other purposes.

Icing may be colored yellow by putting the grated peel of a lemon or orange in a thin muslin bag, straining a little juice through it, and squeezing it hard into the egg and sugar. Cranberry syrup and strawberry juice color a pretty pink.

A lady writes, "I was troubled with quinsy every spring for sixteen years, and was cured about seven years ago by using kerosene. I wet a flannel cloth in the oil and applied it to my throat as hot as it could be borne; this I did several times when I first noticed my throat getting sore."

A New York farmer says that potato tops make the best mulch for strawberries. They are free from weed seeds, heavy enough not to be blown off, and will not pack or smother the plants as straw or hay will sometimes do. In spring they are so well rotted as not to need removal.

To make a white spot in a horse's forehead, form a lump of dough into the size and shape of the star you wish to make; put it in the oven and when thoroughly hot, take it out and immediately press it into the hairs on the forehead, and let it remain till the hairs fall off, when white hairs will be likely to appear in the place of those removed.

A strong cement for shell work is recommended made of isinglass dissolved and thickened to a paste with plaster of Paris. It must be thick enough to support the shells, but if too thick will be clumsy and not bear a good gloss when dry. Enough paste must be laid on to support the shells, and it can be tinted a pale lavender by adding a little blue; violet, by the addition of red and blue; salmon color, by the addition of Venetian red. Sometimes a little colorless copal varnish improves the appearance of shell work.

A fruit grower gives this fruit-tree wash for the codling moth: One quart of lime, such as is used by plasterers in "white-coating"; one peck of bleached wood ashes, two pecks of cow manure, one quart of soft soap, and a large tablespoonful of Paris green. I take the mixture thoroughly to make it like paste, beating it thoroughly to break the lumps. I added twelve quarts of water, or enough to give the trees a thorough coating. I find on the trees so washed that the old bark is dropping off and leaving the new bark perfectly smooth. On all the trees I have washed I see a perfect improvement.

INFORMATION.

Some of the sheep raisers of Australia own over 500,000 head of sheep.

FOR COUGHS.—Mix one teaspoonful of Perry Davis' Pain Killer in three tablespoonfuls of syrup, and take two or three teaspoonfuls of the mixture every half hour, till relief is obtained.

New York has to support seventy-three eleemosynary institutions. They have cost the people \$6,400,900 during the last two years.

THE PILL BOX.—This familiar little receptacle often contains, under the guise of medicine, cheap mineral compounds of the most dangerous. Before you take a remedy for cough or cold, or pain or ache, etc., make inquiries regarding the virtues of Dr. Herrick's Sugar-Coated Vegetable Pills.

The census of Switzerland was taken on Dec. 1, and the returns so far received indicate that the present population of the Confederation exceeds 3,000,000.

A VALUABLE GIFT FREE.—By mentioning this paper and sending your address on postal card, you will receive a 100-page book showing how to cure Headache, Dyspepsia, Jaundice, Constipation, Malaria troubles, and how to tone up the system. Address Dr. Sanford, 164 Broadway, New York.

A good purgative medicine is one of the absolute necessities of the age. This want has been supplied by Dr. J. C. Ayer & Co., whose celebrated Cathartic Pills are known to be the safest, surest and best purgative medicine ever offered to the public. They are mild but certain in their effects, and keep the system in good condition.

Fifty thousand dollars of conch shells are annually exported from Nassau, N. P. to Italy, France, and elsewhere. In Italy they are cut into sleeve-buttons and brooches, while in France they are used in porcelain manufactures.

DELIRIUM IS FEVER PREVENTED.—Mrs. Nowan of Ellingwood, Grand Island, Grand Mohan, N. B., says:—"I have found GRAMM'S PAIN ERADICATOR to relieve the most distressing headache, and prevent delirium in fever, and the subsequent madness in my husband's case, while the others of my family that had that disease, before I knew of the virtues of, or had used, that medicine, had suffered with their heads, and had delirium, and their hair came out. I find the PAIN ERADICATOR invaluable in that and other diseases."

FOR AGUE, ANEMIA, INTERMITTENT FEVER, CONSUMPTION, GENERAL DEBILITY, &c., &c.—Ravenna, Mercer Co., Missouri, May, 1879.—The Fellows Medical Manufacturing Co., Gents. We have used your Fellow's Compound Syrup of Hypophosphites with gratifying results in our practice, and cheerfully recommend it to physicians and others as a reliable and agreeable preparation in ague, Intermittent Fever, first and second stages of Pulmonary Consumption, or Anemia, or General Debility. We would recommend it as the best thing we know of. (Signed,) J. E. GALLAWAY, M.D. Jno. L. GRIPLEY, M.D.

The common expressions, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often bear 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. April 1—3 wths

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 acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 28—17

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—17

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.

WHOLESALE 1880 - FALL - 1880 STOCK COMPLETE

OUR IMPORTATIONS THIS SEASON ARE THE LARGEST In the Maritime Provinces.

SMITH BROS.

ENCOURAGE HOME MANUFACTURE

NEW BOOT AND SHOE STORE.

We have just opened in the Store lately occupied by C. R. THOMPSON, No. 16 Granville Street, door South of the LONDON HOUSE, a splendid Stock of

BOOTS and SHOES, The greater part of which have been MANUFACTURED BY OURSELVES AT THE INDUSTRIAL SCHOOL,

Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess.

FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by Machinery.

SECONDLY—By making our Goods and selling them ourselves, you get them first hand hence you have only to pay for the material and one small profit.

THIRDLY—As you pay from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again.

If the style and size of the boots does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only, to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent.

Should they not suit we will return the money. Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. These with many other advantages we could mention, warrant us we think in asserting that we can give better value than any house in the trade.

COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere.

FISHERMENS and MINER'S BOOTS a Specialty.

Remember the place

166 GRANVILLE STREET, First Door South of the LONDON HOUSE.

March 12—17 A. A. BLISS.

PEA SOUP! CORNER GRANVILLE & SACKVILLE STREETS.

NOVA SCOTIA SYMINGTON'S Machine Paper Bag Manufactory

The Cheapest in the Market. SEND FOR PRICE LIST.

MADE IN ONE MINUTE, WITHOUT BOILING. Sold everywhere in 25 cent tins.

Wholesale by WILLIAM JOHNSON, 28 St. Francois Xavier St. MONTREAL, SOLE AGENT.

DELICIOUS, Nourishing Anti-Dyspeptic.

ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS.

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CLARKE, KERR & THORNE, Hardware Merchants, PRINCE WILLIAM STREET, ST. JOHN, N.B.

We have made active preparations for the SPRING TRADE, and have purchased with care in Foreign and Home Markets, our Stock for present season, a large portion of which has been received and balance shortly expected.

OUR LINES INCLUDE: HEAVY AND FINE HARDWARE, AGRICULTURAL IMPLEMENTS, JOBBING GOODS IN GREAT VARIETY, OILS, ROPE, CHAINS, ZINC, GLASS, PUTTY, TAR, ROSIN, SHOT, POWDER, TWINES, OILS, ETC.

We make a specialty of CUTLERY

Table and Pocket Cutlery, Scissors, Sheath-knives, etc.

CABINET MAKERS' AND UNDERTAKERS' HARDWARE.

We feel confident of suiting our WHOLESALE CUSTOMERS who have so liberally patronized us in the past.

CLARKE, KERR & THORNE, march 11—3m

Fine American Bleached COTTONS Soft Finished FREE FROM DRESSINGS.

—FOR— Ladies' and Children's Wear

ENGLISH Bleached Cottons

PLAIN and TWILL, Fine and Heavy Makes

CANADIAN Bleached Cottons

All at Lowest Possible Prices

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oct 15, 1880—ly

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Manufacturers & Dealers in Furniture and Woodenware

Are now preparing for the SPRING TRADE an

IMMENSE STOCK OF

FIRST CLASS

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OF EVERY DESCRIPTION.

All from the LATEST PARIS, LONDON and NEW YORK

STYLES.

When completed we will have the

Largest and Best Assorted

STOCK

IN THE PROVINCES

TO SELECT FROM.

AND ALL AT PRICES WHICH

DEFY COMPETITION.

A. STEPHEN & SON,

101 & 103 Barrington St. HALIFAX, N. S.

Jan 7—17

GEO. MACLELLAN

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Wholesale and Retail Dealers in MEATS, POULTRY, Etc., Etc.

Orders solicited and promptly attended to.

REMEMBER—PEOPLE'S MARKET

March—57

THE WESLEYAN.

FRIDAY, APRIL 8, 1881.

REVIVAL SERVICES—THE SEQUEL.

In many Provincial circuits special religious services have been held with good apparent results. However such efforts may be regarded from different standpoints—and just now they are being widely discussed—the "circuit-rider" elicits in them almost the single opportunity for gathering in the spiritual harvest of the year. The pastor of a small charge, lying within narrow limits, may connect more frequent efforts, of a less special character, with his communion or other regular services, and thus attain the same end by more satisfactory means. Even he, however, may sometimes find himself led out, in prospect of an abundant harvest, into more prominent and long-continued action.

