

The Wesleyan.

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NOTES AND COMMENTS.

If a man is rich enough to own a horse and wagon, the law will prevent him from hauling freight on Sunday; but if he is rich enough to own a railroad he may haul all he pleases.—*S. W. Pns.*

"But for smoling on the streets, he would have had a unanimous call," said a Northern brother to us, in explaining why a Southern minister was not called to a certain church north of this.—*Religious Her.*

The work of the Church will not be done as it ought to be until every member is prayerfully engaged in it. Do not let the drones alone! No man is to be allowed to enjoy privileges who shirks duties and responsibilities.—*Chrs. Intelligencer.*

A Massachusetts statute provides that the board of health, lunacy and charity, "shall consist of nine persons." The attorney-general rules that a woman is not a "person," and hence Mrs. Clara Leonard, who has been elected to the board, can not take her seat.

The Holston says: There are fifty boys now at Emory and Henry College, whose fathers were educated there. When a college draws its students from the homes of its alumni, we may know it has done good work, and may expect a continuance of the same kind of work.—*Alabama Advocate.*

In speaking of Union in Canada and New Zealand the *Methodist Recorder* says: "The tendency to fraternization which is visible at home and in the colonies is gratifying. The centrifugal force did plenty of mischief in the beginning and middle of this century, the centripetal force may remedy some of it before the century closes."

I know one Methodist minister that always read the ceremony from a new Discipline, bought for the special purpose, and then presented it to the newly wedded pair to be kept by them as a souvenir. The idea is a most beautiful one, and the gift most appropriate. A copy of the Discipline costs but little, and the marriage fee is usually sufficient to pay for it many times.—*Julius, in Nash. Ad.*

Mrs. Capel was asked what struck him most forcibly in America, and he replied: "The precociousness of children." He says that while in Baltimore the Archbishop took him to call on a lady. While making the visit a boy aged four years came in the room, and his mother said: "My son, speak to the Archbishop." He obeyed readily, and holding out his hand said: "How do, Arch?"

The Rev. Dr. F. C. Ewer, who has made quite a stir in the rôle of a Romanized Anglican, died at Montreal last week. He is the same man who delighted the Episcopalians of San Francisco with his fine rhetoric and alarmed them by his latitudinarianism in the early days. He reacted so powerfully that, thinking Protestantism a failure, he was himself a failure. So the pendulum swings from one extreme to another.—*Nash. Ad.*

A preacher in giving an account of a revival in which he had labored, remarked, as he closed the account, "But what a blunder I made!" He had seen over a score added to the church, and he had never thought of placing in their hands the church paper, which would have been both preacher and pastor. Many others commit the same oversight. If we want our people to be active, let them be posted respecting the work of the church.—*Rel. Intelligencer.*

There has been published in the *Madras Mail* of India an appeal signed by the Brahmins, calling for the formation of a society, whose object may be learned from its name, namely, "The Native Philanthropic Association for the Regeneration of Outcasts, commonly called Pariahs." It is well to note the fact that this appeal bears strong testimony to the influence of Christianity and Christian missionary work upon the public opinion of India.

Hon. W. E. Baxter, a member of the English Parliament, who traveled through India, says that "nothing so much impedes the progress of Christianity in that country as the proceedings of certain High-church dignitaries, who so thoroughly mistake the doctrines of our most holy faith, and misrepresent the teachings of their divine Master, as to treat clergymen of other denominations as beyond the pale and very much on a level with the heathen."

Why do we allow a preacher who is not likely to succeed in the itinerancy—one who, from lack of mind or application, or from indolence or a want

of adaptation to our work, or from heady obstinacy, why, from a mistaken charity which is only an amiable weakness, do we allow such an one—good enough so far as he is concerned, and yet good for nothing so far as we are concerned—to go along under a secretly-endorsed protest, and yet publicly endorsed and well reported of in the sessions of the Conferences?—*Southern Chris. Adv.*

Women's work in the theological and temperance fields appears not to be highly valued by at least two religious denominations. The Universalists in convention at Washington refused to invite young women to avail themselves of the advantages offered by the theological schools of the denomination. And the Congregational Association in session in this city practically refused to approve of the work of the Women's Christian Temperance Union. We fear a storm is brewing about the heads of those divinities. *N. Y. Tribune.*

Lord Coleridge says that every educated speaker of English uses at least three different languages. When he talks, he uses colloquial English; when he writes, he uses literary English; and when he reads his Bible he uses an antiquated form of English, which, from its relations to modern culture, may almost be called sacred English. So within the one language, there are at least three languages, blending with and overlapping each other, yet each independent of the other, having its own forms, its own vocabulary, and its own rules of use.

There is but one greater evil than the laws which permit numerous and easy divorces, and that is a condition of society which renders so many married people ready to avail themselves of these facilities. It is wise to ask if there is not a deeper cause for the disgraceful statistics of divorces than their mere legal possibility. Perhaps a searching inquiry might find it in the prevalence of hasty and ill-considered marriages. By all means let us have the divorce made uniform, and protected against loose and unjustifiable divorces. But in recognizing this evil let us not forget that the real cause of marital trouble lies further back than the statute book.—*Pittsburgh Dispatch.*

The president of the Ohio Liquor League addressed the saloon-keepers of Cleveland last week, and in course of his remarks, referring to the second amendment, he said: "A lot of women are electioneering for this measure, and I have no doubt that they will be at the polls in large numbers. I beg of you to treat those women courteously. Although they are out of their places, do not insult them. Rather treat them in your most gallant and pleasing manner, and in this way seek to win them back to their proper course of life." The spectacle of a lot of fascinating saloon-keepers engaged in the reformation of the Christian temperance women of Ohio is one calculated to bring down the house.—*Indianapolis Jour.*

The (Episcopal) Church must have great difficulty in keeping its eye on more than 20,000 clergymen. But surely it might guard against the employment of criminals. It is disgraced by such laxity. Chances, however, draw a very clear distinction between clerical authority and personal character. The loss of the latter does not destroy the former. This unfortunate separation between the man and the minister is against effective discipline. Its effect is to exalt the ecclesiastical at the expense of the moral. According to this conception a person is a sort of double-barrelled gun. When one barrel—that of character—is injured he can fire with the other. Thank God no such conception prevails in Nonconformity. Within its range character is supreme, in theory at least.—*London Meth.*

