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The Wesleyan.

Published under the direction of the General Conference of the Methodist Church of Canada. \$2 PER ANNUM IN ADVANCE Postage Prepaid.

VOL XXXIV. HALIFAX, NOVA SCOTIA, FRIDAY, NOVEMBER 17, 1882. No. 46

NOTES AND COMMENTS.

Do you pray for the success of mission work? That is well, but how much do you pay?—Ez.

A prayer meeting ought to be kept brisk and bright. A long hymn, a long prayer, and, worst of all, a long talk, will "put a coldness" on it.—Baltimore Episcopal Methodist.

The preacher who tries to do all the work of his church is better than the one who does nothing. Both cultivate inactivity and promote inefficiency in the church, but the former keeps himself alive; which the latter fails to do.—Halston Methodist.

The marriage insurance bubble that spread throughout Texas has at last burst and engulfed the young of that region in lots of trouble. While they have harvested nothing but misfortune, the officers of the concerns have lined their pockets with their ill-gotten gains.—Ez.

French newspapers have taken up the letter written by Darwin in which he says that he does not believe in Divine revelation, and they wonder why the English refuse to allow a living freethinker to take a seat in Parliament while they raise a monument in a cathedral to one when he is dead.

One pastor, anxiously praying and planning for revival meetings, is so impressed with the pressure of amusements, fairs, etc., upon the people as to declare: "The devil has a mortgage on us till Christmas, and then he will probably foreclose."—Independent.

The Bishop of Michigan hits hard at a class of ministers so deficient in manliness that they are always thinking "not how they may help men, but how men may help them," which he describes as a "chronic condition of being ministered unto."—Ecumenical Churchman.

The New York Observer says it is glad to see that there is a growing tendency on the part of college authorities to let the civil officers deal with students who violate the laws by committing assaults upon their fellows. A student at Bowdoin has just recovered \$2,700 as damages for injuries inflicted by hazing.

The American newspapers—even the most anti-British—speak of the "Queen" and "Her Majesty" and the sitting of Parliament as if the United States were still Crown Colonies and those entities were the controlling powers. The force of habit is so strong that a century does not destroy it altogether.—Toronto Globe.

A curate at the English Church Congress complained that in the West End of London curates were allowed to preach only on Sunday afternoons, to a congregation of servant girls. One did not get the best out of a man, he insisted, when relegated to those subordinate positions.—He did not count souls.

The India Watchman referring to the progress of the work in the Kolar Mission says: "It is somewhat difficult to instil the New Testament idea of a Christian—one joined to Christ by the indwelling of the Holy Spirit, and advancing in personal holiness, edifying believers, and leading sinners to Christ. But, difficult or not, this is the only standard of Christianity for adoption set before us in the Bible, and must be maintained."

We saw "the right hand of fellowship" given to a new Church-member during our late journeyings. The new sister sat in a chair, and the brothers and sisters came forward sheepishly and looking the other way extended to her two fingers each. It was painful to all concerned. The secret was, the meeting was as cold as an ice-house. The hand without the heart amounts to nothing.—Nashville Ad.

If he (Mr. Beecher) had been educated as a Methodist in his youth and young manhood, he would have had less trouble with the problem of sin and its final retributions. The recent pamphlet presents his utterances in a much less objectionable light than the newspaper reports, and will be read with interest by those who are pleased to follow the modern trend of minds previously educated in, but blossomed from, a Calvinistic theology.—Zion's Herald.

It was in Macedonia that Christianity was first preached in Europe by a Christian Apostle in response to the cry, "Come over and help us." It is interesting to note that an Evangelical mission sponsored by Swiss, Dutch, and Scotch Methodists, whose agencies were in the heathen darkness when St. Paul first preached Christ in the Macedonian city, Philip-

pi,—now, after nearly two thousand years, bears back the gospel message to the degraded population of Macedonia.

An exchange says: "The Nickel Church to be built at Palestine, Texas, is to be paid for by not less than 200,000 persons contributing a nickel apiece." If those people will keep on giving nickels they will build that Church, sure enough. A few years ago a zealous brother in Marengo county supplied a Sunday-school of more than eighty scholars by receiving only one egg from each scholar every Sunday morning—and the school was all the better for it.—Alabama Advertiser.

At least one of Mr. Herbert Spencer's criticisms of American social life may be profitably heeded, and that is that there is everywhere a tendency to let small annoyances alone, rather than make a fuss about them. The result is that the annoyances come to be regarded as the rule, and so our rights and our liberties are liable to be insidiously undermined. The old motto "Eternal vigilance is the price of liberty" is as true now as it was in the early days of the republic.—N. W. Ad.

A commission is now investigating, at Portland, the Maine Reform-School. Superintendent Farrington admitted that he has been in the habit of putting cayenne pepper in the boys' mouths as a punishment for swearing. He said that the novelty of the penalty had induced him to adopt it. The Superintendent might better have adhered to the time-honored domestic remedy and scoured the profane mouths with wood-shashes, than which nothing can produce a nastier sensation, while at the same time it is cheap and harmless.—N. Y. Tribune.

A correspondent writes to us that he was waiting at the Windsor railway station a few days ago, and saw three or four gentlemen from Clever standing near him. They all wore the Roman collar, and the limp felt hat, and the long, single-breasted frock coat which is the uniform of themselves and their friends. A gentleman who got out of the train was evidently surprised at seeing them; and asked one of the porters if they were Catholic priests. "No sir," was the reply, "they ain't Roman priests, but they be very good imitations of them."—The Rock.

Dr. Jowett, the Master of Balliol, and one of the writers in "Essays and Reviews," has been elected Vice-Chancellor of Oxford University. Time was when it would have been useless to propose Dr. Jowett for this post, but Oxford has undergone a great revolution, and the home of the great High Church resuscitation of forty years ago has become the hotbed of scepticism and infidelity. Thus it comes to pass that Dr. Jowett, one of the most advanced of the school to which he belongs, is chosen to preside over what is still professedly a Christian University, without one protesting voice being raised.—Record.

A teacher writes in the Educational Advance: "How many have studied grammar until they can recite glibly every rule in the book, and who cannot write correctly a neat and expressive letter! It ought to be reasonably expected that a spelling school champion, who had learned by heart the time-honored 'blue back' word-spell 'kind' with a 'k' if spelling it in a letter to his teacher. Yet we were the recipient of a letter containing this and many other mistakes of an equally ludicrous nature from a young man, too, whom we had previously failed to 'spell down' with Webster's spelling on two different occasions at spelling matches."

It is a puzzle to many persons why such evangelists as Mr. Simpson pitch their Gospel tents in such a place as his occupies, almost under the shadow of half a dozen church steeples or more. There is hardly a locality in the city which is better supplied with the means of grace. On the east side, among the lowly population of the crowded tenements, there is much more need of Gospel effort. A tent pitched somewhere near Tomkins Square would attract throngs of poor persons who are not reached by ordinary Church ministrations. If the evangelists with the tents really want to reach the masses of the people, they ought to go where the people are in mass.—N. Y. Sun.

The Rev. Dr. Bryden, of Liberia, is making an effort through the South to secure instructors for a College in the African Republic. We hope he may succeed in getting the right sort of men. There has been no disposition on the part of colored ministers to rush unduly into Mission work in Africa. An effort was made in a Col-

lege in Tennessee over two years ago to arouse interest in this direction, and after some weeks of earnest effort the President reported that a number of the students had attained a state of consecration in which they were ready to say, "Here am I, Lord; send him!" This sort of consecration seems very general among our colored brethren, and is sufficiently wide-spread among those of lighter hue.—N. Y. Ad.

WOMAN'S TEMPERANCE UNION.

The local press of Louisville, Ky., is almost a unit in the expression as to the dignity, earnestness and ability of the women composing the Temperance Convention just closed. The touch of womanly tenderness which was exhibited in the readiness to turn aside for a few moments from weighty consideration to receive, not the nation's President, but a deputation from news-boys, some barefooted, some rather tattered, almost all motherless, was a sentiment finding response in every heart.

Frances E. Willard came to the foot of the steps to receive the leader of the band, who presented her with flowers, in the name of the rest. Laying her hand upon his head in mute benediction, she led the way, and the little procession filed up, while their friends of the Newsboys' Home explained their position and gave touching incidents of their history. Mrs. Bent, of graceful bearing and golden cornet, played for them as though in the presence of royalty, causing impressions there that will follow those twenty-five boys with a softening, purifying influence through the coming years.

When one ballot was cast for National President, it was announced as the result: There is but one candidate; 219 votes for Frances E. Willard. No huzzas, not even the Chautauqua salute marked the joy, but a simultaneous uprising and a musical out-burst, "Praise God from whom all blessings flow."

She was led forward by Mrs. Foster, of Iowa, the destined Holofernes of the liquor traffic. The woman represented the fifty-nine thousand who were at home praying for her, for the great cause of temperance and their loved ones. In her own tender, inevitable way she thanked them and pledged herself anew to them and to the warfare, the watchword now as ever, "For God, and home, and our native land." The last day's session was a busy but harmonious one. The resolutions so much dreaded by a few, showed tact, judgment and superior wisdom, and were adopted with brief discussions. Sabbath day was marked by the general opening of the churches for the prominent speakers. Hannah Whitall Smith never had a more beautiful record than when she gave in the home of an invalid girl one of her most precious Bible readings. On a table by the dainty couch were rarest flowers. One of the sweet singers of the convention gave an appropriate solo, loving prayers were sent up from the quiet women there assembled, while God's peace was over all. A more harmonious convention has never been recorded.

The national officers have been noted for dignity and ability and patience: the mother of the crusade, Mrs. Judge Thompson, and the mother of the convention, Mrs. Hill, of New Jersey; the child of the convention, sweet Anna Gordon, Miss Willard's private secretary, gentle, faithful, unselfish, won over a smile and tender recognition as she passed to and fro; Mary A. Woodbridge, Ohio's president and well-beloved of Maryland; the arm of Foster & Foster, Judith Ellen Foster, who, with her husband, was an honored guest in one of the principal homes of Louisville; Mrs. Willard, the able editor of the Chicago Signal, and Miss Winslow, of Ohio; Mrs. Stevens, of Maine, and her namesake of Massachusetts; Mrs. Denman, of New Jersey; Mrs.

Mary T. Burt, of New York, graceful and queenly; Miss Jennie Duty, of Ohio, whose young life is so full of beautiful deeds; Mrs. F. Chapin, of South Carolina, with a brilliant delegation; Mrs. Ingham, of Ohio, whose beautiful report of the crusade was so justly commended; quiet little Jennie Smith, so marvelously healed, and whose name is so beloved by all the railroad boys; Mrs. Barnes, of New York whom "our girls" claim; Mrs. Silbey, of Atlanta, Ga., who wore a dress spun in her husband's mill. Mrs. Bottome, of New York, whose drawing-room meetings have been such a blessing, scattering Scriptural forget-me-nots along the way at the noon hour, and—but I do not know where to pause—I will say last, not by any means least, the West Virginia delegation, led by Miss Taylor, its president, who is also president of Wheeling Female College, and Maryland, with its five representatives, three State officers and two State superintendents. "My Maryland" was there, with the District of Columbia and Delaware near by.

The next convention will be held in Detroit, Michigan.—Mrs. Georgie Hulse McLeod in Morning Herald.

CLOSE COMMUNION.