Few faithful pastors have reached the end of such services without a consciousness of increased responsibility. If all possible effort has been made—and no minister should enter upon such work until he may be at liberty to continue it to the end—then he may imitate the disciples who returned to their Master, to tell Him "all things, both what they had done and what they had caught." Yet even then, if he, through weariness or satisfaction, allow himself to settle down to the quietness of pastoral life, as measured by the low standard of to-day, grievous loss, not to be computed by the arithmetic of earth, may be the sad consequence. The need of rest may be imperative; change of scene may even be necessary for a brief space. We have known a minister who several times sought relief from mental tension in long-continued services at the bench of a neighboring carpenter, whence he soon went back, leaving unfinished work, to resume his pastoral labor with new interest. Recreation is often a necessity, but under ordinary circumstances, and wisely chosen, will not long delay a return to pastoral duties.

Two classes demand special care at the close of revival services. However large the number "received on trial," even admitting that on the roll of names are those of some who may have been swept along by the mere tide of emotion, a pastor should look beyond that group. Not unfrequently men who have thought deeply, and have waited for special services, have kept in the background until interested friends have ceased to hope for immediate decision. This was nearly the case with one of the best Christian laymen whom we have known.

An earnest minister, with skill for revival services, and penetration into difficult cases, watched and waited for him, and finally went down to his pew and led him up to a company of kneeling seekers. Of the reality of the blessing there found the best subsequent proof lay in the fact that messengers from the sick and dying of other congregations often passed the homes of their own elders as they summoned him to the house of sorrow. Many years since a revival took place in a Provincial town. Several young men, some of whom were afterwards in the ministry, were led into the Church, but none seemed so deeply devoted as a youth who came quietly in when the usual order of services had been resumed. Our recollections of early Christian fellowship with him are yet sweet. Death early called him home, but he received the messenger with such calmness that the pastor who was near him remarked—"It was not death; it was a transition." Let no pastor too readily say of those who have seemed to pass unmoved through some season of grace: "They are joined to their idols, let them alone." The Omnipotent may arrive at this conclusion; the mortal never should. Faith, patience and prayer may yet avail to lead them into the Church, aye, and to fill some honored position in the Master's service.

Watchful care, too, should be exercised over those who in the ante-room may be awaiting the full recognition of their Church-membership. Occasionally, strong, earnest characters, who have only awaited some special period to declare themselves on the Lord's side, enter the Church at revival seasons and thenceforth run their race as giants, looking only unto Jesus. But such are exceptions. The great majority of their fellows need careful nursing. Frequent services cease; the quiet of ordinary Church life seems a painful reaction and leaves room for doubt; temptations come which the untrained convert may repel and yet confound with personal sin, and it is necessary that some one skilled in spiritual care should be near to counsel and guide and cheer. An oft-repeated objection to revivals, arising from extensive reaction

and calling forth a charge of enthusiasm arises not seldom from a pastor's absence or unwatchfulness, or, we may add, his early removal. The true shepherd will rejoice over a revival—but with trembling. Let him simply do his duty as one that must give account to Him that shall judge the quick and the dead. How many happy greetings in eternity will spring from the recollections of wise, gentle, earnest counsels given during the infancy of the Christian life.

The standard of the Christian life to be reached by the converts of the early months of the present year, whether that standard be low and unsatisfactory, or high in holy aims and pure, lofty experiences, will, to no small extent, be determined by the counsels and examples of the pastors who have led them into the Church. Let then the pathway of holiness be carefully pointed out.

A PLEA FOR EXISTENCE.

If long experience had not accustomed us to it, we might well be amazed at the cool presumption of a certain class of writers on the College question. Virtually they assume that they have the right to speak for nine tenths of the people of the Province; and the conclusions which they have reached are so oracularly delivered that it would seem preposterous for any one else to hold a different opinion, much more to express it. Nova Scotia ought to have but one University. That should be liberally supported by the state. It should be situated in the capital and be Dalhousie College. It should be called non-sectarian, and all not connected with the Presbyterian Church should be bound so to regard it, and if they cannot but think otherwise, they should at least "for ever hold their peace." These are axioms. Denominational Colleges must needs be sectarian, and only live to instil religious dogma into the minds of their students. Their governing boards, their professors, and their courses of study are "narrow," "necessarily one-sided," and "behind the age." Of course they should have no support from the revenue of the country, and should consider themselves happy in being allowed to exist. These are at least the very next remove from self-evident truths. Why be compelled, by the obtuseness of their inferiors, to write, not line upon line simply but, column upon column, column upon column, of the same thing over and over again, where it ought to be accepted and settled at once? And especially when they have deigned to say—whether consistently or not—that they wish these Colleges well, and that they know they are doing a good work?

Well, we suppose the difficulty is just here, that other people have given these matters a good deal of attention, have reached different conclusions, and, inasmuch as this is a free country, they have dared to question the right of these censors to dictate to them what they shall believe or how they shall act.

A few thoughts may be suggested on the other side, and we know they are such as many among us practically recognize as of considerable importance.

It is undesirable that the higher education of the Province should be entrusted to one staff of professors, or confined to one locality. There may be a healthy spirit of competition in Colleges as well as in commercial establishments. Education is money's worth, and where there is the best value there will be the most demand. It is not the first time that richly endowed professorships, in Universities whose exclusive rights were jealously guarded by the State, have proved insecure to their occupants, but obstacles to the promotion of sound learning. By all means let us have competition. And this will give some fine young men a chance who, if they had to go a few hundreds of miles away from their home, would be absolutely debarred from the opportunity of ever seeing the inside of a College.

It is, for our young country, as we believe, equally undesirable to foster the study of some specialty, in its higher forms, in opposition to a carefully prepared and thoroughly taught course of Collegiate study. Our young men are as bright and as vigorous in their intellectual powers as the same class in any other country. But even of these we could not hope to fill one College with embryo, Brewsters, Faradays or Huxleys. And the few whom we might have of first rate abilities and of high ambition would not be likely to stay here for their final training when Harvard, Yale, and Middletown are so near at hand. What our young men need to make life for them a success, and to raise the standard of our Provincial ability and enterprise is just what our various Colleges are fitted to impart to them—a thorough drilling in the Classics, the Mathematics, Mental

and Moral Science, the Modern Languages, and Natural Science. On the one hand good scholarship can thus be secured with the broadening influence of modern culture; or a very fair scientific training can be secured, yet rounded and burnished by linguistic study. It is a sham to call this narrow, or narrowing, and to hold forth in its place the acquisition of a "specialty," whose professor is so high that he cannot be hampered with Board management and whose students must not be rated so low as to be amenable to examination.

If for nothing else, we believe the Denominational Colleges to be best adapted to our youth because they act a mediating part between the public and the professors. To the former they guarantee that the men employed to train their sons are in every way competent for this task. If for any reason unsuitableness should be discovered, either in scholarship or morals, they can easily make a change, and on grounds of self interest are certain to do so. On the other hand, the professors know that if they have not large endowments to fall back upon, they have what is of vastly more value, not a conscienceless corporation, such as a political party might be, or might give, but a committee of Christian gentlemen, full of sympathy for them, and for the work they have in hand. Who can estimate such a privilege? It is, for the purposes of life and of growth, priceless. It simply means to the diligent painstaking professor, that the whole religious community, whose servant he is, will stand or fall with him! On this very ground such Colleges can obtain better men, other things being equal, and at even less cost than those which are wholly dependent upon the provision of the state. The element of certainty will compensate for a larger but insecure salary.

LARGE FIGURES.

A recent number of the *Christian Advocate* furnishes "statistical summaries" of the Methodist Episcopal Church (North) for 1880, in advance of the annual volume. There are 94 annual conferences and 16 mission conferences. In the list of the latter are Bulgaria, Central China, Denmark, Italy, Japan, Mexico, New Mexico, North China, South America and Utah.

During the year about 700 preachers—an average of about two each day—were received into the ministry. The whole number of itinerant ministers is 12,096, a gain of 460 in the list of the preceding year; the total number of local preachers is slightly in advance of that of the itinerants. A still more marked increase is seen in the returns of lay membership; the net gain for the year having been 40,799. If we add to this the losses by death—21,294, and losses from various other causes, we may form some idea of the immense numbers led into the fellowship of the Church during a single year.

To the number of deaths in the lay membership, already named, is to be added that of 143 from the ranks of the ministry. The total number of members who have passed away since the introduction of Methodism into the United States is 667,082, and the number of deceased travelling ministers is 3,271—a grand total of 670,353. How little credit should be given to the frequently repeated statement respecting a growing disregard for infant baptism is shown by the fact that 117,865 such baptisms were reported during last year. "There has been," says the *Advocate*, "a gradual and gratifying increase in the number of infants baptized for many years." The growth of the Sunday-school work will be readily perceived from the statement that "there was in 1880, an average net increase of 14 schools, 85 officers and teachers, and 1000 scholars for every Sunday of the year. Upon the subject of Church property, it is sufficient to say that the average net increase of churches has been two for each working day of the year, and that of parsonages three for each week of the year. The increase in estimated values of these items is about \$2,000,000.