In an article in the current number of the *Contemporary Review* Professor Salmon furnishes a by no means bitter but most telling exposure of the doctrine of Purgatory as commonly held, drawn from Roman Catholic sources. The pleasant prospect is held out that, inasmuch as every ordinary Christian can hardly avoid committing ten venial sins a day, in fifty years he will have committed 182,500, for three-quarters of which, in all probability, he may be supposed to have done penance or expiated by good works. Still, in round numbers, he will have 45,000 unatoned for, and must therefore stay in purgatory, at the rate of one a-day for each sin, 123 years, three months and fifteen days, each hour of which will appear longer than a century! The moral which the Romanist writer draws is, Who can wonder at the importance ascribed to masses for these poor souls? The moral most of us would draw is, Who can wonder at anti-clericalism and non-belief in Roman Catholic countries!—*Methodist Rec.*

A MISSIONARY BISHOP SPEAKS.

The following is from the speech of the Bishop of Cape Palmas, Africa, addressed to the Convention at Philadelphia:—

The Bishop said that ten years ago, seated in his study in Baltimore writing the last clause of a sermon on the text, "Thy will be done," a telegram was laid upon his table from the Bishop of Ken. ucy saying, "You have been elected Bishop to Cape Palmas and parts adjacent. The Lord be with you." He felt that God had called him to the work and said "Amen." On the 20th of December, 1877, the boom of a signal-gun told that the vessel on which he was had anchored off the coast of Africa, and in an hour more half-clad natives came swarming around in their canoes. The first word of English he had heard break from African lips was an oath, showing that the devil's missionary had out-ripped the missionary of Christ. The steamer on which he sailed from Liverpool carried four missionaries and \$50,000 worth of rum to the west coast of Africa, and weekly \$50,000 worth of rum is sent from the civilized world to curse that people. So they were not only battling with heathenism, but battling with the infernal machinery of Satan.

He had had to repair every Church building there, and his best men, black as well as white, died before his eyes. There was the trouble. Those were the things that broke men down there. Trials he had expected to have; sickness he had expected to endure; difficulties he had expected to confront; but he had not expected to fight. He had not been disappointed. They had all come. But the hardest thing of all was to find one's own strength going, to find stroke after stroke of the fever, not only weakening the body but the mind, until the mind could not run up a column of figures or recollect what day it was. This was hard. And yet when he entered the office of the episcopate, he held, (and still held) that if he could not help out the cause of Christ in that office, he would not number it, and God being his helper, he would not. When his strength was gone and the medicine which hitherto had brought him relief could help him no more, and after more than fifty attacks of that fever, he felt that God had called upon him to come back and say to this board, "The charge of that people, the leadership of that flock, must now fall upon another. And so he came here, and so he placed it before the board."

But his work had not been a failure in one sense of the word. He had baptized 387 persons since he went there, and had confirmed 185. The two divided churches had been united again. The schools had been doubled and the expenses had been reduced. While American missionaries had no civilization backing up their efforts, his brother here (bowing to the Lord Bishop of Rochester) knew well how the English backed up the efforts of their missionaries. England has spent forty-five millions in this missionary work. America sent out the men with, "Go, and the Lord be with you."

SERVING THE FUTURE.

I have said you cannot serve the past, but you can serve the future. This generation contains all that are coming. Suppose that David, some day in his wanderings, when he had got upon the goodly mountain and sat down weary at the eventide under some great cedar, the pomegranate blossoms blooming before him, and with his great poet eyes looked out across the gleaming Mediterranean away to yonder sun that was going to lose itself, and between him and the sun saw a Syrian sail mysteriously flickering on the borders of his knew not what, suppose he had said to himself, "What is there, there away beyond the waters, in the strange realm where the sun loses himself at night-time?" and suppose that some angel had then been commissioned just to lift up the veil and permit him to cross the Mediterranean, then the continent of Europe, then across another sea, until away in the cold and foggy seas of the north he beholds some inland lying, and sees the people of some distant generation. Up there spring towers and spires. God's Sabbath-day sounds upon the land, and there they come, fathers and mothers, boys and girls, in the streets by thousands and tens of thousands.

THE GOSPEL FIRST.

The Rev. W. L. Watkinson said at the recent Missionary meeting of the London District: "So far from the miserable representations of missionary progress given by secular journals being correct the progress of missions during the last fifty years was simply a matter of astonishment and delight to every Christian. About seven years ago the massive pillars that were to support the bridge between Brooklyn and New York were placed on either side of the river; then there arose the difficulty how to establish communication between the two sides. By-and-by they passed over a slender

der wire rope, a master mechanic seated himself on a board that was fastened to the almost ethereal thread, and was the first to pass over; in twenty-two minutes he accomplished the journey and landed on the other side amid the cheers of the people. That thin wire had now given place to a magnificent bridge a mile long, 150 feet above the river, and the millions pass and re-pass safely on the colossal structure. About the commencement of my life, or a little while before, said the speaker, there was scarcely any connection whatever between Christendom and the pagan world. Then our noble ancestors spanned the gulf, and knit it to paganism by what was at best but a very thin ethereal thread. On that thread Morrison passed to China, Carey to India, John Thomas to the Friendly Isles, Henry Martyn to Persia, and John Hunt to Fiji. Very few cheered him from beneath, but a mighty host cheered them from above; and to-day that delicate thread on which they passed on their sublime errand has given place to a colossal and well-established connection, and you hear the tramp of the redeemed millions returning with joy upon their heads, having obtained joy and gladness, and sorrow and sighing have fled away. If that is not good enough for the *Daily Telegraph* it is good enough for us. For our great achievements let us glorify God; let us not listen to those critics, but go on in our glorious business to the great success that awaits us. The world is ready for the Gospel. What next? Take it. Some people say if you want to set the world right you must begin with some long speeches, wait a few generations, and by-and-by you may give the people the magnificent truths of the New Testament. There was a very interesting discussion a little while ago on the worship of rank. A minister said when he was a lad they used to sing at the village church school—

God bless the squire and all his rich relations,
And teach us poor people to know our proper stations.
Then the vicar came forward to justify that stanza, and said if the people were taught to reverence the squire they would in due course reverence the Supreme. That is not the way to teach the people; first teach them to reverence the Supreme, and then by-and-by to reverence the squire—if he shows himself worthy of it. So I say, go to the pagan world, not with some meaner notions or elementary ideas; take them the most splendid truths of God and Christ and immortality, and if you do this you will not take them in vain.