Under the title "The Sins of Close Communion" the Rev. E. H. Pratt tells in The Evangelist several stories which have come in the experience of a pastor, illustrating what are the language of Professor Willkenson, "The amenities of Close Communion." The first case is that of a dying woman, member of the Presbyterian Church, to whom the communion was administered in her sick-room. Her husband, a Baptist, sat by approving the service, but refusing to join in it, because "his Church forbade" it. The next case is of a good Baptist woman residing seven miles from any Baptist Church, who asked the Presbyterian minister if it would be proper for her to commune with his church. He offered her a cordial welcome, but with an excess of conscientiousness, advised her to write to the church of which she was a member, asking consent. The pastor of the church, which is one of the largest in the denomination, for which this Presbyterian minister had preached in exchange, wrote back denying her request and threatening her with excommunication if she communed. The third incident is of a Baptist father of intelligence and influence, living in a town where there was no Baptist church, and who with his family attended the Presbyterian church, of which his wife was a member. The daughter was converted and joined the church and communed with her mother. The father, who heartily approved and advised his daughter's course, sat in a corner with tear-filled eyes, but could not commune, because his church, fifty miles away, had forbidden his participation. The last case is of a young woman of a Presbyterian family, who married a Baptist and removed to another place. Here she loyally went to a Baptist church with her husband, and, finally for the sake of her children, was immersed and joined the Baptist Church on profession, her letter from her own church being refused. A few years later the family removed to her native place, where they necessarily attended the Presbyterian church in the vicinity. She wished to commune with her mother and brothers and sisters. A letter of inquiry was sent to the Baptist church of which she was a member, and the answer came back refusing permission. She was deeply hurt by the refusal; but found comfort, at last, when she was taken away from her earthly home to a place where no believer, we imagine, is forbidden to sit down with dear ones to the marriage supper of the Lamb. Is such close communion commendable or is it not disobedience.—Independent.

FORMALISTS.

Speaking of the perilous times of the last days, the apostle designates a class of persons as "having a form of godliness, but denying the power thereof," and commanded Timothy "from such turn away." Formalism in religion, while destitute of the power, is condemned on divine authority; but there are not wanting persons who look on such formalism with a lenient eye, and cherish it as the sum and substance of their religion. So far from regarding it as a sin, involving a high degree of guilt, they esteem it right in itself and worthy of especial respect. They have a fearful facility in turning aside the sword of the Spirit which is the Word of God; and while the faithful minister is portraying their character to the life, and pointing out their sin and insecurity, they, in self-forgetfulness, are busy in applying the solemn words to others. Madness! As if amid the forked lightning's glare, a thunder-bolt were about to be discharged at their own defenceless heads, they stood gaping at others not in more danger than themselves, and it may be, not in so much peril as themselves! As if on a dark night's journey, they had been warned that an abyss, which no man could fathom, was directly in their path, yet, with light step and lighter hearts, thinking of others on a similar journey, they proceed without a thought of the danger awaiting them!

How can the peril of formalists be avoided? What can be done to induce them to look into their own hearts, to weigh themselves in the balance of the sanctuary, to awaken them to deep concern for their safety? We are almost at our wit's end. But there is a last resource—the direct influence of the Spirit, flashing light into their minds, setting their sins before them in the light of God's countenance, and, with this, calling to remembrance and applying with unwaivered energy a word, a prayer, of fathers or mothers, of ministers and other dear friends, long since uttered, long since heard, and long forgotten, by which they may be led to compare their spiritual state with the requirements of God's law—attended, also, by the conviction that the religion which saves, whilst demanding every service to be performed "decently and in order," lays hold of the inner man, bringing understanding, will, judgment, affections, desires, and even the imagination in subjection to Christ. They must feel that not until this is actually experienced and proved by corresponding action, is there the faintest dawn of safety.—Baltimore Methodist.

OUR PECULIAR INSTITUTION.

The class-meeting will be maintained among us as long as we are a Methodist Church. The grounds for this our belief need not be rehearsed at length. The roots of the class-meeting are in the Scriptures, in the needs of believing souls, in historical Methodism, and in the convictions and affections of a large and increasing number of the most thoughtful and prayerful of living Methodists. The late Methodist Ecumenical Conference at London advised that the class-meeting be rehabilitated and maintained by all the Methodists of the world. There was no dissenting voice in that venerable body; the vote was unanimous. The man who, in the face of its blessed past history, and more glorious possibilities for the future, doubted or denied the value of the class-meeting, was not there. Or, if he was present, he was prudently and decently silent. A dissenting "Nay" would have sounded like the croak of a frog in the midst of the singing of the spring birds. The anti-class-meeting element in the Church was not presented, or did not have the temerity to reveal itself in City Road Chapel. No more important and timely delivery was ever made. More than any thing else would the restoration of the class-meeting arrest

the tendencies in modern Methodism that grieve and alarm many. It would sweep aside the formality that in so many places has stricken the Church with the rigidity and numbness of spiritual death. It would do more than any thing else could do to correct the looseness in doctrine which always runs parallel with looseness of living. It would rouse the many unconverted or back-slidden members of the Church to see their folly and peril. It would draw a real line between the Church and the world, and the prayer-meeting would be fuller, and the theater and ball-room would be thinner. It would awaken the voice of living testimony where deadness and dumbness have settled down upon the people, and a great multitude of souls that are ready for the touch of the live coal from the altar of God would be lifted to a higher life. If all the Methodisms of the world would respond to this call to come back to this old path, the last decades of this century would witness wonders of greater power and grace than marked its opening. God put the purpose into their hearts, and give them the mighty impulse they need to raise them to the height of their privilege and opportunity!—Nashville Ad.

THE FEELING GIFT.

The Central Baptist tells a good thing in a very quiet but effective way. It is wonderful how much could be done in getting out of the straits of church debt if this principle were recognized.

"Brother Thomas, I am out to-day with my list, raising subscriptions to our pastor's salary." "Well, Deacon, you are late about it; you ought to have finished this work before the year began. How did you happen to put it off so long? It is not treating the church or the pastor right." "Never mind about that now. I want your subscription. Won't you put down twenty-five dollars? You'll never feel it." "No, sir; I'll do no such thing, by which they may be led to compare their spiritual state with the requirements of God's law—attended, also, by the conviction that the religion which saves, whilst demanding every service to be performed "decently and in order," lays hold of the inner man, bringing understanding, will, judgment, affections, desires, and even the imagination in subjection to Christ. They must feel that not until this is actually experienced and proved by corresponding action, is there the faintest dawn of safety.—Baltimore Methodist.

"Well, have it your own way. Good-by. (Alone.) It will never do for a hundred dollars to stand opposite his name, and only fifty dollars opposite mine. I must make mine at least a hundred dollars."

The mere lapse of years is not life. To eat and drink and sleep; to be exposed to darkness and the light; to pace around in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade—that is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith alone can give vitality to the mechanism of existence; the laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship that forces us to struggle, the anxiety that ends in trust are the true nourishment of our natural being.—Martineau.

No one can attain to much religious happiness until he knows that he has been the means of good to some suffering soul.—Edgarson Wood. Every one has the strength to know that some one needs you to be strong.—Mrs. Browning.

OUR HOME CIRCLE.

A LOVING WORD TO AN INVALID. Christ's love now lying on a bed of sickness. What message shall I give to thee today? What I thought shall I suggest that may bring comfort? "He knoweth" seems the only word to say.

PUTTING DOWN THE BRAKES.

"Good morning, Mr. Oliver." "Good morning, good morning! Glad to see you," was replied to this greeting when the speaker had removed a fragrant Havana from his lips.

this state. I have been expecting such an attack. The only wonder is that it did not come long ago. He must change his habits or there will be a recurrence.

same strength to ask a fellow-workman to forgive the sharp words he had spoken to him the previous Saturday.

WHAT CAN WEALTH DO?

The following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of five or six million dollars.

A NEGRO'S PRAYER.

A teacher in one of the colored schools at the South was about to go away for a season, and an old negro poured out for her the following fervent petitions, which we copy from a private letter.

THE OLD PASTOR'S DISMISSAL.

"We need a younger man to stir the people, and lead them to the fold." The deacon said; "we ask your resignation, because you're growing old."

A GRUDGE-KILLED CHURCH.

We were riding through a pretty village up in the hill country, when we came to what had once been a neat, attractive church.

CONVERTED BY A TELEGRAM.

A young telegraph operator in an English provincial town was anxious about his soul. But he could not have guessed that a message could reach him as it did.

brought peace to the anxious soul of the poor servant girl. It saved two instead of one. And those words are living words still, and as potent to bless and save—not only two, but ten thousand times ten thousand.—Christian Herald.

AWKWARD SITUATION.

Ministers who mind little things in meeting are sure to have their hands full. In most cases of trifling annoyance, from children or from any innocent cause, some one in the congregation will notice and attend to it with less observation than a call from the pulpit would excite.

OUR YOUNG FOLKS.

I found our baby one evening, With her eyes all full of tears, Grieving, I thought, 'tis Dolly, Or perhaps some childish fears.

"I SHOULD KEEP HIM."

I was very much struck with an answer I received the other day from a little boy who was visiting me. He had been playing a long while and was very tired.

many mothers act upon little Charley's resolute reply, "I should keep him!" He is my boy; God gave him to me. He may be unfruitful and disobedient sometimes, but I shall keep him—work with him and for him, pray with him and for him, still hoping, and never quite despairing.

GOD'S MESSENGER.

Into a very elegant palace entered a weary-faced, poorly dressed woman with three little children, one a baby in arms. A look of joy crept into her face as she sat down in one of the luxurious chairs. But it was quickly dispelled as she was asked rudely to "start her boots."

THE... 1—... 2—... 3—... do not... the A... tory... exclaim... we are... the... the... been... we... tion... stan... which... the... His... sust... Pat... favo... occ... by... gah... sh... ly... we... said... the... "I... "I... W... m... "h... Hi... lit... ag... be... an... re... la... an... for... fa... fr... m... Th... th... lit... co... is... L... fa... ne... te... p... th... in... sp...

THE SUNDAY SCHOOL.

NOVEMBER 26.

MARK XV. 27-37.

THE DEATH OF THE CROSS.

1.—The incident of Jesus being crucified between two thieves was fully commented on in our last year's lessons. We need here only refer to it as a fulfilment of the prophecy of Isaiah (chapter liii. 12). It should also be noted that our Lord had applied this prophecy to Himself (Luke xxiii. 37).

While Jesus hung on the Cross, the bitter reviling, begun in the high priest's council-chamber, and continued by the soldiers in the praetorium, reached their climax in the taunts and challenges which were flung at the sufferer, which were proved His Divinity and His power by coming down from the Cross and saving Himself. Their taunt: "He saved others; Himself he cannot save," was the truest thing they had said in the whole course of the proceedings, little as they suspected the great truth and important meaning which lay hidden beneath their careless words. He could not save both Himself and others; and therefore He would not save Himself.

2.—This darkness was remarkable. (i.) From the time when it occurred, which was the passover always celebrated at full moon, so that it could not be occasioned by an eclipse of the sun, and was therefore preternatural. (ii.) From its duration, from the sixth unto the ninth hour, that is, from twelve at noon to three in the afternoon; whereas an eclipse never continues more than fifteen minutes. (iii.) From its extent—over all the land, meaning, probably, not over the whole globe, but over Palestine. This was the first of the miraculous events which accompanied the Crucifixion of our Saviour. The great sacrifice for the sins of the world was now offered; and as on great occasions God had been wont to show His acceptance of sacrifices by some visible token, so on this the greatest, the most solemn, and most important, the Father testifies from heaven that a more than ordinary death was undergoing, to mark which, the sun itself was darkened, and the face of heaven veiled.