By those who merely listen to figures with the outward ear, or glance at their shape on the paper, these numbers may seem "dry," but to him to whom they become an index of the growth of principles, or the measure of Christian activity, they are deeply eloquent. The full depth of their meaning he never can fathom. "The well is deep" and he gazes only on the surface.

Our readers will remember that these statistics do not include those of the Methodist Episcopal Church, South, a section of the Church specially visited during the past year with revival influences.

AN INQUIRY.

An "Anxious Inquirer" asks how he may be able to say "My sins, which are many, are all forgiven." He cannot remember the time when he had not a desire to love God and His people; he believes that since making a profession of religion he has walked consistently; and many times when engaged in prayer has been "enabled to rejoice." This friend, a type of too many in the Church of to-day, finds his present position an unsatisfactory one, since he cannot, with full round utterance, say with Paul and John, and the thousands of their age and our own, "I know." We advise him, by all means, to have a confidential talk with his pastor on this important matter. Many influences may affect the soul, with which a distant adviser may be quite unfamiliar, and which should be taken into consideration in any effort at spiritual guidance. One thing we believe—that it is his privilege to raise his voice with the vast throng who can say with stronger emphasis than that of the patriarch of old, "I know that my Redeemer liveth." No doctrine in the New Testament is more clearly taught than that of the conscious assurance of forgiveness as the privilege of the child of God. Yet too often those who "cannot remember the time" when they "did not desire to love God and His people," live long without it, while those who have been far down the ladder, and have seemed to see hell moved from beneath at their coming, clearly get and steadfastly keep their highly-prized blessing. Such statements as those of our correspondent are more likely to be heard from men and women of the "Lydia" type than from those who in previous life have resembled the Philippian jailer. How much depends upon a clear, definite act of faith in the atonement of Christ at the outset of the Christian life! This wished-for blessing is the gift of the Holy Spirit, whom the Redeemer promised as the Comforter, to lead us into all truth. Like all spiritual gifts, it does not come unasked. When earnestly sought it shall certainly be found, and he who has walked in dimness, until uncertainty has become chronic, and Christian service has been robbed of its buoyancy and vigor, shall thenceforth walk in the light of the Lord.

A WANT OF THE CHURCH.

We clip a short article under the above heading from the editorial columns of the *Richmond Advocate*. Only those ministers who have been blessed with the presence of stewards as are here described—and we have seen such in this latitude—can properly appreciate their labor of love. How much such men contribute to the effective working of a circuit, by leaving the pastor at liberty to pursue his proper work, and how much they contribute to his success in other fields to which he carries blessed memories, they are never aware. With all due appreciation of the varied schemes now in vogue for raising ministerial support, and in kind recollection of the spirit which prompts them, we fear their tendency is not always of the most favorable character. The support of the ministry, like the pursuit of Christian service, should be steady, and not spasmodic, the result of principle and not of mere impulse; and care should be taken by the circuit officials to secure it by such methods as will not lessen the self-respect of the most sensitive pastor. It is no matter of "charity." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

To come to the point at once, a great want of the church is stewards—men who will feel the importance of the office and fulfil its duties. There are stewards who could raise any assessment made upon any charge. But they can serve only in one place. The work of their stations or circuits they do; but they cannot be transported to supply that the assessment is too heavy, and then give the original information that the times are hard. They do not defer collections till the day before the Quarterly Meeting, or wait until Sunday morning in the hope that the persons they wish to see will come to church, and give them a chance to collect. As they take time to collect what is due them personally, so they take time to do this part of the Lord's work. Our system is admirable, but it needs to be worked more efficiently. If the stewards fall in their office, either the preacher's family must suffer, or he must obtrude his wants upon the church, beg the money due, and fasten upon himself the stigma that he is a sordid man.

Let the stewards be prompt and faithful; this will relieve the preachers of a burden, and leave them at liberty to attend fully to their proper work. They will have still care enough, without any respecting the necessities of life. The people should have the tithes ready, and the stewards should bring them into the store-house; then a blessing may be expected which there shall not be room enough to receive.

EDITORIAL NOTES.

The Committee of the Eastern Section of the Ecumenical Conference seems to have attached to the paper prepared by Dr. T. O. Summers, of Nashville, a degree of importance not altogether warranted by the character of that document. By a member of the Committee of the Western Section, present at the recent meeting at New York, we are assured that Dr. Summers' paper was not read until the close of that session, and was therefore heard as a matter of courtesy and personal interest. It is probable that our English brethren have remembered that "to be forewarned is to be forearmed." We agree with them that in a convention, limited to twelve days, the discussions of questions of policy and doctrine could scarcely be undertaken with profit. A statement in the last number of the *London Methodist*, though without official value, will give some satisfaction to those on this side of the water who were led to infer, from the great importance attached by English Methodist journals to the Conference presidential election, an intention to limit the duties of presiding officer to one or two prominent ministerial delegates. That statement will be found on our first page.

On Tuesday afternoon the College Bill was passed in committee of the whole in the House of Assembly. Two amendments only, both emanating from the Government, were introduced. By the first the existence of the University of Halifax is prolonged until the first of August next, in order to afford opportunity for the usual examinations in July. By the second the Superintendent of Education is only required to make a semi-annual visit, instead of a quarterly one as originally proposed. The public must now turn their eyes to the Legislative Council, with whom must rest the final decision of an important question. Between those who have been contending for their rights, and those who have sought to ignore the existence of these, the Government has been placed in a most unenviable position. The late rally of friends of the University, who are more numerous than some imagine; and the outside comments upon the folly of a retrograde step, for such the destruction of the Halifax University is deemed abroad as well as by many at home, have not at all relieved them.

The subject is growing monotonous. Perhaps the debates in the Council may lend it new interest.

A Methodist pastor in New Jersey, in whose charge the missionary collection has been increased threefold, explains the cause in part: "I have districted the foreign field and assigned the various divisions, Japan, China, North India, South India, Bulgaria, etc., to the several classes of the Sunday-school, and these are made responsible for the latest tidings from their respective fields. A report is expected once a month. Further, I have secured an entire session once in three months for the subject of foreign missions. To this means of enlightening the Church on the details of the great missionary work the pastor attributes largely his success in this direction." An item on the first page shows what a Sunday-school can do for superannuated ministers. Youth must be active, and our young people, as well as their seniors, enjoy practical and wisely directed effort. Their aims and capacities range far beyond the narrow limit of the occasional, and not always judicious, Sunday-school concert.

In penmanship as in painting the old masters may never be excelled. Few ministers to-day preserve our Conference records in such fine style as that in which James Mann, more than eighty years ago, wrote down the "Minutes of several conversations" between the few Provincial itinerants of the time. Yet in his handwriting every young man ought to strive to excel. When the foreman and compositor have to resolve themselves into a committee over some confounding manuscript, or when the country shopkeeper occupies the attention of the station-master in the vain attempt to make out some city invoice, time, never more valuable than now, is sadly wasted. One of the best writers we have seen—Mr. A. F. Buckley, of this city, has briefly explained to us the principles of Gaskell's system of penmanship. It is a system, and not a mere imitation. We advise our young friends to procure from Mr. Buckley "Gaskell's Compendium," mentioned in a circular which reached many of them last week.

Rev. C. B. Pitblado, formerly of the Maritime Conferences, asks *Zion's Herald* to find him "a corner for a little note just to let my friends in New England

know where I am." Some other friends may also like to know where he is: "Well, here I am, in a hotel in Prince St., the finest street in Great Britain, looking out at Walter Scott's monument, the finest perhaps in the world. For a month or two I have been doing just two things—dreaming and studying hard. I like to do both. To me Edinburgh is the best place in the world for both. It looks about as it did of yore. There, the clock is striking outside. It sounds just as it did in years of other times.

I have been in Britain about four months, visiting the historic places of the land and the haunts of my boyhood, and have seen all kinds of castles, cathedrals, churches, graves, galleries, battle-fields, museums and monuments. I have heard all kinds of preachers, great and small and average—especially average. During the fall and winter I have had excellent opportunity to hear the noted pulpit men of Great Britain."

The missing link between our churches and Sunday-schools is at length being supplied. Several churches in our Conferences have now a class-meeting composed of Sunday-school children. A correspondent to-day tells of one in which thirty pupils now meet. These should have the best possible leaders, who should carefully direct them to Jesus, and guide them to the Lord's table at an early date. "Permit them to approach," we sing. Let us permit them in fact. What objections are sometimes made to their presence in the Church, and with how little reason, is well told in "Our Young Folks" column. None are so welcome at His table as the children. Let pastors and people assist them thither.

The superintendents of the Annapolis and Granville Ferry circuits, Revs. A. W. Nicolson and W. H. Heartz, are already making provision for temporary homes for members of the Nova Scotia Conference, who meet at the latter place in June. The people are said to be looking forward with much pleasure to our annual gathering, and no difficulty in finding accommodation is anticipated. Probably about thirty of the delegates will be entertained at Annapolis. The members of the N. B. and P. E. Island Conference will learn from the action of the Moncton quarterly board given elsewhere, that an equally cordial reception awaits them from the Methodists of Moncton.