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crowding to worship the God of Abraham, Isaac, and Jacob. In families, and tribes, and multitudes, they lift up their Sabbath song, and proclaim the God of Israel. "Bless the Lord, O my soul," ringing up to the heavens in a language David never heard. He might have said, "Am I to serve these distant generations?" Yes; he served your mother many a time, and my mother, he has served you, and he has served me. He has been serving us this day, and we have sometimes heard in the hundredth Psalm, the words of David, in one age, the music of Luther in another age, the language of our mothers, and our fathers, and our own voices, all uniting, binding the angels of the nations together in the one great work of praising God. So serve your own generation, and you serve every other. Serve the men and women now living, and you serve all that are yet to come. Working for this moment, you are working for all future times; bringing one poor boy to Christ, bringing one lost girl back to the Saviour, you are working for unborn generations, and the influence of your action will never be lost.—*Rev. W. Aylmer.*

LUTHER AS A PREACHER.

In the October number of the *Century*, Prof. George P. Fisher, of Yale says: "For moving eloquence in the pulpit no one excelled Luther. He not only knew how to preach, but he could tell the secret to others. One defect, he observes, may eclipse numerous gifts in a preacher. 'Dr. Justus Jonas has all the good virtues and qualities a man may have; yet, merely because he hums and sings, the people can not bear that good and honest man.' Let a preacher stick to his text, and not ramble. 'A preacher that will speak everything that comes in his mind is like a maid that goes to market and, meeting another maid, makes a stand, and they hold a goose-market.' He despised the flatterer for applause. 'Ambition is the rankest poison to the Church when it possesses preachers. 'Cursed are all preachers in the Church that aim at high and loud things, and neglecting the saving health of the poor, unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons. When I preach I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people and servants, of whom there are more than two thousand. I preach to these, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may begone.' 'An upright, godly and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it,' etc. 'When they come to me, to Melancthon, to Dr. Pommer, etc., let them show their cunning, how learned they be; they shall be well put to their trumps. But to sprinkle out Hebrew, Greek, and Latin in their public sermons savors merely of show,' etc."

There are people who think it no harm to enter into the gates of vice provided one's object is not to practice, but only to acquire knowledge of sin. Surely, none but fools will practice this insane theory, since they who do so are like idiots who thrust a hand into fire to ascertain if the flame will hurt. The truth on this question was finely expressed by the wise mother of "holy George Herbert," when she said, "Ignorance of vice is the best preservation of virtue; and every knowledge of wickedness is as tinder to inflame and kindle sin and keep it burning."—*Zion's Herald.*

If you shift on to the shoulders of another the burden that belongs to you, you will find at last that you have also surrendered to him your crown.

TO DAY'S KEY NOTE.

The truest thanksgiving service shows its knowledge of God's character in its discrimination between his gifts. Be thankful in all things, but be careful that your thanksgiving does not reveal your selfishness by the emphasis it lays on the gifts that minister to your own ease and comfort. Some will go up to the temple to thank God, as did the Pharisee, for the things he had given them individually, in which others do not share; some will rejoice in health; the thoughts of many will be with their full barns and increasing investments in stocks; some will give thanks for extending fame and influence. For health and prosperity, for fruitful fields and busy railways, for peace and power, let us be thankful, but not as if they were given to us, to be henceforth our own; let us rather give thanks that God has shown his trust in us by making us loans so liberal that we may launch into larger enterprises and do more far-reaching work for him. They are most truly grateful who thank God that he has given abundantly that they may give again. The noblest opportunity God offers us in this abundant life is the opportunity to become a co-worker with him in bringing beauty out of moral deformity, and order out of moral chaos, and so making ready for the incoming of his kingdom of righteousness and peace.

To spend for God is a surer road to wealth than to save for one's self. To hoard, even if we are grateful, is to narrow the power for good of the thing we keep; to give again is to honor the gift by sending it far and wide in the service of love. God's blessings of opportunity are his currency, which we have no right to wrap in napkins and bury out of sight but which we ought to pass on so that the world may become rich. Never were God's gifts so manifold as now. After years of depression prosperity, has come again, after years of hot political discussion there are signs of a new day of harmony and brotherhood. Over the whole world the closed doors of caste and national exclusiveness are yielding, races that were wrapped in deep sleep show signs of new life, a marvelous interchange of thought is going on between the East and the West, more precious than the coveted Indian commerce, and he must be blind indeed who does not see the new day of hope and progress that waits at our doors. Over the gate of the XXth Century Richter wrote, "Here is the way to virtue and wisdom"—words which seemed to his contemporaries only the vain dream of his fancy, but that century is only seventeen years distant and the world has already moved far on toward the realization of the poet's dream.—*Christian Union.*

Sin is that which interposeth itself between the soul and the light of God's countenance. But whether it be a slender mist, or a thick cloud, an infirmity or a rebellion, an omission or a commission, the Sun of righteousness, as eyed by faith, can, and will dispense it, so as to make it vanish.—*Arrowsmith.*

"Examine yourselves whether ye be in the faith." Many are disposed to examine other people to see whether they be in the faith; the Word of God says examine yourselves.—*M. Ferrin.*

"Well, madam," said John Newton to one who was complaining of the imperfections of others, "if there was a perfect Church on earth, it would cease being so the moment you and I entered it." And that remark still has a pertinent application for those who, through fear, won't apply it.

Go to God as a sinner, if you question your right to go in any other character; he always receiveth sinners.

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OUR HOME CIRCLE.

MY THANKSGIVING.