3.—It is impossible for those who do not believe the true doctrine of the Atonement, to give any satisfactory explanation of the heart-rending exclamation of the dying Jesus. If we are to regard Jesus simply as a martyr, it is a note of failure just at the supreme moment when His courage and endurance should have been most fully displayed. But if we are to regard Him as the propitiation for our sins, then we can understand that the horror and agony which wrung this cry from His lips must have been an essential part of the expiating process. Throughout His career the Son of Man had been sustained by the consciousness of His Father's presence and favour; that favour had been on more than one occasion visibly manifested, and audibly expressed. When His soul began to be troubled by the oppressive shadow of the hour that was so rapidly approaching and overcoming the weakness of His human nature, He said, "Father, glorify Thy Name," there came direct and prompt, in an audible voice, from heaven the answer, "I have both glorified it, and will glorify it again" (John xii. 27, 28). Why, then, in the hour when He most needed the consciousness of His presence and favour, was it so sensibly withdrawn as to wring from His anguish-stricken heart what was literally a shriek of irrepressible agony? The only possible answer is, because for the time being it was essential both to the Father's purpose and His mission, that He should be regarded and treated as the representative of a guilty world, rather than as the well-beloved Son. It remains for us to rejoice that, if the Father's favour was withdrawn for a time from the incarnate Son, it was that it might be restored to us guilty sinners. The hiding of the Father's face from the suffering Son, was the means of lifting up the light of the Divine countenance upon multitudes of perishing souls. We are indebted to St. Luke for the one ray of light which falls upon the Cross after the darkness of this hour of horror, he alone tells us, that the sense of the Divine presence was so graciously restored, that He was enabled to say, "Father, into Thy hands I commend my spirit."

4.—St. Mark, like St. Matthew, tells us that Jesus cried again with a loud voice just before His death, but St. John is the only one who tells us what the very last words were. "He said, It is finished, and He bowed His head and gave up the ghost" (John xix. 30). Yes! It was finished—that scene of coarse brutality and fiendish malignity on the one hand, and meek and patient suffering on the other; that life of spotless purity and self-sacrificing regard for the good of others—that mission on which He came, not to do His own will, but the will of Him that sent Him—it was now all finished and complete. The career which began in Bethlehem necessarily terminated in Calvary; the Babe who was laid in the manger was predestinated to hang on the Cross; and had not Jesus of Nazareth thus bowed His head and given up the ghost, the song of the angels who heralded His birth never could have been realized; nor could the glad tidings of pardon, peace, purity, and eternal life, ever have been offered to rebellious and guilty men.

CORSETS.

The American Agriculturist thus discusses the corset:

The temptation to tight lacing is not so great as formerly, now that corsets are fitted by measure, and then fastened in front with steel hooks. But almost every corset-wearer would find her waist expanding in size, should she leave off the corset, and wear really loose clothing. The corset-steel is one of the worst features. The pressure upon the stomach and thus upon the nerves back of the stomach, results in weakness and general invalidism. Many corset-wearers imagine that a corset is a real support to the strength, because they feel "all gone" without it. This only shows how much mischief the corset has already done. Their feelings are all unnatural. The muscles of the waist and abdomen have lost their native power through confinement. If the toggery worn in the shape of basques and skirts, with bands and weights, oppresses and torments her when the corset is removed, the toggery should certainly be reformed, and the muscles given a chance to recover their lost power. Physicians have always condemned the corset as prejudicial to health, and the best artists have condemned it as distorting woman's natural form, and detrimental to real grace and beauty. But there is little hope of woman's emancipation in large numbers, from these bonds, so long as closely fitted waists, and especially basques, prevail.

USEFUL HINTS.

If you have a place of business be found there when wanted.

To test nutmegs prick them with a pin, and if they are good the oil will instantly spread around the puncture.

Help others whenever you can, but never give what you cannot afford to supply because it is fashionable.

Learn to say no. There is no necessity of snapping it out dog fashion, but say it respectfully and firmly.

Soaking calico just previous to the first washing in a strong solution of either salt or alum is excellent to preserve the color.

Speaking of the "mission of women." Mr. Spurgeon says he has no faith in that woman who talks of grace and glory abroad, and uses no soap at home.

The small white aggo called pearl is the best. The large brown kind has an earthy taste. It should always be kept in a covered jar or box.

Spots on varnished furniture are readily removed by rubbing them with essence of peppermint or spirit of camphor, and afterward with furniture polish or oil.

Coffee pounded in mortar and roasted on iron plate, sugar burned on hot coals, and vinegar boiled with myrrh and sprinkled on the floor and furniture of a sick room, are excellent deodorizers.

Wagner, in his pamphlet on Religion an Art, is said to have proved that "vegetarianism is one of the most powerful of the agents for the regeneration of mankind."

Soak corned beef over night if very salt, but if beef is young and properly corned, this is not necessary; pour over it cold water enough to cover it well, after washing off the salt. The rule for boiling meats is a twenty-five minutes to a pound, but corned beef should be placed on a part of the stove or range where it will simmer, according to the size of the piece.

The expense of a habit which one keeps no account of was illustrated by Mr. Staples on day this week as follows: "Six months ago he left off smoking and 'squandered' his money, about as he had been in the habit of buying cigars, by dropping it into a jug. Wednesday he brought the jug into one office and broke it, when out rolled enough quarters, dimes and nickels to aggregate the sum of \$47.25, which the squire says he shall use toward buying him a gold watch. This is certainly the best piece of 'Jugglery' we ever heard of.—Lake View Enterprise.

Might hours is abundant time for sleep unless a young person is in delicate health, when more may be needed. Nature is a good guide in all such matters, and usually wakes a person when he has slept long enough. By paying no attention to her and turning over for another nap it is easy to form a bad habit of over sleeping. We suspect that the little friend who asks this question does not like to get up in the morning! If so we recommend going to bed a trifle earlier and jumping up at the first waking.

"Do you mix anything with your candies?" he asked, as he laid his money down and picked up the package of gum drops. "Well—ahem—little glucose, perhaps." "Anything else?" "Perhaps a little clay." "Any chalk?" "Only a very little. Not enough to speak of." "It's of no interest to me, you know," continued the stranger; "but I was wondering why you didn't have your candies made at a regular brick-yard, of the regular material, and have something you could warrant to purchasers."

Goat Island, on the brink of the falls at Niagara, has thus far been kept in its native wilderness of forest growth, notwithstanding the efforts of capitalists who desire to use it as a site for great manufacturing. The youngest heir to the estate of which the island forms a part comes of age in a few months, and then the estate must be sold. It is suggested that the State of New York buy the island.

A French advocate left all his money to a lunatic asylum. In his will he said that as he had made it all from litigants, it was only a restitution.

INFORMATION.

SUCH MINOR CUTANEOUS ERUPTIONS as Pimples, Blisters, Blackheads, &c., as frequently disfigure the "human face divine," are the result through which nature endeavours to rid the system of its impurities. By the use of Hanington's Quinine Wine and Iron, and Tonic Dinner Pills, the blood is purified, and a healthy skin is the result. Beware of imitations. See that you get "Hanington's," the original and genuine. For sale by all druggists and general dealers in Canada.

THE YEARS ROLL ON, Months days and moments slowly but surely sink into the abyss of eternity. 'Tis only human misery that notes the slow decay of time. Anything that positively relieves human suffering is worthy of attention. PUTNAM'S PAINLESS CORN EXTRACTOR does this. It positively extracts corns, bunions, callosities, lumps, promptly, painlessly, and with certainty. Beware of dangerous substitutes. N. G. POLSON & CO., Kingston, Proprietors. Sold everywhere.

No family in this broad land should undertake to keep house without Johnson's Anodyne Linctum, many have tried but failed. It is worth more to a family than a whole medicine chest.

The most contemptible fraud that has been practiced upon farmers and others in the last few years is the selling of immense packs of worthless horse and cattle powders. There is only one kind now known in this country that are unadulterated and those are Sheildan's.

Every lady, rich or poor, should be acquainted with the value of James Fyle's Pearline for all cleansing purposes. Its usefulness in domestic economy cannot well be overestimated. nov 1—lm.

THE AVERAGE BOY and a good-sized lump of maple candy, form the materials from which we might detect self-evident conclusion regarding the facility with which attachments are formed in early life, when the circumstances are all favorable. Among other good illustrations we might also particularize the case of the little fellow, who, as an inducement to his indulgent maternal relative to make an addition to his customary dose of ROBINSON'S PHOSPHORIZED EMULSION, suddenly brought the matter to a focus by exclaiming, appealingly—"Just gim me one more teaspoonful and I'll go right off to sleep."

Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. nov 1—lm.

PAIN IN THE SIDE.—Mr. W. A. McMillan, Waterville, N.S., says—"I had for ten years suffered with pain and soreness in my side, caused by a sprain or stress, and was so weak that any extra exertion would cause so much pain that I could hardly use my arm, until some sixteen years ago when suffering unusual pain from a recent stress, that I used Graham's Pain Eradicator and Pills and was completely cured by using them a few times."

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. 25 cents a bottle, baby.

BEST AND MOST FOR THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its soothing power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or 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 feb 7/10.

Remember This.

If you are sick, GOLDEN ELIXIR will surely aid Nature in making you well again, WHEN ALL ELSE FAILS.

If you are comparatively well, but feel the need of a grand tonic and stimulant never rest easy till you are made a new being by the use of GOLDEN ELIXIR.

If you are COSTIVE or DYSPEPTIC, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain so, for GOLDEN ELIXIR is a sovereign remedy in all such complaints.

If you are wasting away with any form of KIDNEY or urinary disease, STOP TEMPTING DEATH this moment, and turn for a cure to GOLDEN ELIXIR.

If you are sick with that terrible sickness, NERVOUSNESS, you will find a "Balm in Gilead" in the use of GOLDEN ELIXIR.

If you are a frequenter or a resident of a malarial or miasmatic district, barricade your system against the scourge of all countries—ague, bilious, malarial, yellow, typhoid, and intermittent fevers—by the use of GOLDEN ELIXIR.

If you have rough, pimply, or scabby skin, bad breath, pains and aches, or feel miserable generally, GOLDEN ELIXIR will give you a rich, healthy, and the sweetest breath, health and comfort.

In short, it cures ALL diseases of the Stomach, Bowels, Blood, Liver, Nerves, Headache, and also will be paid for a cure it will not cure or help, or for any thing impure or injurious found therein.

FELLOWS' SPEEDY RELIEF ONLY REQUIRES MINUTES—NOT HOURS—TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief

In from one to two minutes, never fails to relieve PAIN with one thorough application. No matter how violent or excruciating the pain, the Rheumatic, Bed-ridden, Spasmodic, Crippled, Nervous, Neuralgic, or prostrated with diseases may suffer.

Fellows' Speedy Relief

Will afford instant ease. Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels, Congestion of the Lungs, sore Throat, Difficulty Breathing, Palpitation of the Heart, Hysteria, Cramp, Diphtheria, Catarrh, Influenza, Headache, Toothache, Neuralgia, Rheumatism, Cold Chills, Ague, Chills, Chills, Frosts, Bruises, Summer Complaints, Coughs, Colic, Sprains, Pains in the Chest, Back or Limbs, are instantly relieved.

Fever and Ague.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all malarial, Bilious, Scarlet Typhoid, Yellow and other Fevers so quick as Fellows' Speedy Relief. It will in a few moments, when taken according to directions, cure Cramps, Spasms, Sour Stomach, Heartburn, Sick Headache, Diarrhoea, Dyspepsia, Colic, Wind in the Bowels, and all internal pains.

Travellers should always carry a bottle of FELLOWS' SPEEDY RELIEF with them. A few drops in brandy will prevent sickness or pain from change of water. It is better than French Brandy or Bitters as a stimulant. Miners and lumbermen should always be provided with it.

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The uniformly gratifying and often astonishing results attending the use of FELLOWS' SPEEDY RELIEF since its introduction, have led us to desire to bring it to the notice of all classes. Its record as a pain relieving and healing remedy for all ailments most constantly occurring in nearly every household, affords the most positive evidence of its superiority. For those very painful and distressing Complaints, Rheumatism and Neuralgia, it is regarded as the great specific, and as such it is used by all classes of people.