A subscriber, not a member of the Methodist Church, asks us to insert this:—There are three verses by Saint Paul that will do for a text to explain either the Presbyterian or Methodist doctrines. In the three verses there are fifty words, and forty-four of them are believed in alike by both denominations; but the last six words are insisted on being attended to, more strongly by the Methodists than by the Presbyterians, and that leads to the difference between them. The verses are Eph. 2: 8, 9, 10. "For without holiness no man shall see the Lord." Heb. 12: 14. W. L. P.

These words of Rev. Theodore L. Cycler, of Brooklyn, are worthy of repetition in every city and country appointment, and at every class-meeting:—"What we need is not the blaze of a few powerful electric lights in certain conspicuous places, but the steady shining of every lamp in the whole Church of Christ over the land. Brooklyn is not lighted by two or three calcium burners in its public squares, but by innumerable lamps distributed into every street and alley. A genuine revival means a trimming of personal lamps."

Nothing has given us more pleasure of late than the reception of ready responses to appeals in behalf of persons anxious to receive the *Wesleyan*, but unable to pay for it. In other cases, and in the absence of any appeal, we have been quietly requested to send it to Methodist homes where it was believed both parents and children would be blessed by its visits.

Many of our readers will be anxious to see the Revised New Testament as soon as possible. We advise them at once to forward their orders to the Book Steward—Rev. S. F. Hueston, who will supply them at the earliest date and at the lowest prices. They may be aided in making a selection by consulting the advertisement in another column.

Our congregations have little patience with the studied effort to say startling things, sometimes displayed in the pulpit, yet few of our readers will object to this, from the *Golden Rule*: "A thimble man would rather drink from a mountain stream than a cistern. He who thirsts for the Gospel would rather receive it in fresh language, springing from fresh experience, than in the usual phrases of worn out professions."

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PERSONAL.

We are indebted to Robert T. Murray, Esq., Queen's Printer, for copies of the public documents for 1880.

It is probable that the Rev. A. McKeown, D.D., of Boston, will take charge of the Chestnut St. Methodist Church, Portland, Me., as pastor, during the present month.

The Rev. Wm. Taylor expects to sail this month to South America to open additional mission work in that country.

Mrs. Carrie A. Taylor, his daughter in law, a devoted worker in the Methodist Church, died at Alameda, Cal., Feb. 21, aged 24 years.

The Methodist Recorder, in reference to the recent quarterly meeting of the Hornacastle (Eng.) circuit, states: From all parts of the circuit tidings of quickening and revival were reported, resulting in a considerable addition to the number of members, and a large number on trial.

The Rev. George Butcher, restored after his long and painful illness to comparatively good health, was gratefully acknowledged by the meeting rising to sing the Doxology.

The Rev. G. Butcher was cordially invited to travel in the circuit for a third year.

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among "the chief causes of the falling off in the amount of our annual circuit contributions," another and entirely different one from either of these which I have suggested; he writes: "It may be the withholding of light," in regard to the investment and management of the Capital Stock, "is one of the chief causes;" and he intimates that as "the people are expected to provide increased means" "information as to the disposal of the funds which they have already placed in their hands (the officers of the Fund) "hands for disbursement is greatly needed."

If what this writer assumes is true, then the officers of the Fund, the Treasurers, I suppose, especially, have indeed "grievously offended;" but is it true? Has light in regard to either the management of "The Capital Stock" or the disbursement of the Annual Income been "withheld?"

I am entirely ignorant of any facts in the history of the Fund which can afford the slightest foundation for the suspicion that any desirable light in regard to the management and operations of the Fund was designedly withheld from any person interested in it, and seeking such light. I am certain that the Treasurers and Committee have always been anxious that all parties interested should know about all the affairs of the Fund, and I supposed that the means employed were sufficient to place within the reach, at least, of every person attending either of the three Annual Conferences, all the information which could be desired respecting the Fund.

The General Treasurers—a layman and a minister—who are responsible for the management of "The Capital Stock" as well as the disbursement of "The Current Income" according to principles fixed by the Constitution, are required to annually present their books and accounts, both of "The Capital Stock" and "The Current Income" after they have been duly audited by two competent business men, appointed by the Committee, to the General Committee for examination and consideration.

This General Committee, to whom the General Treasurers are accountable in the intervals between General Conferences, consists of ministers and laymen from each of the three Annual Eastern Conferences. A report of their annual meetings, with a copy of the General Treasurer's account, is sent from this General Committee to each of the Annual Conferences concerned. And the annual accounts which were presented to the Conferences last year had been, by order of the Committee, previously printed, and a copy had been sent to each member of the Fund in the three Conferences. To these accounts a note was appended, showing how "The Capital Stock," then amounting to \$67,647.90, was invested. Moreover, one of the General Treasurers has, each year, visited at least two of the Conferences with the books, ready and willing to give any explanation of the accounts, or further information concerning the Fund, which might be desired by any member. Probably it would have been well if these accounts, after being read in the several Conferences, had been by them ordered to be published in their Minutes for the information of our friends not in attendance at the Conferences; and I hope that this course will be adopted hereafter.

The accounts for 1880, made up after the close of the last Conference, have been examined and found by the auditors to be correct, and although they have not yet been examined and passed by the General Committee, I think I may, without impropriety, give a summary of them, from which I trust "One of Many," and those for whom he speaks, will be able to obtain the light which they desire in advance of the public reading of the accounts in the approaching Conferences, so that they will deem it right to do all they can "to provide the increased means" needed this year to ensure the payment of the claims in full.

At Dartmouth, on Sunday evening, Rev. S. F. Huestis preached an earnest sermon and at the close formally received into membership six persons who had passed the prescribed term of probation. We are glad to know that the present successful pastor—Rev. H. P. Doane, has been invited to return another year—the Conference permitting.

Sermons on behalf of the Educational Society were preached in St. John on Sunday last. (Revs. Dr. Stewart, of Mt Allison, and E. Evans, President of the N. B. and P. E. Island Conference were the visiting preachers on the occasion. The annual meetings of the Educational Society are being held in the city this week.

Rev. L. S. Johnson, writing on the 31st ult., says: For the past four weeks we have been holding special services in our new church at Upper Nashua. God has blessed our efforts and is greatly revivifying his work amongst us. Over forty persons have recently decided to seek their souls salvation. Some have already found peace and are happy in the Lord. The interest seems to be still steadily deepening and spreading.

The annual meeting of the Varley trust was held at the office of Messrs. Troop & Son, St. John, N. B., on the 23rd ult. There was a large attendance of trustees, representing the various Methodist churches in the city and Carleton. Rev. D. D. Currie occupied the chair. The officers elected for the ensuing year were Capt. J. Prichard, chairman, and Mr. John E. Irvine, secretary-treasurer.

A correspondent of the Carleton Sentinel says the Methodists on the Tobique (Amshurette circuit) have secured (by deed) a very desirable property at Three Brooks. The property consists of five acres of land and a house 22x23 feet with an ell 13x26 feet. Notices are out for tenders for finishing the outside of the main building. The ell is already clappedboarded. It is hoped that the outside of the parsonage will be finished this spring.

Rev. John Johnson, of the Petite Riviere circuit, rejoices over a revival at New Italy where ministers of our Church have labored for over a quarter of a century with little visible success. More than thirty persons, most of whom are heads of families, have been led to seek justification through faith in Christ. Most of them are believed to be happy through the forgiveness of sins. Let him that saveth and him that respecteth rejoice together.

A gentleman from Grand Manan recently said to a reporter of the St. John Daily Sun, "There are quite a number of adherents of Methodism on the Island, without a pastor, though repeated appeals have been made to the Conference to 'send over and help us.' Occasion-

ally a Methodist minister comes along and is warmly received. It is strange that so energetic a body should suffer the flock on the Island to be so long without a pastor."

Rev. T. L. Williams and the congregation at Grier Settlement, N. B., have entered on the third week of extra services. Four have professed to find peace with God. Several members whose voices had not been heard by the pastor have fallen into line as earnest workers, and others are seeking assurance of salvation. Mr. Williams writes: "Bro. Colter and his estimable lady are rendering us most valuable assistance. I believe we are only entering upon a glorious revival."

On Thursday evening, March 31st, at the close of the Rev. Ralph Brecken's lecture on "The Land of the Pharaohs," at Kaye St. church, in this city, Mr. Brecken, on behalf of the congregation presented Mr. Joseph Kaye, about to visit England, with a handsome illuminated address. Immediately afterward Rev. C. M. Tyler, the pastor, called upon Mr. George F. Hills, leader of the choir, and read an address, which Mr. Kaye followed by the presentation of a handsome time-piece. Both Messrs. Kaye and Hills are said to have been "really" surprised. Mr. Kaye sailed on Saturday per *Parisian* for England, where he will probably spend a year.