For all the gifts to me, my gracious Lord, My heart outpours its warmest thanks to thee...

A THANKSGIVING STORY.

Little Mabel, Mrs. Lee's youngest daughter, was kneeling in a chair with her arms on the centrepiece...

sorry when the little head began to droop and eyelids to close. When she had returned from seeing the child in bed there was a tap at the door, and going to open it she found Mrs. Norton...

Lee sat looking vacantly at the rug at her feet. So it was with us, and so I mean it shall be yet, only the family ties must reach out far beyond 'us four and no more' as the story goes...

fluence as strong as that of any other form of teaching—the Sabbath-school—the genuine teacher is never forgotten. As years glide away the remembrance becomes more fond...

friends at home if this Thanksgiving be a reminder of that eternity of joy and peace to which our pilgrim-feet are hastening. The golden harps seem lowered to our fingers to day, and we are striking one note of joy that shall be a prelude to the mighty chorus ascending before the throne and before the Lamb...

OUR YOUNG FOLKS. THANKSGIVING. He was a bonny little boy, and they had him with them by the heels, so that he was almost touching the walls...

THE SUN. NOV. 11. 1853. DAVIE. I. SAMUEL. 1. The ruff and Saul was not without his share of the Lord's love...

THANKSGIVING EVE.

Hand in hand through the city streets, As the chilly November twilight fell, Two childish figures walk up and down...

OUR VACANT CHAIRS.

On an occasion like Thanksgiving day, how we think of those who once were with us, but whose chairs in the dear family gathering are now and forever empty...

NEVER FORGOTTEN.

It was Commencement day; the graduates were receiving the congratulations of their friends, when a Professor overheard the remark: "There goes the old Professor; it is the last we shall see of him or his dusty old papers."

CRIME OF LIQUOR DRINKING.

There has ever been a tendency to look with far too much allowance upon the habit of drinking liquor to excess, and in too many cases to often forget that the duty to reform drinking men is one of the noblest works of mercy...

A NOBLE LAD.

A poor boy, whose name no one knows, but we hope that it is in the Book of Life, found three little children, who, like himself, had been washed ashore from one of the many wrecks...

THEODORE PARKER'S MOTHER.

Theodore Parker's mother was not much out of the way when she said that she preferred to call the voice within him, which told him of wrong, "the voice of God in the soul of man!"

THE SUNDAY SCHOOL.

NOV. 18, 1883.

DAVID ANOINTED.

I SAMUEL XVI. 1-13.

The rupture between Samuel and Saul was so complete that Samuel went no more to see him. Nevertheless, he mourned for him until the Lord remonstrated with him. Saul had been a great favorite with Samuel in his earlier and better days; and thus his later conduct was a bitter trial for the venerable prophet. The Lord's words indicate that he was altogether disheartened, and giving way to a depression out of which he needed to be aroused. It is a weakness of human nature to cherish grief inordinately. Israel was not ruined because Saul was rejected; nor was the failure of one king necessarily fatal to the kingdom. He who made Saul king, could find a better man to put in his place; and He already had one in preparation. So Samuel is commanded to give up mourning for Saul, and to go to Bethlehem to find the future king among the sons of Jesse.

To the Divine command Samuel obeyed that he was afraid of Saul. If Saul heard of the transaction, he might in sudden anger have slain the prophet, notwithstanding his office. Samuel was then commanded to keep his real purpose secret, and go to Bethlehem as though engaged in a simply religious mission. It is implied here that he was in the habit of a prophet of going from place to place, and offering such sacrifices on behalf of the people of the neighborhood. Thus no surprise would be excited by his conduct. It was moreover, quite appropriate that there should be a sacrifice in connection with the intended anointing. There was not, as some have said, any deceit or untruthfulness about this transaction. Samuel did that which he professed to do, and was under no obligation to mention that he had another and secret purpose. There is a difference between an intention to deceive and a concealment of that which others have no claim to know.

Samuel's appearance at Bethlehem strangely excited alarm. Why? Their fear was no doubt occasioned by a consciousness of some wrong-doing, the intelligence of which they thought had reached the prophet's ears. When Samuel replied their fears were allayed. Arrangements for the sacrifice were promptly made, and afterward the prophet proceeded to fulfill his secret commission. Calling Jesse and his sons to the sacrifice, means inviting them to the sacrificial meal according to the custom followed on a former occasion (chap. ix.) The sacrifice was publicly offered, but only those invited sat down to the subsequent feast with the prophet. On this occasion it is not probable that any were present but Jesse and his sons. The privacy required was thus fully secured.

In explaining what took place when Jesse's sons were introduced, we must distinguish between that which was outwardly spoken, and that which was only said by the prophet to himself, and by the Lord to him by an inward voice. Eliab's commanding appearance produced so favorable an impression on the prophet's mind, that he said to himself this must surely be the intended one. But the Lord rebuked His servant for judging so much by the outward appearance. Even Samuel was only human. We have before seen how he exulted that Saul was head and shoulders above his brethren, and now, but for Divine correction, he would have fallen into the same mistake again. His mistake, however, has given us from the Lord's own mouth the beautiful statement that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Let us never forget this. There is many a base, bad heart concealed behind a beautiful face; and there is many a mean, ignominious spirit within a noble looking form. On the other hand, some of the purest and kindest hearts are hidden behind the plainest faces; and some of the noblest and most exalted souls are strangely placed in insignificant and unassuming bodies. Seven of Jesse's sons were passed before Samuel without the chosen one being found. Then the prophet became perplexed. This led him to ask, "Are here all thy children?" The answer showed that the chosen one had yet to appear; and he refused to sit down to the feast until he was brought.

The narrative shows that often those whom human wisdom would pass by, are the chosen ones of God. David was evidently not of much account in his father's house, but the Lord had chosen him as the future king. As soon as he became the prophet was told that this was the one, and the anointing immediately took place, no doubt much to the surprise of his father and older brothers. Did David himself, or any of those present, know the significance of this anointing? We think not, with the exception of some, they did not. The anointing might only mean to an outward observer that David was called to be a prophet. That was true, as his subsequent career showed; but Samuel alone knew the whole truth. The Lord had showed the anointing to David, which had told him that he was the chosen one. The Lord came upon him from that day forward.—W. M. S. S. May.