The volumes of testimony regarding its surprising effects constitute the strongest reason for considering FELLOWS' SPEEDY RELIEF as a remedy for the people's true and worthy remedy to be kept ever ready. The proprietors of the article, believing that there is nothing unmercantile in giving the broadest publicity to goods of recognized merit, whether of a medicinal or other nature, herewith present this Household Remedy.

FELLOWS' SPEEDY RELIEF is for sale by Druggists and general dealers at 25 cents a bottle.

PAIN CANNOT STAY WHERE UNIVERSAL LINIMENT IS USED.

UNIVERSAL LINIMENT IS WARRANTED EQUAL TO ANY ARTICLE FOR ALL DISEASES OF MAN AND BEAST.

UNIVERSAL LINIMENT.

An external application for Sprains and Bruises, Sore Throat, Quinsy, Pains and Soreness in the Bones and Muscles, Paralysis or Stiffness in the Limbs, Pains and Stiffness of the Joints, Swellings and Tumors, Rheumatism, Gout, the Dolourous (Neuralgic) or Pains in the Nerves, Milk Legs, White Swelling, Chills or Frosts Bites, Ringworm, Pains in the Chest, Side and Back, &c. and useful in all cases where Liniments, Rubefacients, Blisters, Sinapisms &c. or any other kind of Counter Irritant is required.

Directs for Using Universal Liniment

This Liniment should be liberally applied to the parts affected, three or four times a day (and even more frequently in severe and dangerous cases), and rubbed well into the skin with the hands and fingers, or with a small piece of flannel, saturated with the Liniment, so that more or less irritation or smarting is produced in the parts to which it is applied.

Comments.—They are inflammatory swellings of the feet, especially about the toes and heels, with painful itching and burning, and a case by a case of cold soles, sometimes blisters form, which become bad ulcers. Treatment.—Wash with castile or turpentine soap, apply Universal Liniment freely. Wash the feet in Lint saturated with the Liniment and keep it on during the night. Keep the feet warm and dry during the day.

Exposition.—It is the result of over exertion, is accompanied by pain on exertion, is the affected part. The celebrated Universal Liniment is assaquinized in Canada. Rub the tender portion with the Liniment at night, and on going to bed, and again in the morning.

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PLEASE MENTION

That all persons forwarding Two Dollars for the WESLEYAN will receive it from the date of order to Dec. 31, 1883. That is—they may have it for fourteen months for the price of a year's subscription. You may do your neighbor and his family good by making this fact known to him.

THE WESLEYAN FRIDAY, NOVEMBER 17, 1882.

CHURCH GROWTH.

Readers of General Conference reports will have found in the statements of the Committee on the State of the Church some food for thought. A few months ago the Government census returns informed us of rapid increase in the number of the adherents of Methodism in the Dominion; a few weeks since the above Committee, after careful investigation into the number who have sought Church-membership, spoke of growth in that direction also, but growth, we believe, much less rapid than in the other.

The inference that we are warranted to draw from a comparison of the two reports is that the number of out-courthouse worshippers in Methodism is increasing much more rapidly than the number of those who avail themselves of proffered help heavenward and signify their consecration to Christ and union with His Church by their presence at His table.

Does this fact, for a fact it is rather than an inference, indicate such a levelling up in some quarters and a levelling down in others as must have brought the Church and the world into nearer accord than they once were?

On which side then has the change been? Has the world so risen in its estimate of what is right and holy that there is need of men coming out and being separate; or has the Church stepped down from her higher platform and courted the friendship of the world, contented to try what cheer there is where Christ would not have walked. A friend, standing one recent Sunday evening near the entrance of a large church, heard two strangers talking over this topic, and their conclusions as to the relation which church-members and men of the world bear to each other was not at all in favor of the former. We are not disposed to accept their view of the case. On the contrary, we know that the best men of the earth are in the fellowship of Christ's visible Church, and that among these are found the active promoters of our philanthropic and benevolent institutions, but it must be confessed that in too many quarters the line, the clear, unmistakable decisive line which the Head of the Church has drawn, has been abandoned for a line almost imaginary and only to be discerned by careful observation. Is it strange if the who stands on the wrong side of that dim line should be somewhat careless whether it be crossed by him or not?

Church fellowship has its value, and that value, as taught in the New Testament, is not trifling. Far behind the question of personal trust in Christ in importance, it is yet only secondary to that, and is most intimately connected with the endurance unto the end which Divine lips have made a condition of salvation. How shall we lead our youth into our church-fellowship? The world itself offers frequent counsels on the subject. It bids us attract them by the Sabbath music and the week evening concerts, but it is not the business of the Church to afford mere amusement. It advises us not to repel them by strictness, but we have known people in real earnestness about salvation pass the church-officer who had engaged with them in mere worldly pleasure, on their way to the home of some humble leader whose godliness had even been a subject of sport. It points out to us how young men who have left us have been with suspicious haste elected to church office elsewhere, and it hints to us to draw unconverted men into the church by entrusting to them the management of its work. The fatal weakness in all these and many other expedients is that they may draw a man into the church as into a snare without having drawn him first to the Saviour, and thus may serve only to shelter him from the knowledge of the truth and prepare him for terrible disappointment at last.

We can see but one method by

which men can be led to give themselves unto God and then unto us by the will of God. This can be done only by Gospel truth, earnestly taught and accompanied by the power of the Holy Spirit. And this is the world wants. The other day we heard two gentlemen comparing notes. The one had spent the preceding Sunday in Montreal. "I went to _____'s church," he said, "and I heard a sermon on _____ and there was not a word of Gospel in it." The other had spent the same Sunday in Brooklyn. He had gone to a noted church where he had heard a sermon which was political in its aim from beginning to end, and he was not better pleased. Such is not the teaching that leads men into the Church. Moody, Booth, and others, remind us forcibly what that is. Such teaching, with living comments given in the lives of earnest church members, will awaken men and carry them over the boundary line which separates the outer-court worshipper or mere adherent from true Christian fellowship. Apart from this, all other expedients, tested by the experience of "that day," will be worse than failures.

AMERICAN POLITICS.

The political overturn in the United States is thoroughly startling. "A strong dose was needed," says a leading Republican paper. Such a dose certainly has been given. Even the Democratic party themselves are amazed at the immense majorities which the Republicans, remaining at home or voting in disgust against their own party, have enabled them to roll up. Their majorities in some hitherto strong Republican States are overwhelming. The N. Y. Tribune gives the most satisfactory explanation of this change when it asserts that:

President Arthur knows what that cause is. When he inherited the Presidency, after leading a shameful warfare of faction against the Executive chosen by the people, he solemnly pledged himself to walk in the path and carry forward the policy of his murdered predecessor. That pledge he has never kept nor tried to keep. On the contrary, he has reversed the policy of President Garfield in every important feature, defied the will of the people expressed in the nomination and election of that noble leader, used his place and power to wreak the vengeance of a malignant faction upon the followers and the friends of the dead President, outraged public opinion by rewarding men who had tried to blacken the name of the departed statesman, abused his trust and prostituted his power in order to place a large majority of Republicans in objection to a small minority, and labored desperately to enable a small faction to dictate to the whole party and the country. The result is a political revolution.

Will the Democrats keep their heads in such circumstances? With Cleveland for Governor of New York, Pattison for Pennsylvania, and, last but not least, Ben Butler for Massachusetts, and with a probable majority of nearly sixty in the next Congress, no little ballast will be necessary.

If Democratic leaders can but throw off the vicious elements of society that have in the past clung to them, and can dare to take high ground on the great moral issues of the day, and thus hold the hundreds of thousands who have chosen to vote for them as the "least of two evils," their success will not be regretted by their Canadian neighbors.

All Lord Dufferin's tact is likely to be needed in Egypt. The Khedive seems not to have learned that he is, in the language of the Times, a "puppet whom the stroke of a pen may transfer into an outcast and a fugitive." Such is the duplicity of Eastern rulers that it is being suspected that all through the Egyptian complication not only the Sultan but the Khedive as well has been in concert with Arabi. The evident purpose of the two is to avoid the trial of the rebel leader, which would enable England to place before the world such revelations as even these two-faced rulers shrink from meeting. Lord Dufferin will perhaps find here not his most easy diplomatic service. The Sultan seeks to avoid the revelation somewhat after the fashion of the ostrich which hides its head in the sand and then assumes itself to be safe. He undertakes to declare that any letters in Arabi's hands which may compromise him are "without authority!" Meanwhile the world is watching the sequel. This much is clear that in the land of the Pyramids one period of history ends and a new era begins. The future, to human eyes, is in England's

hands. The long rivalry between France and herself on the banks of the Nile is at an end; henceforth she is master of the situation. Let us pray that heaven may guide her and in relation to all opponents "Confound their politics! Frustrate their selfish tricks!"

Last week's calamity will not soon be forgotten. Thousands, drawn by a morbid curiosity, have visited the scene of the disaster. The patients have been removed to the Penitentiary building; the walls and turrets still stand as a monumental pile for those over whom death so suddenly flashed. The aid of the Engineers will probably be required for their demolition. Press comments generally are severe upon the authorities. In reference to the delay in the removal of patients the N. Y. Tribune says: "There is no excuse for this delay. On such occasions the worst should be expected. . . . If half the effort had been taken to prevent any chance of such a calamity we should have had a better opinion of the authorities of Halifax." People will be nervous when found in high upper rooms. Not a few thought of the late scene when crowded into the fourth story of the Y. M. C. A. building on Sunday afternoon, and listening to the singing and speaking of the evangelist, Chubbuck.

Before us are some small publications from the pen of Rev. D. V. Lucas, M.A., of Montreal. We observed at the General Conference, Mr. Lucas's capacity to "speak to the point," but were not then aware that he had made equally good use of the pen. The wise action of our Dominion Parliament has put the Deceased Wife's Sister question in the list of dead issues, but it will do one no harm to read what Mr. Lucas has to say on that subject in reply to the weak arguments of the Rev. H. Roe D.D. The essay on the Class-meeting and the Railway Sermons are well worthy of perusal. We do not wonder that the General Manager of the Grand Trunk Railway has expressed a wish that the latter pamphlet may have a wide circulation. Railway men everywhere would be benefited by it. Equally to the purpose is the essay on the Class-meeting.

Do you ever complain that your pastor does not visit you frequently? Look carefully at the motive which prompts that complaint. A contemporary says with much point:—"Hugh Miller says somewhere that the kind of pastoral visits some people desire is 'an hour's gossip, with a short prayer tacked to the end of it.' Do the good people in our own day who continually complain that their minister does not visit, desire an hour's gossip or an hour's worship? If they really desire an hour in reading the Scriptures and prayer there is scarcely a minister in the church who would not make a determined effort to double the number of his pastoral visits. If ministers had any reasonable ground for believing that the cry for pastoral visits was a cry for more communion with God, they would be overjoyed at the increasing spirituality of their flocks. What do you wish the minister to call for? An hour's talk or an hour's worship? Which?"

The Great International Fisheries Exhibition, in which the Government and all persons interested in the Fisheries of Canada are invited to take part, will open in London in May 1883, and continue open during six months. Medals in Gold, Silver and Bronze, and Diplomas of Honor will be awarded for excellence in exhibits. Money prizes will also be given to the successful competitors in Essays on six different subjects connected with fish and the fisheries, as well smaller prizes for models of boats, collections of fishing gear, &c. A large space has been engaged for Canada. All information will be given to persons desirous of exhibiting on their own account, or through the medium of the Government, on application to the Minister of Marine and Fisheries by letter at Ottawa, marked "Fisheries Exhibition."

The New England Methodist Historical Society would gladly receive the gift of a complete or partial file of the WESLEYAN. The papers would be carefully preserved there, and highly valued. Any package can be sent to W. S. Allen, care of J. P. Magee, 36 Wesleyan Building, Bromfield street, Boston, at the expense of the Society.