A tea was provided on the evening of the 3rd ult., in the basement of the church at Woodstock, N. B., an invitation to which was accepted by a large number of the members of the congregation. After tea, the Rev. G. B. Payson took the chair, and explained the object of the meeting to be the bringing together of the members of the congregation into closer social contact, and at the same time laying before them a statement of the financial affairs of the church. The pastor, Rev. W. W. Colpitts, then submitted a financial report, which was followed in appropriate addresses by Messrs. R. M. Bailey, J. T. Smith, and a reading by Mr. S. Watts. A subscription paper was then opened and \$134 was at once subscribed to meet the present year's indebtedness. During the evening the choir rendered some excellent music.—*Sentinel*.

Under date of April 4th, Rev. T. Hicks, of Shediac, writes in reference to our work in that section of New Brunswick:—

The congregations at Moncton are large and matters generally are in a healthy condition. Special services commenced by the pastor in January, were continued for five or six weeks. They were a source of spiritual blessing to many, and over twenty were received on trial. The Sabbath-school is in a high state of efficiency, with an increasing attendance. A class-meeting has been formed in connection with it, and about thirty youth have joined the same. Educational sermons were preached by the Rev. W. W. Percival to large congregations, and the collections were in excess of last year. At the third quarterly meeting, held recently, the pastor received a unanimous invitation to remain a third year. Resolutions were passed by the Board, expressing its satisfaction that the approaching Conference is to be held in Moncton, and pledging itself to do its utmost in making the delegates comfortable during their visit. The forthcoming event is looked forward to with great pleasure by the congregation generally.

The friends at Lower Coverdale are taking steps towards the erection of a church, and according to indications the day is not far distant when their efforts will be crowned with success. Rev. Mr. Manaton is pushing the matter. The Coverdale people recently presented their pastor with a donation amounting to between 80 or 90 dollars.

A missionary meeting was held at Shediac a fortnight ago. Excellent addresses were delivered by the Chairman of the District, and the Rev. W. W. Percival. The collection amounted to \$12, which sum will be increased by subscriptions. Special services were held at Painsack Junction during the last three weeks in March and were attended with gracious results. We have received thirty on probation. Since entering our church at Shediac the congregation has increased. The prospect for the future is hopeful. How long we hope to re-organize the church, which since the fire has been somewhat scattered.

The Baptists of Russia have sent a missionary to Bulgaria. The sale of Bibles has recently been very large in Bulgaria, and there are signs, it is said, of deep religious interest.

A series of meetings is being held in a large ball room in Paris. Thousands attend the services, Drs. Moned, Prensance, and other Protestants preaching the sermons, which are designed to correct the popular misconceptions of Protestantism.

A S. P. C. A. was organized in Saint John on Thursday week.

Windsor capitalists are moving in the direction of a cotton mill.

Copp's saw mill, at Bristol, N. B., was burned on the 27th ult., entailing a heavy loss on the owners.

Sheriff Blanchard of Truro, who died on the 27th ult., was 71 years of age, and had been Sheriff 40 years.

The Baptist Church at Wood's Harbor was destroyed by fire on the evening of the 28th ult. It is supposed the cause of the fire was a defective flue.

The Customs receipts at Fredericton in March last amounted to \$3,470.46, against \$2,506.01 in the corresponding month of last year.

The statement for March of the St. John Branch of the Dominion Savings Bank is as follows: Deposits, \$80,454.43; payments, \$51,286.55.

The election in Carleton Co. N. B., resulted in the return of Mr. Irvine by a majority of 47 votes over Dr. Connell. About 3,000 votes were cast.

A pile of 20,000 or more poles is lying at Meadow Brook. They are for railroad fences along the I. C. R., for which Mr. J. Peters of Moncton has the contract.

A P. E. I. Paper says:—B. Wilson Higgs, Esq., has now pressed about 700 tons of prime timothy hay. Since last fall he has purchased nearly 1000 tons. He kept two presses running all winter.

The schooner *Emma May*, at this port on Monday from Ponce, P. R., on the 28th ult. shipped a heavy sea, when Alonzo Hatfield, seaman, of Parrsboro', N.S., was washed overboard and drowned.

There is a great rush of freight over the Intercolonial. During four days of late, about ninety trains of 1100 cars were reported inwards at Moncton station, and nearly the same number outwards.

Among the recent graduates at the Woman's Medical College of Pennsylvania was Miss Alma A. Lapham, of Carleton, St. John. She is the first New Brunswick lady who has taken a medical degree.

The steamer *European* for Liverpool, G. B., sailed last week, taking the largest shipment of cattle ever loaded at Halifax, comprising 757 head, valued at \$94,626, and coming principally from the Upper Provinces.

Committees are busy at work in arranging for the coming Dominion Exhibition in Halifax this fall. The buildings are to be enlarged and a \$15,000 prize list is promised.

The schr. "Corean," owned by H & A Locke, sailed from Lockport, N. S., Jan. 20th, for Barbados, and as nothing has been heard of her since, she is supposed to be lost. The captain, John Dunn, and most of the crew were from Nova Scotia.

The New Brunswick Railway Company are to remove their car works from Gibson to Woodstock, N.B. Arrangements, it is understood, have been completed by this road for the construction of a branch line from Fort Fairfield to Presque Isle.

A special freight train of 16 cars, loaded with sugar, and drawn by two locomotives, destined for Moncton and Montreal, left the track (except the first engine) at Westchester, early on Saturday morning. Nine of the cars were totally wrecked, but the locomotive was not damaged. The hands escaped unhurt.

At the annual meeting of Convocation of McGill University, Montreal, the degree of M. D. was conferred on J. E. Treuman, B. A. of Woodstock, N. B. The following passed their primary examination:—James C. Bower, Kingston, N. B.; W. D. Brydone Jask, B. A., Fredericton; John S. Lathern, Yarmouth, N. S.

Mr. Edward Payson of Westport, N. S., mate of the "Cedar Croft," was one of the men lost during the recent voyage of that vessel from Baltimore to Waterford. He was standing near the wheel, which was manned by two men, when a sea broke over the vessel, washing them and five others overboard. The return of the sea washed five of the men on board again, but the mate and the two men at the wheel were lost.

On Saturday afternoon Sir Hugh Allan entertained a large company of citizens at luncheon on board the *Parisian*. In the course of his speech, he said, "While I am proud to see a vessel like this in the magnificent harbour of Halifax, my satisfaction is tinged with regret that, owing to the distance from the great freight supplying centres, there is little probability of its being able for some time to come to give business enough entirely to support a line of steamers like the *Parisian*. The Intercolonial Railroad can no doubt do much, and has already done a great deal, but even that, without wonderful exertions, direct enough of freight or a stream of passengers such as is required to maintain vessels like this."

Another trans-Atlantic line of steamers between the Tyne and Montreal has been established.

A company has been formed at Montreal with \$80,000 capital, to establish a confectionery on an extensive scale.

It is feared that low water this spring will prevent a large portion of last winter's cut of timber from being sawn. It will be hung up in the Ottawa and tributaries.

At seven o'clock on Tuesday morning the new Seminary at Rimouski was discovered to be on fire, and in one hour's time nothing was left but the walls. The cost of the Seminary was \$50,000; insured for \$25,000.

A meeting of Canada Pacific Railway shareholders was held in London on Thursday week, at which all the necessary financial arrangements for the earnest prosecution of work were provided for. The company hopes to have 350 miles west of Winnipeg in operation by the close of the year.

Two tramps were arrested the other day in Brooklyn while kidnapping two three-year-old children.

The experiment of lighting portions of London by the Brush and Siemens electric system was entirely successful.

During 1880 there were 170 steam boiler explosions in the United States, which killed 259 persons and wounded 565.

The Athens correspondent of the *Pall Mall Gazette* says: "Here nobody believes in peace; no anti-war Ministry could remain in office a week."

The largest sum ever paid at Boston for tonnage tax on any one vessel was paid on the new steamship *Parisian*, the amount paid being 1,608.70.

The schr. *David J. Adams*, of Cape Ann, arrived in Boston the 22nd ult. from a ten days' trip, and sold her catch for \$2117. The crew shared \$107 each.

Jasper Terry, editor of the *Roanoke Herald*, arrested at Boyle last week on a charge of intimidation, is one of the most active and influential members of the Land League.

Mr. Bradlugh, addressing his supporters at Northampton, said if re-elected he would take the oath and immediately ask leave to introduce a bill substituting affirmations for oaths.

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The Arkansas Legislature last week passed a bill making it a misdemeanor to sell in that State a dirk, bowie-knife, sword-cane or brass knuckles or pistol of any kind, except such as are used in the army and navy.

Specials at New Orleans report heavy frost and ice throughout the entire section on Friday night. Early vegetables in North Louisiana, Mississippi and Alabama are badly damaged. It is feared the peach crop is entirely cut off.

A committee, representing all sections of Irish Nationalists and English Democrats, is being formed in London to agitate for the unconditional release of Davitt. The agitation will be extended to the United States, Canada and Australia.

The brass moulders of New York decided to strike for 10 per cent. advance in wages on May 1st. They now receive from \$2.50 to \$3 per day. The brass workers resolved to form a national organization with a view to enforcing the eight hour law.