TAKING COLD.

Here is a list of a few of the many petty acts of commission and omission, the result of forgetfulness, or more frequently of carelessness, which almost surely originate colds, which we take from Dr. Rumbold's little book on the "Hygiene of Catarrhs":—"Sitting on a stone door step in a cool evening to a late hour in the night; sitting up late after the fire has gone out, then going to bed with cold feet; getting out of bed with bare feet and in a night dress to wait on a child sleeping in a cold room; making the fire on a cold morning in an undressed condition; standing in an open doorway during cold or damp weather, with the head and shoulders insufficiently protected, to speak a few words to a friend who is too slow in making his or her departure; stopping to speak to a friend on the sidewalk, long enough for the feet to become cold, and to experience a chilly sensation between the shoulders, etc.

To sum up the whole matter, freedom from throat disease is a matter of less of climate than of attention to the rules of health which should govern the daily life of every person. How a man lives is of quite as much importance as where he lives in his wrestle with throat troubles.

SOME USES OF CHARCOAL.

Charcoal laid flat while cold on a burn, causes the pain to abate immediately; by leaving it on for an hour the burn seems almost healed when the wound is superficial. Tainted meat, surrounded with it, is sweetened. Strewed over heaps of decomposed pelts or over dead animals charcoal prevents any unpleasant odor. Foul water is purified by it. It is a great disinfectant, and sweetens off a vile air if placed in shallow trays around apartments. It is so very porous that it absorbs and condenses gases rapidly. One cubic inch of fresh charcoal will absorb nearly one hundred inches of gaseous ammonia. Charcoal forms an excellent poultice for malignant wounds and sores. In cases of what is called proud flesh it is invaluable. It gives no disagreeable odor, corrodes no metal, hurts no texture, injures no color, is a simple and safe sweetener and disinfectant. A teaspoonful of charcoal in half a glass of water often relieves a sick headache. It absorbs the gases and relieves the distended stomach, pressing against the nerves which extend from the stomach to the head. It often relieves constipation, pain or heart burn.

USEFUL HINTS.

Farmers of all people and classes should live well. Their labors are arduous and they should eat heartily of that food which is wholesome and good.

Always start a horse with the voice, never with a cut of the whip. In starting turn a little to one side; in stopping, when going up a hill, do the same.

A botanist says that by soaking the stems of cut flowers in a weak dye solution their colors can be altered at will without their perfume and freshness being destroyed.

The School master, an English educational journal is discussing the question of mid-day meals in the school. It says that the introduction of a hot Irish stew in a London mission school has been a great success as an incentive to study.

Don't call so frequently on your sick friend as to make your company and conversation a bore. Don't make a practice of relating scandal, or stories calculated to depress the spirits of the sick. Don't forget to cheer and gently amuse invalids when visiting them.

If beans are not thoroughly cooked they are difficult of digestion. Still there is not one hotel or restaurant in a thousand that serves them sufficiently cooked; and as a rule, it is not well to call for them in such places; but at home, when prepared under the supervision of a good cook, they make a dish that is wholesome and palatable.—Hall's Journal of Health.

A German savant, Dr. Weil, after examining the eera of 6,908 scholars, suggests that if children seem to be inattentive steps should be taken to ascertain whether they are or not hard of hearing. When that is ascertained to be the case prompt remedial measures should be taken which would be hopeless to expect later in life.

A prominent New York farmer whose crops are proverbial for their abundance, uses no other fertilizer than land plaster and clover. His plan is to sow clover, plaster it so as to secure a rank growth and turn under for his other crops, wheat included. He has kept up this plan for over fifty years, and claims that his farm is growing more valuable each year.—New York Herald.

The Scutigerian says that "courage is a wonderful agent in throwing off disease. A walk of five miles would cure many an occupant of the lounge. Will-power will surpass pill power in nine cases out of ten, if not in every one. To hold a bottle of smelling salts in the hand on account of headache may be just the thing at times, but to flog a pound of fruit cake into the alley, and then walk a full long as a reward for not eating the compound, is nearly always a much better thing."

Loss and Gain.

CHAPTER I.

"I was taken sick a year ago with bilious fever." "My doctor pronounced me cured, but I got sick again, with terrible pains in my back and sides, and I got so bad I could not move! I shrunk! From 228 lbs. to 120! I had been doctoring for my liver, but it did me no good. I did not expect to live more than three months. I began to use Hop Bitters. Directly my appetite returned, my pains left me, my entire system seemed renewed as if by magic, and after using several bottles I am not only as sound as a sovereign but weigh more than I did before. To Hop Bitters I owe my life." Dublin, June 6, '81. R. FITZPATRICK. How to Get Sick.—Expose yourself day and night; eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised, and then you will want to know how to get well, which is answered in three words—Take Hop Bitters!

CHAPTER II.

Malden, Mass., Feb. 1, 1880. Gentlemen—suffered with attacks of sick headache." Neuralgia, female trouble, for years in the most terrible and excruciating manner. "No medicine or doctor could give me relief or cure until I used Hop Bitters. "The first bottle nearly cured me." "The second made me as well and strong as when a child." "And I have been so to this day." My husband was an invalid for twenty years with a serious "Kidney, liver, and urinary complaint." "Pronounced by Boston's best physicians—"Incurable!" "Seven bottles of your bitters cured him and I know of the "Lives of eight persons." In my neighborlyhood that have been saved by your bitters. "And many more are using them with great benefit." "They almost "Do miracles!" —Mrs. E. D. Slack.

Avoid the harsh, irritating, gripping compounds so often sold as purging medicines, and cure the irregularities of the bowels by the use of Ayer's Cathartic Pills, which are mild and gentle, yet thorough and searching in their action.

The editor writes: "The showers last week, though copious, were not sufficient to meet the wants of the milkmen," and the compositor set it up "milkmen."