Rev. Dr. Dewart, editor of the *Christian Guardian*, says in notes of his recent trip to the North West: "After remaining a day or two exploring the banks of the Assiniboine, my brother drove me to Birtle, where I preached on Sunday evening, the 15th, to a good congregation. Bro. Betts, the superintendent of this mission, came here recently from New Brunswick, and gives promise of being a valuable addition to the laborers of the North West. He has already made a very favorable impression, and is well received upon the mission. Birtle is a pretty and growing town, pleasantly situated on the banks of the Bird-tail Creek, being well supplied with lumber from the region north of it, and having good water, it has advantages over most places out here, where wood and water are commonly so scarce. A comfortable parsonage is nearly ready to be occupied."

The days when ecclesiastics could use their position to persecute others are rapidly passing away. We published not long since a letter of the Bishop of Colombo, in which he threatened the dismissal of a day-school master because he was so deficient in "loyalty" as to marry a Wesleyan in a Wesleyan chapel. His views of this "wretched fall" were sent in a letter marked "On Her Majesty's Service." Mr. H. H. Fowler of Wolverhampton, has called the attention of the Government to this correspondence. Mr. Ashley, replying to Mr. Fowler in behalf of the Government, expressed his unwillingness to credit so strange a statement without official corroboration. The Bishop has been requested to report on the subject.

Editor Edwards, of the *Northwestern Advocate*, is growing hard-hearted. Hear him: "Dear editor," you say sometimes, "I know this article is too long, but I do not trouble you often. Then, and therefore, shorten the one you send. You have no right to forward an unreviewed, untried, untripped, and extempore article to go before our magnificent army of readers. You shall not impose upon them in such way. If the article is 'too long,' take more time to connect your points more closely. Deliver us, and readers particularly, from him or her who 'just sat down and dashed off a few lines,' which are sure to be too long and too raw. One hundred thousand pairs of eyes deserve more careful address. Please banish the thought that an article must appear only because so-and-so has written it. Our pigeon-hole yawn for such permanent deposits."

The Rev. Jacob Freshman, now of New York, reports:—"The whole work is making steady progress. During the most solemn season of the year to the Jews, namely, New Year and Day of Atonement, we had the privilege, three Sundays in succession, of baptizing a number of Israelites. A large number of inquirers have come to us seeking to be instructed; as many as eighty have called during one month. The Sunday-school, held over a Jewish Synagogue, is increasing in interest. In addition to this, Mrs. Freshman has a Saturday class of Hebrew children, and on Thursday a sewing-school for girls. Our assistant, brother Magath, has been faithful in visiting the Hebrew people, distributing tracts, and showing that Jesus is the Messiah."

City papers contain items of the will of the late Mr. John Metzler, whose name appears in our death-roll to-day. The deceased gentleman was for forty years a member of the Grafton Street Church, to which he has left by will a sum of \$800, with \$40 for the Female Benevolent Society connected with it. Various sums are also bequeathed to the benevolent institutions of other churches and societies. Mr. Metzler had reached the ripe age of eighty-seven years, having lingered behind nearly all those by whom as a business man he was so well known.

At a Conference in the Metropolitan Tabernacle, London, Mr. Spurgeon said that in the Tabernacle they did not understand what a dull prayer meeting was. They always prayed for something definite. He never let a prayer meeting go its own way, but held it tight in hands for fear any fool should come in and spoil it by talking a lot of nonsense. He believed in a prayer meeting being a sort of family gathering, where people who might do a lot of damage in the pulpit if they got there could say something to the purpose.

Thanksgiving Day for 1882 is over. The attendance at public religious services was on the whole good in

this city. In a neighboring city the volunteers were inspected at the very hour when other citizens were acting in the spirit of the Governor's proclamation by going to the churches. How was this? Over Halifax a dark shadow seemed to have fallen through the sad calamity at the Poor's Asylum.

Missionary Sermons will be preached in our churches in this city on Sunday next. The pulpit of Grafton Street Church will be occupied in the morning by Rev. Dr. Young, who will also preach at Brunswick Street Church in the evening. The anniversary meetings will be held on the first four evenings of the week, in Brunswick Street, Grafton Street, Dartmouth, and Charles Street churches, in consecutive order. Addresses will be given by Rev. Dr. Young and others.

This item is passing from one exchange to another:

The British Wesleyan Conference has on hand eighty ministers more than it can provide circuit work for, and the President appeals for funds to make work for them.

Three months ago the public were told by Methodist papers that the President had set all these at work and had employment for as many more. The statement floats, while its correction receives little attention.

The Centennial Baptist Church, Brooklyn, in which "Captain" Irons recently addressed almost 4000 people, is described in the *New York War Cry* as "the kind and size of building the Salvation Army wants in all large cities—a field with a top on." Here is a hint to the builders of mission churches. The builders of drill-sheds and skating rinks have been wiser in their generation than the children of light.

UNITED STATES CORRESPONDENCE.

The Methodist preachers' meetings in nearly all parts of the country, have been discussing the Methodism of the past and that of to-day, some giving the superiority to one and some to the other. The discussion, though able and conducted by some of our most distinguished ministers, has not elicited anything especially new, or been promotive largely of any beneficial practical results. Much may be said of both Methodisms—they have had a wonderful history, such as no other form of Christianity has had since the apostolic age, and to develop that history must excite to noble aims and deeds. But to discuss their comparative merits, for the purpose of exalting the one and disparaging the other, is quite another thing. It is difficult to compare them, and this cannot be done justly without considering their circumstances and surroundings—the times in which they acted must be understood. The fact is, both are right. Early Methodism in its simplicity, plainness, earnestness and heroism, accomplished wonders; its methods and modes of operation were just suited to the times. As the Church increased numerically and in wealth, new methods of action were required growing out of its relations to education and the great moral and reformatory movements of the age. And it could only have increased its strength and power for accomplishing its great mission by adopting such methods of action as a Divine providence indicated in its changed circumstances. Its history shows that it has been led along from step to step by a Divine hand, and that its success has been marvellous, beyond anything ever realized in any other branch of the Church. It would be the height of folly for it now in its advanced state, acknowledged as one of the great and most successful religious and moral forces of the world, to go back simply to the methods and modes of early Methodism. They were just what was demanded for the times, and some of them we retain and must always retain, but others are needed to meet the present demands and responsibilities of the Church. Those who are decrying the Methodism of to-day, and glorifying that of the past, take a very limited view of the subject. The former, while it retains all that is excellent of that of the past, and all of its methods that can be used, is moving on in its grand mission, accomplishing extraordinary results in bringing this world to Christ. What Methodism now especially needs is more of the Pentecostal baptism, and this it can have as it was designed for the Church under the Christian dispensation.

The temperance cause is now before the country in a form as never before. Previously it has only been known to us as a great extent in its moral and religious aspects, now it has entered the arena of politics. The manufacturing and sale of intoxicating liquor has been and is sustained by law. The friends of temperance now propose to change the law on the subject, and enact one that will prohibit the manufacture and sale of such liquor as a beverage. This has been done in several of the States, and the same results will follow in most, if not all, of the States. This political aspect of the cause has alarmed our politicians, and they have some

to see that the temperance question is the great one now before the nation, and as a matter of necessity are identifying themselves with it, for and against, as they view the winning side. So the great political battle is for rum or temperance, and it is a war of strength and earnestness. The rum power is very powerful, and is calling to its help every possible aid and agency, and is resolved never to yield, believing it will be victorious. But its doom is written, and some on that side are wise enough to see it. Prohibition and total abstinence will prevail sooner or later, and we believe the day is not far distant.

I am happy to say that amid a general political excitement, the revival spirit is quite prevalent, and many of the churches are sharing largely in the outpourings of the Spirit, and the indications are that there is to be a general revival throughout the country during the months to come. This is what is greatly needed, and we trust will be richly experienced.

The public is not likely to suffer for the want of reading matter for some time to come. The press is exceedingly active in issuing new publications. Mr. T. W. Higginson, a distinguished author, is at work on the *Life of Benj. Franklin*, which will be issued by Messrs. Houghton, Mifflin & Co. This new *Life of the great Philosopher* will be looked for with interest. They will also issue shortly the *Life of the great statesman, Daniel Webster*, by Henry Cabot Lodge. They promise to give their "Atlantic Monthly" new attractions and excellences the coming year.

A "Manual of Historical Literature," by Charles Kendall Adams, LL.D., has been issued by the Messrs. Harpers, and is a work of great value. Its author is well known as the President of the University of Michigan, and has attracted considerable attention in the literary world by his "Democracy and Monarchy in France." The present work comprises descriptions of the most important histories in English, French, and German, together with practical suggestions as to methods and courses of historical study. The work must be read to be appreciated, and if read, its sterling utility will be appreciated and enjoyed. Their Magazine closes its sixty-fifth volume with the November number, and its extraordinary success is a marvel in the history of American periodical literature. The most distinguished writers of the day contribute to its pages, and its illustrations are by the most eminent artists. No labor or expense are spared to make it the first and best in the class of literature it represents.

None of our publishing houses possess and deserve a higher reputation for publishing works of the greatest excellence than Messrs. Robert Carter and Bros. Their imprint is a sure guarantee that the work bearing it is right in its moral and religious character. The "Criteria of Truth," by Dr. McCosh, just issued, will be read with great interest and profit by all who desire to understand the truth as applied to character and life.

LITERARY, &c.

Miss Amanda B. Harris and Miss L. B. Humphrey, representative New England women of culture, have issued a book, entitled "Wild Flowers and Where They Grow." The text is the result of patient search for, and study over, these woodland treasures, by Miss Harris, than whom no one is better qualified to be an authority; while Miss Humphrey's pencil has given the beautiful illustrations that copiously adorn the volume. Messrs. D. Lothrop & Co. are the publishers.

In the *Wesleyan Methodist Magazine* (London) two interesting papers are concluded. That on Mary Calvert ought to be read by every Christian woman. By all classes of readers the other—on Frederick Douglass—will be found of interest; so will that on Garibaldi. Methodists in general would be interested by Dr. Rigg's article on the New Conference Catechisms. The changes in those, and their value to our youth, are well set forth. Dean Howson's sermon on the "Mananion of Unrighteousness," it need scarcely be said, will well repay perusal. The Select Literary Notices in this magazine are always worthy of attention. We have not space to mention all the papers.

The *Canadian Methodist Magazine* for November is one of the best numbers yet issued. Among the papers is an illustrated one on Quebec and its Environs. The Rev. Hugh Johnson, M.A., contributes touching Personal Recollections of the late Dr. Punshon, and the Rev. Dr. Sutherland an able discourse on the Attractive Power of the Cross. The Rev. E. R. Young gives a very interesting account of the Invention of the Cree Syllabic Characters by the Rev. James Evans. The Rev. W. Harrison has a thoughtful paper on The Destruction of Faith and Its Results. Among the contributors announced for the next volume are Prof. Goldwin Smith, Dr. Daniel Wilson, President of University College; Dr. Dawson, Principal of McGill College; Dr. Nelles, President of Victoria College, and other foremost writers in Canada.

The Earl of Shaftesbury describes the London City Mission as "an instrumentality without which London would have become a den of horrors, an abode of wild beasts." What a tribute to the power of Christianity! And yet infidels would blot it out from the world if they could.

CHARLOTTETOWN.

Anniversary services were held at Charlottetown on the first day of the present month. The Rev. Dr. Young at the Prince Street Church, and those of Rev. J. Burwash and S. T. Teed at the Second Church, gave great satisfaction.

The following, in somewhat condensed form, is the report of the meeting at the Prince Street Church as given in the Patriot of the 7th inst.

The Annual Missionary meeting, held in the Brick Church, was well attended. Rev. Mr. Smallwood conducted the opening services. There were on the platform besides the chairman, W. E. Dawson, Esq., the Rev. Dr. Young, and several other clergymen. The Secretary, the Rev. F. W. Moore, read what the chairman described as a model report.