The deepest coal-pit in England—that of the Ashton Moss Colliery Company—has, after six years boring, reached the desired coal beds. The sinkings have reached a depth of 897 yards (including the six-foot seam of coal) and the borings have gone down to 1,050 yards.

The *World* says if Beaconsfield recovers he will probably resign the Conservative leadership at the close of the present session of Parliament.—Mr. Gladstone at the end of his speech in the House of Commons, last night, said this was his eleventh and probably last budget.

The Western Methodist Book Concern at Cincinnati had a narrow escape from destruction by fire on Sunday morning last, just after midnight. The large building opposite the printing office and bindery, and across Home St., which is about twenty feet wide, caught fire and was a total loss.

Violent squalls prevailed on Sunday in the vicinity of London. Many small boats, filled with holiday pleasure seekers, capsized. Of the boats hired at Hammersmith on Saturday afternoon, eight failed to return. It is thought sixteen lives were lost. Four bodies have been washed ashore.

The news from the towns above Sioux City, Iowa, is distressing. Vermillion, with the exception of a few houses, has been entirely swept away. It is not believed that any loss of life has resulted. The town of Niobrara, in Nebraska, has been flooded. The whole country is nervously excited.

A shock of an earthquake occurred on the Island of Chio on the 3rd inst. It destroyed many houses in the town of Chio, and seriously damaged nearly all that were left standing. Many of the inhabitants were killed and the remainder were encamped in the fields. Many of the neighboring villages were destroyed.

For several days gales and heavy rains have swept from the ocean coasts across the peninsula in the South of Spain causing many shipwrecks and loss of life. In the provinces south of the capital there has been immense destruction of property, cattle and crops.—The floods at Seville are most serious. Many houses gave way before the force of water. Several hundreds of the poor are in the public buildings and the churches. Three suburbs and sixty streets have from one to twenty-seven feet of water in them. The people are living in the upper stories, the police taking food and provisions to them by boat. Twelve hundred men are working to strengthen the dykes and railway embankments. All the valley and country beyond it is an immense lake. The tops of trees, churches and roofs just appear above the waters, which sweep along cattle and crops, and the river, which is five miles broad before it enters Seville, is rushing over gardens and quays and entering St Elmo Palace.

GENERAL CHURCH NEWS.

The Baptists of Russia have sent a missionary to Bulgaria. The sale of Bibles has recently been very large in Bulgaria, and there are signs, it is said, of deep religious interest.

A series of meetings is being held in a large ball room in Paris. Thousands attend the services, Drs. Moned, Prensance, and other Protestants preaching the sermons, which are designed to correct the popular misconceptions of Protestantism.

A S. P. C. A. was organized in Saint John on Thursday week.

Windsor capitalists are moving in the direction of a cotton mill.

Copp's saw mill, at Bristol, N. B., was burned on the 27th ult., entailing a heavy loss on the owners.

Sheriff Blanchard of Truro, who died on the 27th ult., was 71 years of age, and had been Sheriff 40 years.

The Baptist Church at Wood's Harbor was destroyed by fire on the evening of the 28th ult. It is supposed the cause of the fire was a defective flue.

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CORRESPONDENCE.

REMINISCENCES OF THE LATE T. A. S. DEWOLF, ESQ., OF WOLFFVILLE.

REV. C. LOCKHART.

The aged Christian man you mentioned some weeks ago in one of your editorials as having told you a blessed experience he had at the age of twelve years, while praying in his father's field, I assume was the late T. A. S. Dewolf, Esq., who died at his residence in Wolffville, September 21st, 1878.

The revival you mention as the time when he "fell into line with the Church" occurred in this town. One evening during the revival Mr. Dewolf was at service in the old Congregational church, where some were crying for mercy and some loudly praising God for what He had done for them. He too was powerfully wrought upon by the Holy Spirit, and led earnestly to pray for the pardon of his sins. His prayer was answered, and he also rejoiced in a conscious sense of God's pardon, and began at once to show his gratitude by assisting in prayer meetings and by striving to bring others to Jesus. And to this may be ascribed, in part at least, his steadfastness and usefulness as a worker in the Church for nearly, or quite, sixty years.

Soon after that memorable evening our now sainted brother joined the Methodist Church, of which he remained a warmly-attached and universally-respected member to the end of his protracted life.

My recollections of Mr. Dewolf go back to my early boyhood, when he became connected with the mercantile business of Mr. Ratchford, his father-in-law, at Parryboro. From the first time I remember to have seen and heard him, I was deeply impressed with his solemn yet cheerful countenance, his musical voice, eloquent addresses, and earnest prayers. During the seven years he remained at Parryboro he strove by words and deeds to help forward the cause of religion; and no one ever heard his voice in public but with pleasure, and many heard with lasting benefit. The very high esteem in which he was held was shown during a visit he made to the place some time after he had removed to Wolffville. It was in December, 1835. A very powerful revival of religion had been in progress for several weeks, and many of the young people for whose spiritual welfare he had craved a deep solicitude and to whom he had earnestly recommended religion, had been converted. By those, as well as the elder members of the Church whom he had encouraged in the days of weakness and surrounding moral darkness, his coming was hailed with great joy; and the regret that his stay was necessarily short was universal. And it was also a time of religious joy to Mr. Dewolf, himself. Indeed, I have heard him speak of it repeatedly as one of the bright spots in his religious experience.

From the time just referred to until 1867, when it was my privilege to be stationed in the Horton Circuit, and to be often in his company under his hospitable roof, I had the opportunity of seeing the subject of this imperfect sketch but occasionally. But when I did meet with him, the feelings of veneration and affection that had been so early produced in my mind were revived, and I was led to see he was the same benevolent, condescending, earnest Christian, with more ripened experience. I have used the word "condescending" for the reason that he was always at home in the company of any good person who could converse intelligently upon the subject of Christian experience, however humble his social position might be. For every such person he always had a kind word and a loving heart. And in him, as well as in his excellent wife—another Dorcas—the poor had a sympathizing and liberal friend. In many other things also his example could be safely followed—particularly his strict observance of the holy Sabbath. During the time he represented his native county in the Provincial Parliament, the Governor of the Province was at Kentville on a Saturday and requested Mr. Dewolf to accompany him on horseback, the following day, through the Cornwallis Valley. His reply to this request was, "Your Excellency, that would be against my religious convictions, but on Monday I shall be most happy to accompany you." We have given this as an example of the conscientious regard he had for the sanctity of God's holy day, and the promptness with which he resisted the temptation to do wrong, come from what quarter it might.

Here we may give extracts from a letter addressed by the Rev. Dr. Cramp to Dr. J. R. Dewolf, his son, on the day of his father's funeral:—"It would have given me great satisfaction to accompany you to late father's remains to the grave to day; but previous plans and arrangements have prevented me. . . . I wish, however, to testify to his family the high regard I have felt for him for nearly thirty years. Mr. Dewolf was a man of principle and unswerving integrity. He ever sought to do what was right and would not be diverted from it. He was a sturdy patriot, and all men held him in respect and esteem. We were not accustomed to think of him, in regard to religion, as connected with any particular body, although he was undoubtedly true to his conscientious convictions. He was an honorable member of the great Christian Church, and recognized the full meaning of the Lord's saying, 'The Kingdom of God is within you.' All Christians said 'he is one of us.'"

REPORTER. Flat Islands, Placentia Bay, Nfld., Feb. 20, 1881.

But lest I should claim too large a share of your valuable space I must hasten to a conclusion. I cherish the memory of all the departed I have known who were ornaments to the Church, and a blessing to the world they lived in but none more so than that of my profoundly-respected and sincerely-loved friend and brother in the Lord, T. A. S. Dewolf, Esq. And I especially cherish the memory of the intercourse I had with him during the three years I labored in the Horton Circuit. By sound advice, words of encouragement, deep Christian sympathy, and such personal effort as his health would permit, he strove to make the work of Bro. Cowperthwaite—my colleague—and of myself, successful. And none rejoiced more than he did when a soul was brought to Jesus, or Christians gave evidence of deepening piety. And when, in memory, I follow him through life as far as it was my privilege to know him, I do not wonder that just as he was going into "the valley and shadow of death" he was able to say, "Underneath me are the everlasting arms." Liverpool, N. S., Mar. 27th, 1881.

FLAT ISLANDS, N.F.

To the Editor of the Wesleyan.

I send you a line from this part of the Mission field and am happy to report favorably. We had a five weeks Missionary tour round Placentia Bay, visiting nine settlements, holding eight prayer meetings, preaching twenty-five times, and making one hundred and fifty pastoral visits. In every place we received words of cheer and unfurled the flag of our loyal Methodism.

SPECIAL SERVICES.

On Sunday January 2nd we commenced a series of special services and continued every evening in prayer for forty-two successive nights. These meetings have been crowded and much prayer and power from on high experienced. Believers have been quickened and strengthened; backsliders reconverted and sinners converted. We were often led to sing

Heaven already is begun, Everlasting Life is won.

We have torn down the building in which our people have worshipped in late years and on the same site commenced to build a new one. For several days we had fifty two men at work and have succeeded in getting the new building rough-boarded in, shingled and floored.

TEMPERANCE.