As a purifier, A. C.'s Sarsaparilla acts directly and promptly. A single bottle will prove its merits. Many thousands of people are yearly saved from dangerous fevers by the exercise of a little timely care in properly cleansing the system by the use of this remedy.

A new order changes the hours of labor in the New England railway shops at Hartford. They will in future be from 7.30 a.m. to 4.30 p.m.

A Good Introduction.—J. Kennedy, a merchant in Dixie, about three years ago introduced Hays' Pectoral Balsam to his customers by trying it in his own family for Coughs and Colds. Being pleased with results, large sales followed, and it is now the favorite remedy in that neighborhood.

The London Standard, which has a daily circulation of 240,000 copies, prints editions on two kinds of paper, and charges three cents a week extra for the better grade.

Horse and cattle powders if unadulterated are of immense value, but the large packages sold are trash, only one kind now known in this country are absolutely pure and those are Sheridan's.

Mr. John Wanamaker has resigned the Presidency of the Young Men's Christian Association of Philadelphia, which he has held for thirteen years. During that time he has contributed to its funds about \$100,000.

For toothache, burns, cuts, rheumatism, use Perry Davis' Pain Killer. See adv.

Notices may be especially called to an advertisement headed Invigorating Syrup, which may be found in our columns this week. The proprietors, G. & T. Phillips, do not hesitate in recommending this as a perfectly safe and purely vegetable compound. No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years.

The No. 1 is particularly recommended for the ailments mentioned in the adv., and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking cold.

They say it should be kept in every household. GOT HIM OUT OF BED.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so, and in 3 days was out of bed and resumed my work as well as ever.

JAMES LANGILLE, Springfield, Annapolis Co., '82. m2 1y

REST AND COMFORT TO 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 pain or ache. "It will most surely quicken the blood and heal, as its acting power is wonderful." "Brown's Household Panacea" being acknowledged as the Great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 cents a bottle.

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THIS PREPARATION is well known throughout the country as the best Family Medicine before the public, and should be kept in every household. FOR COUGHS AND COLDS a little night and morning will soon break them up.

FOR DYSPEPSIA It gives immediate relief. FOR IRREGULARITIES OF THE BOWELS, nothing can be found to excel as it causes no griping nor pain.

FOR ASTHMA AND PALPITATION OF THE HEART, one swallow gives instant relief.

SICK HEADACHE, STOMACH AND PIN WORMS yield at once. It is in fact an invigorator of the whole system, whereby a regular and healthy circulation is maintained. It has been well tested already and will do all that we say it will do.

Price only 50 cents per Bottle, SOLD EVERYWHERE.

CANON FARRAR'S NEW WORK, The EARLY DAYS OF CHRISTIANITY, Author's Edition.

Issued in one volume, with all the Notes, Appendix, Index, etc., the same as the high-priced edition. No abridgement whatever. Printed from the English plates. Paper Covers, 40c. net; post paid 45c. Cloth, 75c. net; post-paid, 81c. S. F. HUESTIS, 145 Granville St. Halifax, N.S.

Just Published: Soul-Winning.

A Course of Four Lectures, delivered under the auspices of the Theological Union of Victoria University, Cobourg, entitled "Student," "Preacher," "Pastor," and "Soul-Winner." By REV. H. F. BLAND, With INTRODUCTION by Rev. N. B. WASH, S. T. D. Paper, 132 pages. Price 30c. Usual discount to Ministers and Students. S. F. HUESTIS, METHODIST BOOK ROOM 141 Granville Street.

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THE WESLEYAN
FRIDAY, NOVEMBER 9, 1883.

NEW SUBSCRIBERS FOR 1884.

A LIBERAL OFFER.
New subscribers to the WESLEYAN for 1884 will receive the paper free from the time at which their order, with remittance enclosed, is received at this office. All persons who take immediate advantage of this offer will thus receive the paper for nearly four months for the price of one year's subscription, namely, \$2.00.

PREMIUM BOOKS.

Subscribers, old and new, for the sum of \$2.30 can have their choice of two books,—Prayer and Its Remarkable Answers, by Rev. Dr. Patton; and Matthew Melancthon, or, A Story with More Heroes than One, by Rev. J. Jackson Wray. The first of these books has about 400 pages; the second about 375 pages; and both are usually sold for \$1.00, but each subscriber may obtain one of them, postage paid, for thirty cents when forwarded with the \$2.00 for the paper. Our rule is strict—Books cannot be charged to agents!

All Methodists should be interested in the expected events of 1884. The coming year will be an historic one. About June next the hitherto divided forces of Canadian Methodism will become one Church—the largest in the Dominion. During later months our American brethren will celebrate the Centennial of the formal organization of the Methodist Episcopal Church on this Continent. All along the line we hope for an advance movement. The WESLEYAN will aim, as far as may be possible, to keep its readers posted on these and other topics of interest.

There are officials of our Church who do not get our paper! There are many, many hundreds of Methodist families that are posted on all secular topics, but who know nothing of the work of the Church whose name they bear! Will not our past or aid us in putting a copy of the WESLEYAN in each Methodist home in the Lower Provinces? Please remember that such will get the paper free for several weeks.

S. F. HURSTIS,
Publisher.

THANKSGIVING—1883.

The observance of a day of public thanksgiving is now a Canadian custom. Once such observance was understood to be the recognition of some special Divine intervention, but now it is accepted as an opportunity for the freer and richer expression of that thought which all the year flows on as a silent stream. Every other day has reasons for thanksgiving; on this we place a peculiar emphasis on our mercies by a universal expression of gratitude to Him from whose hand we trace their outflow.

Few of our readers, it may be presumed, have accepted in any degree that modern and fatalistic philosophy that would take all out of God's hands and teach them to treat the day as a superstition. Nor do we suppose that any of them will be so thoughtless as to ask with reckless tongue, "What have I to be thankful for?" Certainly no man who reflects upon the slender thread of life and health yet unbroken, or upon the trials of which others have been the subject, or upon the evils which might justly have fallen upon him, can fail to be glad that possible dangers have been averted, even though no special success or marked glad event may have been recorded during the year in his memoranda of life.