The chairman urged the advisability of establishing a branch of the Women's Missionary Society in this city. He thought in the work of missions the Methodist Church on this side of the Atlantic was not following the example set by the older churches on the other side. In Charlottetown he doubted if the congregation were doing their utmost, and hoped that in spite of the general depression there might be an improvement next year.

Rev. Dr. Young said he would endeavor to show that the claims of the mission which he represented were second to none, whether looked at from a patriotic or Christian point of view. There were persons in every community who cared for none of these things. They were willing to spend money in selfish and hurtful indulgences, but could not be induced to take an interest in any of the schemes by which the Christian Church sought to extend her influence. To show the large proportion such persons form he stated that the whole Christian world expends in foreign missions \$7,000,000 a year, while in the United States alone, \$700,000,000 is annually spent for intoxicating liquors. Another class, in a spirit of unreasoning impatience, thought that the work of Christianizing the world was proceeding so slowly that it did not pay for the money spent. To prove that these were wrong the speaker instanced the work done in Fiji, the Sandwich Islands, Madagascar and among the North American Indians giving figures and dates to show that the work done in these places within a few years had been marvellously great.

In 1840, at the request of the Hudson's Bay Company, missionaries had been sent to the Indians. They first taught them by means of interpreters, but soon the preachers themselves learned the language, and the Bible and Hymn Book were translated for the use of converts. Many of these converts went into the interior and in their turn became missionaries. Not long ago he had met at a communion service in one of these stations of the far West 300 native converts, and the graveyard around the church was full of Indians who had died in the Christian faith. This Gospel had now been preached as far as the Saskatchewan, 1000 miles from Norway House, the first mission station. But there were still many unchristianized savages in the interior. The Church of England was doing a noble work in civilizing the Indians, but there was more work than could be overtaken by the missions now established, and he hoped that other denominations would see it to be their duty to send men out among the Indians. There was plenty of work for all. There was one missionary at Regina, but there were many more needed at intervening points for twenty or thirty miles on either side of the railway between that and Winnipeg.

When he had gone West in 1860 at the request of Rev. George McDougall, what is now Winnipeg was a little village, and he was told there was no room for a Methodist church. He replied he had come to stay, and there were there now three Methodist churches, which last year contributed \$2,000 to the general mission fund. He, shortly before he left, told five friends of his that money was needed for a new parsonage and church fund for the new settlers, and they had without further solicitation, subscribed \$5,000 towards the fund. There were flourishing churches at Brandon, Portage LaPrairie and other places. The Northwest would to-day present fewer attractions to intending settlers if Methodist missionaries had refused to undergo the many dangers and privations which they had met in the past. The pioneer work done by them had been very important. They had been, too, conservators of the peace. The United States had spent a large amount of money, and many valuable lives had been wasted in wars with the natives. Much less had been spent by Canada in sending the Gospel, and it proved by far the better investment. No soldiers had been sent, and the mounted police were not needed to protect the whites from the Indians, but to protect the red men from dishonest white traders and liquor sellers. The peace has been, to a very great extent, owing to missionary efforts. In 1865, when the country seemed on the verge of an Indian war, the Rev. George McDougall had, at the instance and with the support of the Government, gone from tribe to tribe, making treaties and furnishing supplies, and the calamity had been averted. Schools had also been established, and orphanages for the relief of deserted or orphan Indian children. Enough had been said to show that

what had been done entitled the Methodist Missionary Society to the gratitude of every Canadian Christian patriot. But there was still a great deal to be done. The country was developing with marvellous rapidity. A few weeks ago he had visited in a few days missions which 10 or 12 years ago it would have taken him two years to visit. Young men are coming in. Men who had been in their homes members of Christian families. Were they to be left to themselves? In these new countries men deteriorate very rapidly without the civilizing influence of older places. There were many young men there from this Province. Some years ago he had ministered to the wants of a number of Island settlers across the boundary in Minnesota, and since he came here had the pleasure of talking to their parents about them. Twenty or thirty new missionaries, men and women, were needed this year, and on his tour through the Lower Provinces he was on the look out for suitable people. Money spent on one's local church was not a gift. Every man who spent money in such a way received a quid pro quo. Christian charity required us to give to those who had not the advantages we possess. The poor wanderers of the plains had a claim upon us. The least we could give them in exchange for their lands, were the elevating and civilizing influences of Christianity. He recommended the Crosby Home for Girls, and an orphanage founded by Mr. McDougall to his hearers, and hoped that both women and children would form themselves into societies for the help of the missions. The address was an eloquent appeal on behalf of missionary work, and was listened to with the greatest interest.

The magnificent collection that was taken up was a response not unworthy of the occasion. The choir sang several beautiful selections during the evening.

Our latest exchanges bring reports of successful meetings in behalf of the "William Black Memorial Hall." Of the meeting at Sackville the *Chippecto Post* says:

On Sunday morning a very interesting service was held in the Methodist Church here and was participated in by a large congregation. The Rev. Dr. Rice, President of the General Conference, delivered an eloquent discourse on "A Hundred Years Ago." After some remarks on changes that had taken place within his knowledge, he depicted in graphic terms the trials and tribulations that surrounded men on every side, not known to those of the present day, as want of population, lack of means and educational institutions. Among those self-denying Christian men, who had done their noble work and passed away to receive their merited reward should be particularly remembered the late Bishop Black, whose untiring energies and self-denial had done more for Methodism than he could estimate, and done it, under the most trying and disadvantageous circumstances. Should not we to-day, in a country so singularly blessed as this, in some way show our esteem and appreciation for services performed? To do this it was proposed to erect a Memorial Hall to his memory. The Educational Institutions of Sackville, the Dr. said, had added immensely to Methodism. A true child of God had erected one and then on they went one after another scattering the good seed all over the land, and now one more was wanted to scatter more and still further the salvation that will fill their souls with joy. This was a day for a renewal of the heart with God. "Twas a mean life for one to live for one's self and the greatness of a man depended upon his consecration to his work. . . . The future will to some extent be moulded by this Memorial Hall. After he had concluded his urgent appeal for the Hall, addresses were delivered by Rev. Dr. Pickard and President Inch and Rev. Mr. Phinney, President of the N. B. Conference; after which the collection was taken up, and seven hundred and sixteen dollars subscribed for the Hall.

Of the meeting at Amherst the *Gazette* reports:

Services in connection with the centennial of Methodism in the Maritime Provinces were held in the Methodist Church on Sunday evening. Rev. Dr. Rice delivered an eloquent address, in which he gave an outline of the history of Methodism from its introduction at Amherst 102 years ago by William Black, and made a strong appeal for funds for the erection of the "William Black Memorial Hall" to be used as a theological hall at Sackville, N. B. Rev. Dr. Stewart, of Mount Allison College, spoke eloquently on the same subjects. Rev. J. Geetz, the pastor, laid before the congregation, with appropriate remarks, the resolutions of the Annual Conference, as to the desirability of erecting a monument to this description to Bishop Black, the founder of Methodism in these provinces, and recommending special services and subscriptions in the various churches. Rev. A. D. Morton, River Philip, also gave an excellent address.

The collection and subscriptions of the evening amounted to \$222. At similar services at Sackville on Sunday morning, over \$700 was subscribed, and at Point de Bute, in the afternoon, \$78. The choir on Sunday evening was occupied by A. B. Black, Esq., a nephew of the Methodist founder.

Similar services were held last Sunday in St. John, N. B. In the morning Dr. Rice preached in the Queen's Square Church from Rom. xii: 1. In the course of his sermon he reminded them of a period of revival in that city which had begun in a young men's prayer-meeting at Lower Cove in 1840, and through which hundreds had been led into the church. In the evening he preached to a large congregation at the Centenary Church. A united Sunday-school meeting was held in the Exmouth Street Church in the afternoon. Young and old were present in large numbers. Rev. John Reed presided and addresses were delivered by Messrs. Rice, Stewart, Daniel and Shenton.

METHODIST NOTES.

Sunday-school anniversary services were held at Charles Street Church on Sunday last. In the morning Rev. J. J. Teasdale preached; in the evening, the Rev. F. H. W. Pickles, Rev. J. L. Batty in the afternoon addressed the scholars. The number of scholars on the recently-revised roll is 610. The average attendance for the year has been 450.

The new Methodist church here (Baie Verte) is rapidly approaching completion, and is certainly a beautiful structure. Its tall and graceful spire can be seen from Baxter's Point, South shore, twelve miles distant, from Alfred Rayworth's, Upper Cape, about as far, and from Hall's Hill, near Jolicore. It is to be dedicated during the Christmas holidays.—St. John Star.

A very interesting missionary prayer meeting was held at Grafton Street church on Wednesday evening of last week. Mrs. G. H. Starr, President of the Halifax South Women's Missionary Society, read an interesting letter from Mrs. Crosby, of British Columbia, and Mrs. David Allison gave a pleasing report of the recent meeting of the Society at Hamilton. Music was furnished by Miss Schaffer, at the organ, and several ladies of the choir. This branch raised last year more than \$200 for missions.

Rev. Thos. Marshall writes from Point de Bute, Nov. 10th, "We have had four Centennial meetings on this Circuit. The deputation at Fort Lawrence were President Phinney, Rev. C. H. Paisley a.m., and Mr. Howard Trueman, and at Point de Bute Drs. Rice and Pickard.—The collections and subscriptions promised amounted to over \$80. As the result of two socials kindly held at Mr. Johnston Trueman's and at Mr. Joseph Trueman's over \$26 were raised towards replenishing our Sunday-school library at Point de Bute."

From Somerset, Bermuda, the Rev. John Wier writes, on the 6th inst., "I am encouraged by increasing congregations and conversions. Next week we hold a trustee meeting to complete arrangements for doubling the size of the Port Royal church. The people throughout the circuit are the extreme of kindness and they appreciate highly one's weak efforts. In common with all at this end of Bermuda I had the fever. Am thoroughly acclimatized and in the enjoyment of perfect health." Mr. Wier refers to an epidemic of "broken-bone fever," a trying but not dangerous disease.

The Methodist Episcopal Church, South, made a greater numerical gain than any other Methodist body during the last year.

The Methodist Episcopal Church on New York Avenue, Brooklyn, L. I., recently opened a fine loan exhibition of paintings and other works of art. A decided improvement on scrap-bags, and chances, and exorbitant prices.

The executive committee of the W. F. M. Society of the M. E. Church in Philadelphia, reported for the last eighteen months the receipt of \$195,078.

The Wesleyan Conference has appointed the second Sunday in December as the Connexional Temperance Sunday, and recommended all Wesleyan ministers on that day to direct the attention of their congregations to the "appalling results of intemperance in Great Britain."

Mr. Thomas Beaver has contributed \$30,000 toward the increase of the endowment of Dickinson College, Penn. This sum will constitute a separate fund, under the name of the "Peter Beaver endowment," it being designed by the donor as a memorial of his father, who was one of the early Methodist preachers of this region. The money is already in the hands of the trustees of the college.

The Mount Vernon Methodist church, Baltimore, will care for the orphaned children of Rev. Thomas Guard. It permits the seven children to occupy the parsonage until next spring, in charge of the eldest sister. They are to be the wards of the people, who have resolved to care for and educate all of them. Even the baby is thus endowed through the warm hearts that God hath touched.

Says the *Texas Advocate*, The Central Missionary University, our school in China, like much of our foreign work, is outgrowing the liberality of the Church. It has 400 paying Chinese pupils from the best classes and 200 more can be had if there were suitable accommodations. It would soon be drawing pupils from Japan and all parts of the Chinese Empire, were proper facilities at Dr. Allen's command.