The Temperance workers of this vicinity are going forward in their grand and glorious enterprise. For some time they have had in contemplation the erection of a Hall in which to hold their varied meetings. Said Hall has been erected and was opened under most auspicious circumstances on Sunday, Jan. 18th. The resident minister preached a sermon on the occasion to the Good Templars, basing his remarks on Lamentations 1st c. 12th v. "Is it nothing to you, all ye that pass by." He remarked: "The Church of Christ is rising to her noble position and placing herself in the front ranks of the Temperance reform. She is becoming alive to the fact that if the Gospel of Jesus Christ is to have 'free course and be glorified' every impediment must be removed. And where is there so great a barrier or stumbling block to the progress of the Gospel wheels as intemperance. Is it not acknowledged to be the greatest mechanism the Devil has in motion. Like a giant it stalks through this and other lands.

Step by step he leads his victim, To the verge of dread despair, Hurls him o'er the brink of ruin, Laughs and leaves him helpless there, Widowed hearts and homes deserted, Helpless children orphans made, What a picture! God of Mercy Let this cruel tide be stayed.

Intemperance is emphatically poisoning the streams of religion, entangling ministers in its enticing nets, church members float down its rapids, and in every possible way it does more injury to the cause of God than all other Satanic inventions beside. Has not the time come when a rallying cry against intemperance must go forth with trumpet-like sound throughout the length and breadth of this and other lands. Is it nothing to us that man, made a little lower than the angels, should imbrute himself and condemn himself to the gutter? Is it nothing to us that to counteract the influences of the ministry and a soul-saving church, there are dancing saloons, gin palaces, rum taverns? This rampant, pestilent, soul-destroying demon!

There is no apology needed for preaching a temperance sermon. The time has come when every true watchman on the walls of Zion is bound to keep no silence or make no uncertain sound on this point. We cannot, we must not, we dare not be indifferent.

A sermon, of which the above is a mere outline, was finished by a stirring address to the Flat Island Lodge of Good Templars, present on the occasion.

MISSIONARY MEETING.

The annual Missionary Meeting in connection with the Methodist Church was held in the Good Templars' Hall on Wednesday evening, Feb. 9th. Mr. J. R. Parsons ably presided, and addresses were delivered by Messrs. H. Wm. Crann, Wm. Loughlin, James Bishop and the pastor. The choir, with Mrs. Snowden at the harmonium, gave pleasing selections of music. There was a crowded audience, and at the close a collection was made in aid of the funds of the Society.

REPORTER.

MEMORIAL NOTICES.

ABRAHAM VAN ORDEN

was born at Tusket, Yarmouth Co., in the year 1811. Of his early life no particulars remain, but, removing to Indian Brook, St. John's Co., where, as a young man, he was led in special services to draw nigh to God, and with the heart to believe on salvation. We have reason to believe that even previously to the saving change he was not only a moral but a well-informed young man. In his case the work of the Spirit was no less thorough and definite in itself, than it was potent and healthful in its results. From this hour for him "to live was Christ." Like the steady volume of a river whose waters seek the ocean, so ceaselessly his inner life sought only the fullness of loving God. While it may not be said he was a man of brilliant and varied gifts, the few he did possess were of great value. He was thorough, reliable and plodding, and notably a man of faith, whose life was a constant and consistent testimony to the grace of God. Of Christian obligation and privilege his conceptions were enlightened and scriptural; a minimum amount and passable kind of piety no means comported with his ardent love. As a practical element in his life he never lost sight of that high standard of Christian excellence: "He that saith he abideth in Him, ought himself also so to walk, even as He walked." His was the power of a living faith, not a faith, therefore, disunited from love and barren of holy toil. He was a Trustee and Class-leader in connection with our church at Port L'Anse-au-Loup, and thus, so long as God and generation allow, till the threescore years and ten were almost filled. Nothing cheered him more than to hear of the welfare of Zion, and as long as health and the approach of age permitted a somewhat enfeebled frame, he was ever found at the post of duty. For some time it appeared evident that a long-continued heart-disease was causing "the silver cord to be loosened." All the more lovingly then did his tranquil faith embrace the Rock of Ages, unswervingly, confidently till the Master called him, "and he was not for God took him," on Feb. 8th, 1881. Half a century of devoted service was a fitting prelude to an "abundant entrance." MCA.

MRS. JOSHUA HOLMES

passed away from her earthly home at Mansfield, Camb. Co., to her home in heaven, April 24th, 1880. The Master called her very suddenly, while she and her children were watching and praying by the bedside of her much-loved husband, who then appeared to be drawing near the gates of death. Truly, "God moves in a mysterious way." She was forced to seek rest, but anxiety for her suffering husband was so great that, for a time, her weary eyelids refused to close. When, at last, she did sleep, it did not prove to be "tired nature's sweet restorer," for when she awoke she was quite delirious; but the Lord graciously gave her intervals of perfect sanity, which she faithfully improved by lovingly admonishing her children. She seemed to realize that death was drawing near and spoke triumphantly of her departure. After she had slept for some time, loving watchers about her bed saw a deathly pallor overspread her features. They tried to awaken her, but in vain—she was even then gliding away from earth. In about half an hour, without a struggle or a moan, she was released from mortality, just at the hour in which she had so loved to gather her children together to commend them to the care of that God in whom she trusted. The Psalmist speaks of those who mourn for a mother as being a very bitter trial; but in addition to this was the anticipation of the death of their father who, although in an adjoining room, knew nothing of the event, so sad to them but so joyous to her, and they feared to tell him lest the shock should snap the slender thread that bound him to earth; but the Lord, in mercy, had partially restored him to health, and together they mourn under this sad bereavement, "yet not as those without hope" for they derive consolation from reflecting upon her lovely and exemplary life. The Methodist society has sustained a loss—the young in the community will long remember her Christian counsel. My own personal recollection dates back some twenty-five years. I think the first time I met her, she drew me away from the company and asked me if I had given my heart to God. Many times has she sought by precept and by prayer to lead me, as well as others, into the enjoyment of that higher Christian life which she had already attained. Many have had reason to thank God for the remembrance of such a life. Belmont, Col. Co., April 1st, 1881.

The following anecdote is told of Alexander H. A few years before his death, while visiting Odessa, a cashiered officer broke through his guards, and casting himself on his knees besought the Emperor to grant him justice. The Emperor answered that he would consider his case. "No, no," exclaimed the man, "if you do not see justice done me at once I am lost." Then the Czar heard his story, saw that a cruel wrong had been done, and promised that the officer should be reinstated. Even this, however, did not satisfy the man. "Tell me here, before everybody, that I am an officer of yours, Father, and sign this paper. Your mere word would not be obeyed once your back was turned." To command your own esteem is more essential than to command the esteem of the world.

BREVITIES.

Purity comes from God; but not dirt.

He who builds according to every man's advice will live in a very crooked house.—Danish Proverb.

Methodist lady to local preacher; "How did you get your tobacco through into 'the highway of holiness?'"

Love without esteem cannot reach far, nor rise very high; it is an angel with but one wing.—A. Dumas fils.

Monuments do not prove very much after all; some of the wisest and best men who have ever lived are buried—no one knows where.

Every thing falls and is effaced. A few feet under the ground reigns so profound a silence, and yet so much tumult on the surface!

I look upon indulgence as a sort of suicide, for the man is efficiently destroyed though the appetite of the brute may survive.—Chesterfield.

"Thousands have tried it and will never use any other," is the significant and poetic encomium of a cough balsam which circulates in New England.

Bennett, the Wausau murderer of a rival dentist, who is now in the Le Crosse jail, will attempt to get clear on the ground of emotional insanity. He used to keep it behind the door in a jug.

Glucose is described in a recent French paper as follows: "Glucose—a product with which wine is manufactured without grapes, cider without apples, and confectionery without sugar."

Gushing Æthete (mad on Music of the Future)—"My dear Mrs. D'Almaine, I'm afraid we came too early; but we have had such a treat in listening to the composer in the next room. Wagner himself could not have been more daintily original." [Mrs. D'Almaine does not feel called on to explain that it was only the man tuning the instrument.]

During the Convention of the State Temperance Alliance in City Hall, Columbus, O., when the Rev. W. H. Bards was about half through his lecture, he asked, "What good has the rum-seller ever done? Can any body think of any one whom the liquor business has benefited? I pause for an answer." The speaker expected none, but the eccentric Creighton broke the silence by crying out, "The grave-digger." This brought the house down.

Children are sometimes driven out of the church of their fathers by the injudicious habit of parents who speak harshly of other people. The heart—especially the young heart—instinctively sympathizes with that which is persecuted, ridiculed, or ill-treated in any way. And the most painful breaches in the family circle have been caused by the excessive care of parents to set their children against individuals or opinions, or practices which they, the parents, regard as evil. There is wisdom in winning souls.

The Congregationalist tells the following story: "On one occasion it was announced in the English Episcopal church at Yokohama, Japan, that at a certain time a special service of prayer for missions would be held. Some care was taken to circulate the news, and a number of others assembled besides the usual attendants. The service was begun and carried on as usual, but when the point had been reached at which it was to assume its special character, the rector arose and stated that to his great regret it would be impossible to pray for missions that day because the prayers had not arrived." The Bishop of London had failed to mail them in sufficient season, and the service had to be concluded in the usual form.