Let us not forget that the blessings we label "common" are facts which make life worth living, or which even render its continuance possible. A truly thankful heart—and an ardent Christian used to speak of a thankful heart as second only in importance to a renewed heart—will recognize these as among the "all things" purchased by a Redeemer's death. Thankfulness gloriously quickens enjoyment. To that poor fellow who a while ago with the remark, "All this and he-

ven too!" the morsel was sweeter far than the richest dish to that mere epicure who lives only to eat. Yet should it be remembered that there are special facts which the preacher may take into his pulpit and the private Christian to his place of private and domestic prayer on this special day of 1883. We have heard of the instant destruction of thousands by earthquake, but no shock has severely shaken our land; the hurricane has torn the roof from above the heads of happy families elsewhere and doomed many of them to sudden death, yet tempests have not exceeded their wonted fierceness on our coasts; and pestilence, with its notes of "sick, dying, dead," has passed through distant cities, but called a halt far from us. There have been, in God's dealing with us, enough proofs of his love and care not only to lead us to keep Thanksgiving Day at the Governor General's bidding, but to cause us to say, "Every day will I bless Thee, and I will praise thy name for ever and ever"—enough even to fill eternity with gratitude.

Even remembered affliction will not to the devout man lessen the obligation of the day. A few years ago a minister was taking home his dead boy from college. In looking out of the car window he saw the moon shining brightly, and he said: "O, moon, how can you shine on so, and my boy dead?" Some readers may by this thanksgiving be reminded of equally keen experiences during the year, but they have had their compensations in the never-failing consolations of religion. "All things work together for good to them that love God." A genuine Christian experience turns even afflictions into blessings and occasions for thanksgiving. Therefore, it is written, "In everything, give thanks."

FROM THE EAST.

Just as Dr. Cochran is successfully engaged in enlisting the interest of many of our congregations in our distant Japan mission, there comes to us from that Eastern country a volume which, as a contribution to the cause of truth, should find many readers here at the West.

The volume in question—"Christianity and Humanity"—contains a course of lectures delivered in Tokio, Japan. One of the series was given by Prof. J. A. Ewing, of the Science Department, Tokio University, another by Prof. J. N. Dixon, of the Imperial College of Engineering, and of the others, our own missionary, the Rev. Charles S. Eby, M.A., was the author. The volume, very creditable in appearance, was published in Yokohama. It is a satisfaction to know that the Japanese Government permitted Mr. Eby the use of a public hall, that the foreign community provided the necessary funds, that Sir Harry Parkes and the Hon. J. A. Bingham, the British and United States Ministers to Japan, presided at several of the lectures, and that the audiences, especially the Japanese, were large and remarkably attentive.

In his preface to the lectures Mr. Eby informs us briefly but clearly of his aim in their preparation. It is indeed evident that the missionary to Japan finds his work no matter of play. As the writer recently glanced at a photographed group of young Japanese Christians, and heard from Dr. Mascham a brief statement of their character and work, he instinctively felt that the evangelization of Japan would demand our ablest minds. To many foreign fields the missionary has gone as the forerunner of the trader and the teacher, but to Japan, waking suddenly and with a strange longing for the knowledge of the West, there have gone at one and the same time as teachers, the Christian missionary the disciple of Paine, the advocate of Herbert Spencer's philosophy, and men representative of all shades of belief and disbelief. There is little cause for wonder, in view of this fact, that "Japanese students as a mass, and Japanese teachers, with rare exceptions, are in the position of ignorance, indifference or positive hostility towards Christianity. The works of Western unbelief are widely read, science and philosophy are greedily devoured, especially such as seem to antagonize the religion of Christ, and Christianity is counted in among the superstitions unworthy even the consideration of educated men." In the meantime, "the influence of Christian professors in the great schools can be exerted only in the capacity of private men, and the private influence of all who have come from Christian lands is not always helpful." It can be seen

at a glance that in this position a missionary to the people of this emphatically non-Christian nation can only make slow progress by the ordinary methods of work, and that it is but natural that he should seek in the way Mr. Eby has done to challenge the attention of any who might be open to conviction, or interested in hearing Christianity popularly discussed from the standpoint of advanced thought.

Any careful analysis or even outline of the treatment of the various topics discussed in this volume is here impossible. We can only say that Mr. Eby has grappled most successfully with those present-day theories of the agnostic and the evolutionist that have perplexed and weakened the faith of some in Christian lands. No mere defence of theories has been attempted, but the saving truths of Christianity on which man leans hard when other helps fail, are brought out in bold and clear relief. The result of such service may not be immediately visible, but it must be powerful and permanent. We shall be glad if this volume finds not only purchasers but readers in the Maritime Provinces. The purchaser will help our distant missionary; the reader will himself be benefited. For two dollars this volume may be obtained through our Book-room. A loud call is heard for the Japanese edition which is passing through the press.

A STEP BACKWARD.

The world at large, which wended at the passage of an act prohibiting the landing of Chinese laborers in the United States, has a new cause for surprise in a decision lately rendered by the Supreme Court of that country. On the 15th ult. that court gave its decision on five cases known as "civil rights cases." The opinion of Judge Bradley, concurred in by seven of his associates, and dissented from by but one, restricts the application of the Civil Rights Bill to the District of Columbia and the Territories, all of which are under the control of the General Government, and therefore denies its force in the several States of the Union.

The Civil Rights Bill, which was passed in March, 1875, after a protracted discussion, secured to the colored people of the United States "equal enjoyment of accommodation, advantages, facilities and privileges at inns, public conveyances on land and water, theatres and other places of public amusement," subject only to such conditions and limitations as applied to citizens of all classes. That the law has been strictly carried out is not probable, but that it has prevented a vast amount of lawlessness there can be no doubt. It is now feared that the recent decision will subject the whole race, in some sections of the country at least, to a course of treatment from which a wholesome fear of the penalty of the law has in recent years sheltered them. In the cases referred to the rights and privileges in question were full and equal accommodation in hotels, in ladies' cars on railway trains and in dress circles in theatres.