Mr. James N. Shannon, of this city, has entered a fine field of usefulness in becoming Secretary of the Young Men's Christian Association of Quebec. At a reception tendered him one evening last week ministers of the several Protestant Churches were present. In the face of a decided type of Romanism these churches usually make a common cause.

Mr. Butters, a student at the Wesleyan College, Didbury, dived from a bridge in Paris, a distance of twenty-five feet, and saved a drowning boy. He received the next day the thanks of the Prefect of Police at Paris, and has since received a medal of the Royal Humane Society at the hands of Dr. Pope.—Mr. Robert Carmichael, a member of the English branch of the Methodist Church in Paris, has been made a knight of the Legion of Honor by President Grevy.

GENERAL RELIGIOUS NOTES.

The young people of the South Congregational Church in Springfield, Mass., turn the church parlors into a free reading room each Sunday from 5 to 7.30 p. m.

Additional efforts were made to distribute Bibles, Gospels, and religious literature among the crowds of visitors to the Bordeaux Exhibition during the closing month. These visitors are mostly dwellers in the extreme western and south-western departments, who were not reached by the Bible distribution in Paris.

At a late meeting of the Baptist Union in London, Rev. Mr. Wall, who has labored many years as a missionary in Rome, stated that he had baptized more than three hundred Roman artizans who were converted from Popery.—*Chris. Visitor*.

Paul Tulane, of Princeton N. J., has given \$5,000 for the educational work of the Kolapore Mission, India, to be expended at the discretion and best judgment of the ordained missionaries connected and to be connected with the said mission.

An Ecclesiastical Council assembled with the Milton (Queen's Co.) Congregational Church on Nov. 2nd, for the purpose of ordaining and installing as pastor of that church Rev. Geo. W. Johnson, late of Bangor Seminary.

The Red River was frozen across on the 12th, and there is fair sleighing in Winnipeg.

A stock list has been opened to start a tannery at Windsor, with \$25,000 capital.

An excellent quality of iron has been discovered in the Coxheath Mountains, C. B.

The Nova Scotia Normal School opened on the 8th inst., Students are likely to exceed 100.

Incendiary fires are becoming too frequent in Fredericton, N. B. A feeling of insecurity prevails.

Five hundred English and Scotch emigrants arrived in Montreal one day lately and will settle in Ontario.

A subject of remark in the neighborhood of Ottawa is the number of mechanics and laborers coming there from the United States to settle.

Since the Rev. Gavin Lang has gone to Scotland, he has induced from five to six hundred English and Scotch immigrants to settle in the North-West.

Messrs. Hutton and Ketchum, of the N. B. Ship Railway, have been negotiating with the Starr Manufacturing Co., Halifax, for part of their iron work.

Agent Graham states that \$2,500,000 was brought into Manitoba by Europeans only. He estimates that Americans brought \$2,800,000; Canadians, \$5,000,000.

The Provincial Normal and Training School of New Brunswick was opened last week, and enters on an unusually promising year's work. The opening was largely attended.

A new electric lighting company has been started in Montreal—\$100,000 capital. Two hundred contracts are said to have been entered into for illuminating the stores and offices.

The Niagara Bridge Co. have given notice of their intention to apply to Parliament for power to construct a bridge across the Niagara river, somewhere between Lewiston and the Falls.

GLEANNINGS, Etc.

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As many as 53,725 barrels of oatmeal were exported from Ontario and Quebec in the year ending June, 1881. From P. E. Island there were only eight barrels and from New Brunswick seven.

The fishermen in Cape Breton have been enjoying for the past week all the pleasure and profit of an unusually large catch of mackerel. The fish, we learn are both abundant and of excellent quality.

A meeting of persons interested in the enforcement of the Scott Act in Fredericton was held in the Club House recently when an organization was formed to be known as the "Scott Act League."

Over one hundred new buildings have been erected in Moncton this year. A careful estimate places the amount expended in building operations in the town this year in the vicinity of \$200,000.

A sad drowning accident occurred at Pugwash on the 10th inst. Charles A. Graham, Agent of the Halifax Banking Co., and Gilbert Murdoch, railway engineer, were the victims. Both bodies have been recovered.

GENERAL.

The Scottish fishery board report that 1,111,155 barrels of herring were cured in 1881 under official superintendence.

Mr. Knight, the new Lord Mayor of London, began life as a warehouse porter in the city of which he is now the chief magistrate.

James Gordon Bennett, Vanderbilt and other capitalists opposed to Jay Gould, are interesting themselves in a new ocean cable project.

The ex-empress Eugenie is reported to have made her will in favor of Prince Victor Napoleon, who inherits the Napoleonic succession.

Afghanistan is becoming unsettled again. The report of a serious revolt, including Cabul, the Governor of which was killed, has reached London.

The Standard's Cairo correspondent says, active negotiations are proceeding between the Porte and Khedive with a view of stopping the trial of Arabi.

On the 13th of December the Premier will complete the 50th year of his Parliamentary career. Mr. Gladstone was returned for Newark on the 13th December, 1882.

The cholera, which has prevailed for some months in Yokohama and Tokio, is reported to have ceased its ravages. About 6,000 persons died of the disease in Tokio.

It is said that the publishing firm of Harper and Brothers will erect a great branch establishment in Cincinnati, the building to be of pressed brick, six or eight stories in height.

The German Government has ordered the concentration of troops along the French frontier, in consequence of the projected extensive manoeuvres of French cavalry in the eastern provinces.

At a recent temperance meeting in Southampton, England, the Earl of Lichtfield joined the Blue Ribbon Army, saying that he had been a total abstainer from intoxicating drinks for a twelvemonth.

Some alarm is felt in South Eastern Europe consequent upon the fresh outbreaks on the Balkanian and Herzegovinian frontiers, and the reported concentration of 100,000 Russian troops in Bessarabia.

The Russian Government has intimated to France its appreciation of the English action in Egypt, but will insist that the English project for the settlement of the Egyptian question be submitted to a conference.

News has reached New York that the natives of Basket Island, near Punta Arenas, have massacred the crews of three boats belonging to wrecked vessels, one of which was the British barque *Rosenthorn*.

The ship Gov. Goodwin, of Boston, from Liverpool, arrived in New York on the 12th. She has on board Capt. Pike and crew of saved men of the brig Highflyer, of St. John's, Nfld. The latter was abandoned at sea Oct. 20.

Telegrams from St. Petersburg tell of a considerable revival of nihilist activity. A revolution is declared to be imminent by one of the clandestine organs of Nihilism, and increased precautions have been taken for ensuring the safety of the Czar.

The recent floods in England caused great destruction of property. The Thames again burst its boundaries, and immense damage was done to property upon its banks. The rainfall in the London area during the past fortnight has amounted to 150-million tons, or 42,500 millions of gallons.

It is said that the United States census of 1880 will cost \$5,000,000, and will not be finished until 1883. The English census cost only \$142,000, and the work of taking it was completed in twenty-four hours. Printed lists were left one night at every house in the United Kingdom, to be filled in by the residents, and were gathered up the next night.

The Daily News Constantinople correspondent says England has informed the Porte that she does not consider the present a convenient moment for entering into negotiations relative to the Egyptian question and that she cannot approve of the idea of sending a Turkish commissioner to Egypt during the continuance of Lord Dufferin's mission in that country.

Henry M. Stanley's steamer *Harkaway* left Antwerp on the 12th, for Congo River, laden with such assortment of goods as will enable him to establish a solid trade with native kings. The steamer carries a number of sheep for acclimatization and a selection of European cereals. Stanley has gone to Nice to recruit his health. He will return to Africa early in 1883.

The Newfoundland railway company have been paying wages at the rate of \$50,000 a month all summer, and since the closing of the fisheries have taken on 500 additional laborers. Trains are now running daily between St. John's and Holyrood, a distance of 324 miles. The amount of traffic, both in goods and passengers, exceeds the most sanguine expectations. The work of grading now extends some fifteen miles beyond Holyrood, and over a part of this distance the rails have been laid. Early next summer the line will be completed to Carleton Place, about 90 miles.

AFRICA'S DAWN.

BY W. H.

One of the most pathetic and touching of all the records found in the last Journals of Dr. Livingstone is that in which he speaks of the agony through which he passed as he beheld the scenes of human degradation and cruelty which he frequently witnessed in the lone and dreary regions through which he travelled. Writing on July 18th, 1871, he says: "The terrible scenes of man's inhumanity to man brought on severe headache, which might have been serious had it not been relieved by a copious discharge of blood; I was laid up all yesterday afternoon, with the depression which the bloodshed made." This and other similar statements by the illustrious missionary and traveller sufficiently indicate the sad and fearful conditions existing in that great continent of darkness and of gloom. When the utter mental prostration, the social rottenness and ruin, and the outrageous immoralities and crimes of the various tribes are considered, it is no wonder that Africa has been called "the mourning garment of the World," "the great open sore" which no mere human policy or power has been able to heal.

The history of this large section of the globe, through the centuries as they have moved on, in the same way has been one of degradation, cruelty, bloodshed and unblushing wrong, of the most outrageous and infamous kind. On the African Continent we have the great broad field on which the body of man has worked out its problems, and finally exhausted itself in abominable and soul destroying lusts. This race has for all time demonstrated to what lengths the physical appetites of man may rush, and to what ignominious depths of humiliation mankind are capable of sinking. For innumerable years Africa has been the slave-market of the world; as many as 500,000 poor wretches have been dragged from their homes in a single year, and doomed to hopeless bondage in lands far over the seas. The horrors of this inhuman and brutal commerce can never fully be portrayed, but the long and lonely pathways from the interior to the coast, whitened with the bones and skeletons of perished thousands, tell a story full of sadness and of woe. The peopled portions of the dark continent have been wet again and again with the hot tears of its suffering millions, and the echoes of their most piteous moans have been heard around the world.

On this great land where history has written out its dreary and dolorous pages in darkness and in blood, there is now the promise of a better and a brighter day. The European and American Exploration Societies have, during the present century, laid open the physical aspects of Africa, and one great result of these discoveries has been to draw aside the curtain and lift the whole continent before the gaze of the civilized world, and win for it an interest and sympathy of the most influential and deepest kind.

The noble and illustrious Livingstone little realized as in weariness and pain he trod those distant and solitary wilds, how much he was doing to lift Africa out of its obscurity, and give it place in the attention and sympathy of all the nations of the earth. By the self-denying labors of this one man results of the most beneficent and far reaching character have been achieved. In the spirit, it is not the language of this distinguished traveller seemed to line out the last heroic utterance of the dying Missionary who said, "Though a thousand fall, let not Africa be forgotten."

The work accomplished by the various Christian churches among the tribes and people of that distant continent, is but an assurance and pledge of what shall yet be done for the teeming millions of that dark and gloomy land. Translations of the Scriptures into nearly all the languages and dialects of that neglected race have already been made, and in at least five thousand different places the uplifting and redeeming agencies of the Gospel are now unceasingly at work. Day schools are being rapidly established, and the civilizing influences of the nineteenth century are commencing their upward and progressive mission in the most promising and determined way. The duty of the church to the immense population of the African continent is becoming clearer every day, and schemes for their enlightenment and evangelization are being formed which point to the final and complete occupation of that vast section of the world at no far-off day.