The Christian Intelligencer strikes at the disposition of some persons to find a species of comfort in the inconsistencies of Christians with the following incident about a certain blacksmith:—"An old gentleman, a deacon, one day went into the shop, and the blacksmith soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few minutes and listened, and then quietly asked him if he had read the story in the Bible about the rich man and Lazarus? 'Yes, many a time, and what of it?' 'Well do you remember about the dogs—how they came and licked the sores of Lazarus?' 'Yes, and what of that?' 'Well,' said the deacon, 'do you know, you just remind me of those dogs, content merely to lick the Christians' sores.' The blacksmith suddenly grew pensive, and hasn't had much to say about failing Christians since."

Mr. Carlyle's severest critic, and a critic of his own school, was an old parish roadman at Ecclefechan. "Been a long time in this neighborhood?" asked an American traveller on the outlook for a sight of the sage. "Been here a' ma days, sir." "Then you'll know the Carlyles?" "Weel that! A ken the whole 'o them. There was, let me see," he said, leaning on his shovel and pondering, "there was Jock, he was a kind 'o thoroughbred sort 'o chap, a doctor, but no a bad fellow, Jock—'he's deid, mon.'" "And there was Thomas," said the inquirer, eagerly. "Oh, ay, of course, there's Tam—a useless mune-struck chap that writes in London. There's naething in Tam; but, mon, there's Jamie, ower in the Newlands—there's a chap for ye; he's the mon 'o the family. Jamie tak's the mair ewine into Ecclefechan market than any ither farmer in the parish."

BROWN & WEBB

(Established 1824.)

WHOLESALE DRUGGISTS SPICE MERCHANTS

AND

DRYSALTERS

HALIFAX, N. S.

Warehouse and Counting-rooms,

COR. DUKE & HOLLIS STREETS

Steam Mill and Stores

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ASH & ROBBINS,

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Can be confidently recommended as a most pleasant and efficacious remedy for recent colds, coughs, 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

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Are composed of the best Alterative, 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, lacteal glands, &c., so that obstructions in any of these will generally be overcome by their proper use and thus proper digestion and healthy blood produced.

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

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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,

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LUMBAGO,

SCIATICA,

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FROST BITES,

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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

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

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PERMANENTLY CURED—NO HARM—BY ONE MONTH'S USE OF DR. GULLAND'S CELEBRATED INFALLIBLE FIT POWDER. To convince sufferers that these powders will cure all cases of a FREE TRIAL BOX. As Dr. Gulland is the only physician that has ever made this disease a special study, and who has knowledge that has been PERMANENTLY cured by the use of these POWDERS, WE WILL GUARANTEE A PERMANENT CURE IN EVERY CASE OR REFUND YOU ALL MONEY EXPENDED. All sufferers should give these Powders an early trial, and be convinced of their curative powers.

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Positively Cured.

All sufferers from this disease that are anxious to be cured should try DR. KING'S CELEBRATED CONSUMPTIVE POWDERS. These Powders are the only preparation known that will cure Consumption and all diseases of the THROAT AND LUNGS—indeed, so strong is our faith in them, and also to convince you that they are no humbug, we will forward to every sufferer, by mail, post paid, a FREE TRIAL BOX.

We don't want your money until you are perfectly satisfied of their curative powers. If your life is worth saving, don't delay in giving these POWDERS a trial, as they will surely cure you.

Price, for large box, \$300, sent to any part of the United States or Canada, by mail, on receipt of price. Address,

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March 4—1y

BRITISH RULE IN SOUTH AFRICA

Illustrated in the Story of

KAMA AND HIS TRIBE

And of the

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By W. CLIFFORD HOLDEN.

PRICE, - - - \$1.40.

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Sermons of Christ in their order; the children's miracles of the Apostles. 1200 pages, 476 illustrations, price \$3.75. Extra trim, including

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ACADIAN LINIMENT

Is a well-known vegetable compound, possessing a well concentrated combination of soothing and healing virtues, and been extensively used throughout Nova Scotia for a number of years, and has proven itself to be one of the best articles in use for internal and external diseases.

Inflammations or Pains seated in any part of the body; Diarrhoea; Bites and Stings of Insects; Dysentery; Colds and Coughs; Chilblains; Toothache.

For Diphtheria and Sore Throat it has particularly proved itself to be the best article in use, having saved the lives of numbers of children and adults, especially during the past two years, when it has been so prevalent. It is equally effective for Quinsy, and for Sore Headache, Sprains, Rheumatism, Palsy, Pleurisy, Etc.

Spinal disease or Affection of the Spine it should be used in connection with the Nervine Tincture.

It will cure a Horse's Cough; Cut and Wounds of every description, on man or beast, like magic; as well as all ailments for which Liniments are used. This preparation is recommended as a perfectly safe remedy, being entirely free from the irritating ingredients so commonly found in popular Liniments which render the patient so liable to take cold, which they invariably do. For internal use as a gargle it should be adulterated with water. Sold every where at 25 cents per bottle. Manufactured only by

C. GATES, SON & Co.,

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See certificate next month.

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S. F. HUESTIS, Book Steward

RECEIPTS for 'WESLEYAN'

Week ending April 6th, 1881.

Table of receipts for Wesleyan, listing names and amounts.

SIX NEW SUBSCRIBERS.

MARRIED

At the residence of the bride's father, March 29th, by Rev. J. Cassidy, Freeman R. Hatfield, to Julia Ida, daughter of Robert Pineo, Esq., of Waterville, Kings Co.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, APRIL 10, 1881.

Table of preaching schedule for Halifax and Dartmouth, listing streets and times.

THE REVISED VERSION OF THE NEW TESTAMENT

"CAMBRIDGE PRESS" EDITION, Ready for delivery (in Canada) on or about the first of June next.

Table of prices for the Revised Version of the New Testament, listing different editions and their costs.

LONG PRIMER Crown 8vo. (Old-faced Type)

Table of prices for Long Primer Crown 8vo. books, listing various titles and their costs.

ARTESIAN WELLS!

Common Wells! Rust's New Eagle Well Drilling Machine and Prospecting Tools are reliable.

They work faster than any other, are easier to handle, and require less power. Guaranteed to cut the hardest rock.

For Earth Boring, the "OLD RELIABLE RUST WELL AUGER" has no equal.

Our motto is "GOOD TOOLS AND LIVING PRICES. Send for circular."

April 8, 1y O. RUST, Manager, St. Joseph, Mo., U.S.A.

Tenders for Supplies. TENDERS will be received, up to the 20th day of APRIL next, at the office of the Agent of this Department at Halifax, where full particulars can be obtained.

COLEMAN & Co., Have just received from Christy & Bennett, of London, and from Blair, of Glasgow, A FINE ASSORTMENT OF Gents', Youths' & Boys' Hats,

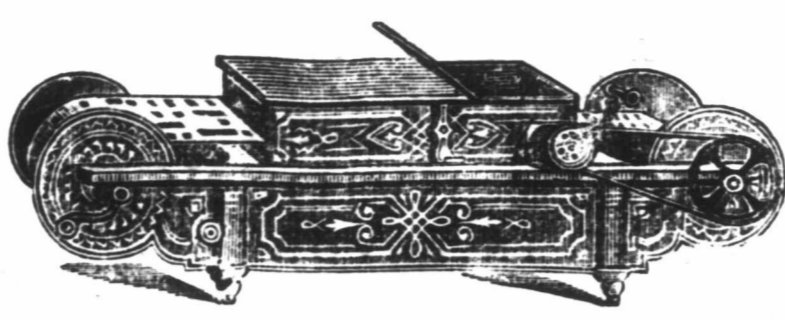
Also a large stock of STRAW GOODS, for Gents, Boys and Children, TRUNKS, VALISES, SCHOOL BAGS, UMBRELLAS, &c., &c.

WHOLESALE AND RETAIL AT 143 GRANVILLE ST., HALIFAX. April 8, 1y

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We, the undersigned, Presbytery of North Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with, and oftentimes pained to witness her struggling with that impediment, stammering, have now much pleasure in testifying, through this medium, that she has been relieved of the above referred to difficulty. She can now give utterance to her ideas, with a freedom of speech, at once free, deliberate and apparently without effort.

We learn from her that she attended, last December the Stammering Institute at Halifax—in charge of R. B. Mackintosh, Esq.—having been empowered to use the method first known to, and practiced by Professor Sutherland, of London, Ont.

We heartily recommend those similarly affected, as Miss Lawlor, to avail themselves of the privilege of attending an institution calculated to render such valuable aid to both old and young.

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Filoseal, Floss, Embroidering Silk, Linen Floss Silk, Mohair, Worsted and Cotton Braids; Stamped Stripes, 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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Augusta, Me., March 8th, 1880

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Respectfully yours, JAMES T. PARKER.

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S. F. HUESTIS

T. WATSON

VOL XXX

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