Said an African King to a missionary on a certain occasion, "If this Gospel is true how is it that the Christians in America have withheld this knowledge from us so long, leaving successive generations of my people to die in darkness?" It was an enquiry which all who are in sympathy with the purposes and aims of the Christian faith would do well to ponder. If it was a humane and noble act on the part of Trajan the Roman Emperor to bind up the wounds of a poor bleeding soldier with a piece which he tore from his costly imperial robe, surely the great heart of Christendom is prepared to make a far larger sacrifice for the healing and salvation of a bruised and suffering race! In the conversion of the African heathen, nearly 2000 years ago, we have an authoritative demonstration of what God would do by this great section of our human world; in the salvation of this one man the divinely appointed agencies

in the New Testament dispensation for our conversion were all employed, and all the obliterating waves of time cannot wash out this example of Christianity's intention with reference to this despised and neglected race. Here then we have a country above six hundred and forty times larger than Nova Scotia, with a coast line estimated at 16,000 miles, a population of about one hundred millions, and great tracts of rich and fertile land, gradually rising into the light and privileges of a brighter and a nobler day. For ages this land has been lying in darkness and in the very shadow of death, but upon its far-stretching regions and plains there now spreads the welcome dawn of a better and happier time. The lamps of a Christian civilization are being kindled, and the long and painful night of barbarism and of pagan gloom is lifting, and is doomed to pass away. A celebrated writer has said that in the Nineteenth Century the white has made a man out of the black, and that in the twentieth century Europe will make a world out of Africa.

Gagetown, N. B.

MEMORIAL NOTICES.

Mrs. Wm. Johnston, Liverpool, N.S.

My Dear Brother.—The death of Brother Johnston occurred during my absence at the General Conference, and I was not aware until the arrival of the Wesleyan of the 3rd inst., that no notice of it had previously appeared. All the ministers stationed in Liverpool in former years will call to grateful remembrance the deep and constant interest of our deceased brother in every matter pertaining to the welfare of the cause of Christ. For sometime past physical infirmity clouded his mind and excluded him almost wholly from intercourse with Christian friends. But, when the hour of his departure came, he was quite confident, and quite confident, through the mercy of God, of a happy entrance into eternal life. Two other aged members of our church also passed to the better life during my absence, Mrs. Cole and Miss Betsy Knowlan. They both had the testimony that they pleased God, and they are not, because God has taken them.

Liverpool, Nov. 4, 1882. C. J.

The last issue of this paper contained a notice of the death in Sept. last, of Mr. Wm. Johnston, of Liverpool. Thirty years ago the writer made the acquaintance of this noble Christian man, and the following year went to reside under his roof. He was then and had been for many years a prominent member of the Methodist Church, holding the offices of Class-leader and Sabbath-school superintendent. Brought to a saving knowledge of the gospel soon after his arrival in this Province from Aberdeen in Scotland, he at once identified himself with the Methodists, and continued "steadfast and immovable, always abounding in the work of the Lord," till laid aside by age and infirmity. He was "a succourer of many," and spared no toil or expense in furthering the interests of the cause of God in the town and neighborhood where he resided. To the ministers and their families he was especially kind and thoughtful; and often, when circuits were much larger than they are now, did he convey the preacher to his appointed service, when otherwise some congregation would have suffered disappointment.

Bro. Johnston's gifts were not showy but solid. He was a humble, faithful man—one to be trusted always, to be loved and honored. For several years I believe he has been an invalid, and unable to appreciate to their full extent the comforts which he so delighted to dispense to others. But the Lord was his refuge, and he was cared for in the tenderest manner by his most estimable partner in life, now left to mourn her loss. It may be hoped that some more fully acquainted with the facts of his earlier life will give them to the Methodist public, for they are interwoven with the history of Methodism in Liverpool from the close of the first period, in which the names of Perkins, and Newton, and Barry were household words. Meantime gratitude for the many kindnesses and the truly Christian example of William Johnston, and sympathy for the bereaved widow impel these few lines in regard to one of whom it may be truly said, "The memory of the just is blessed." C. S.

JOHN A. MOSHER, HALIFAX.

Death who steals with silent pace through night's dark gloom has been busy with us of late. Kaye St. Church has met a severe loss by the decease of Bro. Mosher, who filled for several years the position of Society Steward, an office he always endeavored to hold worthily. Not only the Church, but Richmond Division, Sons of Temperance, also, will miss his presence and influence. He was a faithful temperance worker, having devoted the six years of a noble life to the advocacy of total abstinence by example as well as precept. His private Christian life was marked by faith in the atonement which burned steadily and shone brightly, more so during the last year of life—a year marked by failing health and a consciousness of approaching death—which for a long time he kept locked up in his own breast—rightly or wrongly—out of tender regard for others. He was a man of strong convictions—of a tender heart; full of

zeal for the cause of God and anxious for the honour and peace of Zion. Converted at Newport under the ministry of the Rev. J. G. Hennigar, he witnessed a good confession and lived almost without reproach among men. While acknowledging his imperfections he could say, "While Satan tries to make me doubt the promise, I feel that inward joy which bears witness to my acceptance with God." I could wish to do the church more service, but I cannot, my days are numbered.

His death, not unlooked for, came suddenly—and when does death not come suddenly? On Sabbath morning, October 1st, with his wife and children at his bedside, Jesus took his hand to lead him through death's dark waters. It seemed as though heaven was inexpressibly near as he arose from the bed, said to his sorrowing family, "I am crossing to the other side," and then lay down to enter into the rest that remaineth for the people of God. Thus the "stars are rushing upward to the light"—a good man has gone from us. We sorrow not as those without hope, for he who permits bereavement takes the place of the dead and who is so mighty as God! We bow to His will. He doeth all things well.

W. G. L.

BOILED DOWN.

The following from the Central Methodist is an amusing illustration of the power of condensation:—

The following anecdote will be a plain hint to many writers and speakers: "Dr. Franklin said that shortly after he went to Philadelphia a hatter moved to town to follow his trade, and was very solicitous to have the best character of sign painted. So after long, mental cogitation he produced on paper his *beau ideal*, consisting of a hat made with his pen, and these words opposite, 'John Thompson, hatter, makes and sells hats for ready money.' Before giving it into the hands of the painter, he determined to consult various friends. The first one whom he approached, after studying the matter a moment, said that he thought the words 'ready money' might be left off, as the custom was to pay cash and not to expect credit. So the words were erased. The next adviser suggested leaving out the word 'makes,' for the customers did not care who made the hats so they were of a good quality. The third one said that the words 'and sells' might be omitted, as no one would expect the hats to be given away. The fourth friend decided that, as there was the picture of a hat on the sign, the word 'hatter' was unnecessary. All words were thus directed, and when the sign was done it contained only the picture of a hat and the name, 'John Thompson.' Take care, brethren, and govern yourselves accordingly.

CREMATION.

A correspondent furnishes English papers with an account of two cremations, "the first in our country in modern times," which took place in Manston-house, Dorset. On Sunday evening the body of Mrs. Hanham, the wife of Capt. Hanham, was cremated, and on Monday evening that of Lady Hanham, wife of the late Sir James Hanham, Bart., and mother of Capt. Hanham, was also decomposed by fire. The correspondent writes: Mrs. Hanham died in 1876, of cancer; Lady Hanham in June, 1877, in her nineteenth year. Mrs. Hanham expressed to her husband and various friends her wish that her body should be buried, but reduced to ashes in this manner, and Lady Hanham desired that hers should share the same lot as that of Mrs. Hanham. Capt. Hanham, respecting these wishes, determined to carry them out in the face of all difficulties. With the view of avoiding some of the preliminary difficulties, the bodies were not buried, but kept in a strongly-built mausoleum of good design in the grounds. The cremations were carried out in a simple and inexpensive furnace, not only without any nuisance to the neighborhood, but without the slightest unpleasantness to those who stood within two feet of the white flame which promptly resolved the bodies to their harmless elements. Though done under many difficulties, not one of which need occur if the practice was organized amongst us, the act was well and quickly done in each instance, nothing being left but perfectly calcined bones. The fragments of the larger bones looked like frosted silver, and they broke at a touch. The ashes of each body were collected with great care, and placed in a large china urn, in which they will remain undisturbed until the time when they are ready to be removed to the mausoleum among the trees of the lawn. Each body was since decomposed (five or six years ago respectively) encased in a strong elm coffin and that in a lead one. The coffin lead and all, were placed in the furnace on fire brick and iron plates, which allowed the flames to play freely up, but prevented the ashes from falling into the furnace below. Thus the shells had to be consumed before the bodies, competing the use of greater heat and longer time than usual, so adding another obstacle. The lead soon ran through the flames and played round the strong china urn, and the shells had to be consumed before the bodies, competing the use of greater heat and longer time than usual, so adding another obstacle. The lead soon ran through the flames and played round the strong china urn, and the shells had to be consumed before the bodies, competing the use of greater heat and longer time than usual, so adding another obstacle.

FORBIDDING THE BANNS.—The worshippers in the Methodist Church, Carlton, Sunday, were treated to a genuineness. For two Sundays a couple of persons desirous of being united in the bonds of matrimony have been "called" in the church, a practice now more honored in the breach than in the observance, when almost every one takes on a license. Sunday was the third time of calling. The Rev. Mr. Lodge had got half way through the formula, when a young woman rose and in a clear voice said, "I forbid the banns." For a moment the clergyman stopped, apparently surprised, while the congregation exhibited keen interest in the circumstance. Then the reading went on, and at the close the young woman again stated that she "forbid the banns." Such a thing had not occurred in the church in the memory of the oldest inhabitant, and everybody looked as though an earthquake might happen, or a comet fall. Nothing more did happen however. —St. John Globe.

BREVITIES.

There are two good men: the one dead, the other unborn.—Chinese.

The ends of culture, truly conceived, are best attained by forgetting culture and aiming higher.—Shaipr.

There is no beautifier of complexion, or form of behavior, like the wish to scatter joy and not pain around us.

The Cape Ann Arbor says that the American idea of teaching every girl to pump a potato and every boy to be a book-keeper will make potatoes worth five dollars a bushel in twenty years.

A liquor seller presented his bill to the executor of a deceased customer's estate, asking, "Do you wish my bill sworn to?" "No," said the executor, "the death of the deceased is sufficient evidence that he had the liquor."

The women of the poorer class make sacrifices and run risks, and bear privations, and exercise patience and kindness to a degree that the world never knows of, and would scarcely believe even if it did know. —Samuel Smiles.

A good man was once tempted by the devil to commit one of three great sins—either to murder his mother, to deny and blaspheme God, or to get drunk. As the least of the three he chose to get drunk. Satan left him, well pleased at his choice, for alas! while drunk, he committed both the other sins.

"Do you like rum?" said an Englishman one day to a Chinaman.

"No, sir," replied the Chinaman.

"Why not?"

"Rum not proper, sir. Rum make Chinaman number one fool!" replied the son of the celestial kingdom.

A lawsuit in Fulton Co., N. Y., involved the sum of seven cents. A man bought two penny pears, and tendered a coin in payment. The seller gave him one cent in change. The buyer said the coin he gave him was a dime; the seller asserted that it was a dime; the jury went to law about it and the jury disagreed.

A writer in the Century Magazine gives this description of Victor Hugo now an octogenarian: "He eats slowly, with majestic air, masticating his food like an old lion. You feel that he is a man always in good health; one who bathes every morning in cold water; who works with open windows; who, when he comes home in winter from the senate, does not even close the carriage windows. He seems to grow no older. His voice alone has changed somewhat. There are longer pauses in his speech. His words seem to come from a distance.

The Courier des Etats Unis states that among the number of the Post-office employees of the United States are included one thousand cats, distributed in the various post-offices of the country, whose function it is to protect the mail bags against rats. The cost of maintenance of the cats is duly inscribed in the Post-office estimates. "When the personnel of an office is enriched by a new family of cats official notification of the event is given to the Director-General, and an additional sum is inscribed in the Budget for the needs of the new-born employees."

A curious charity is conducted by a German benevolent society which has a large number of branches in Northern Germany and the Rhinish provinces. The society places in every city to which it is allowed access a tray into which smokers drop the ends of their cigars which they have out off before lighting them. The tobacco thus collected is sold, and with the proceeds clothes are bought for poor children at Christmas. The branches of the society are steadily increasing in number, and have, in fact, doubled within the last three years.

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