This decision has caused no little excitement among the colored people. That the whole question of the rights of the colored race must be fought over again is evident. Frederick Douglass is reported as saying that the decision put them again outside of the law and places them when on a steamboat, a railroad, or in a theatre, restaurant or any public place, at the mercy of any white ruffian who may choose to insult them. This decision, to use the words of an official, "will carry the country backward fifteen years." Yet if the question of right be settled on a basis beyond doubt, or if a temporary legal disability should arise the colored people to such an appreciation of their powers as will lift them upwards, the temporary disability may prove a blessing. The question of mere social position they will, from self-respect, leave to the future, which will doubtless furnish a wise and equitable adjustment, but upon the subject of their public rights, whether it be equal protection in the United States, or equally good provision with the whites for the education of their children in Nova Scotia, there can be but one opinion.

MARTIN LUTHER.

The presence on our table of a copy of the "Life of Martin Luther," just issued by Messrs. Funk & Wagnall, N.Y., reminds us that on Sunday next in a great number of Protestant churches sermons will be preached upon the distinctive doctrines of the Reformation, and that about that date

the name and work of the great Reformer will be brought before immense multitudes of people. We rejoice at the prominence being given to the work of one of God's most distinguished agents. Rufus Choate once said that to make a child an American patriot he would take him to the grave of the old soldiers of the Revolution and would tell and tell him again of their hardships and their sufferings and their victories, till the lesson could never be forgotten. In such way should our children be trained, not merely to make them Protestants—but to make them Protestant Christians. In a published letter on the Luther celebration, the President of the English Conference quotes the record of Wesley's conversion and adds, "I pause not to reflect upon this remarkable scene, in which the three greatest preachers of justification by faith, St. Paul, Martin Luther, and John Wesley, are brought into blessed juxtaposition. I refer to it merely as affording a grateful incentive to Methodists to join in the Luther commemoration to the glory of God."

The gathering on Monday evening next, at Brunswick Street Church, when addresses on Martin Luther will be given by ministers of several churches, should be largely attended. The book mentioned at the head of this note will give ample information on the life work of the great Reformer. It is sold at our Book Room at 25 cents.

In addressing the students of Dalhousie College last week the Hon. S. L. Shannon made some statements which should stimulate the young men of the Maritime Provinces to keep the record undimmed. Mr. Shannon said:

When the Upper Provinces want competent men now, how frequently do they obtain them for their most important positions from the ranks of the Bibles? One of the leading newspaper editors of Quebec is a New Brunswick man. The greatest scientist of America at present is Dr. Dawson, of Montreal, born and brought up in Pictou, Nova Scotia. One of the greatest firms of Canadian educational publishers is that of Dawson Brothers, Montreal, also Nova Scotians. The Chief Justice of Canada is a Nova Scotian, brought up under the training of Dr. McCulloch. The two leading newspapers of Toronto have Nova Scotians as their chief brain power. The editor of the Mail is a Halifax boy and a Nova Scotia lawyer, assisted by another Nova Scotian—Mr. George Johnson. When the late George Brown left the editorial chair of the Globe vacant St. John man had to be got to fill it. The examples of all Nova Scotians who achieve such distinctions should prove incentives to the youth of to-day, and especially college students, to study to be a pride to their country. He would prefer to see them honor the country by remaining in it; but wherever in the future the Nova Scotians and the college men who heard him might scatter, he trusted that all might do credit to the land of their birth and ever remember her.

We commend to young friends who may be devoting themselves with all youthful ardor to the pursuit of science, the experience of a Danish Professor, Heegaug, of Copenhagen, who has been regarded up to a recent date as the leader of Danish atheists. They will be taught by him not to renounce science, but to give it its proper place. This gentleman has recently written:

"It is with profound sorrow that I think of the time when I began to write the following work; for I had then no idea of the sufferings I should have to endure. The experience of life, its sufferings, and misfortunes, have racked my soul, and utterly destroyed the foundation on which I thought myself able to build my edifice. Sincerely convinced of the splendour of science, I thought to have found once for all a port of safety. That illusion I have lost. For, when the storm came, and my conscience was enveloped in grief, the solidities of science were snapped like thread. It was then that I laid hold of the succouring hand which so many had grasped before me: I sought and found peace through faith in God. Since then, without renouncing science, I have assigned to it another place in life. When all grew dark, and hope seemed extinguished, there remained, as I was firmly convinced, but one resource, the Christian faith in all its simplicity. Happy the man who does not tarry till too late, but while there is yet time, casts anchor in a ground that cannot be moved!"

We made a brief reference to the Y. M. C. A. work last week. It may be added that special efforts on behalf of the 60,000 college students, the 100,000 commercial travellers, the 500,000 German speaking young men, the 500,000 colored young men, and the 1,000,000 railroad men of North

America are made by the International Committee with gratifying results. 170 college Associations are in operation, and the railroad corporations have shown their appreciation of the railroad Associations during the past year by contributing over \$75,000 to their support. In 1886 the International Committee was located in New York city. Then there was less than 80 Associations on this continent, now over 700. Then one building devoted to this work, now 73 valued at \$2,900,000, and other property making a net total of \$3,468,000. Then nine salaried General Secretaries—or superintendents, now 340. Then thirteen Associations reported bible classes, and 47 reported prayer-meetings, now over 300 report bible classes, and over 600 report prayer-meetings, besides a great variety of educational, social and physical work for the benefit of young men.

How "in a moment, in the twinkling of an eye" death may come! A correspondent of the N. Y. Observer, writing of the recent earthquake in Sicily, says that "a reception was held, and the flower of the summer society of this favorite bathing place was gathered that evening in one of the houses. Nearly all of these were killed. The musician was found, seated upright at the piano, with the music before him; a lovely young lady, who was to have sung, was taken dead from the mass of stones; a marchioness from Rome was found dead with diamond earrings in her ears, strings of pearls around her neck, and her costly lace dress but little injured. The bodies of two ladies, richly dressed, lay along the road as I passed this point where the courageous soldiers were excavating for other persons. Some passed in sleep to their eternal repose, as the attitude of many bodies showed."

This, according to a Kansas correspondent of the St. Louis Advocate, is the way a certain judge in that state treats the perjured witnesses and rascally jurors who are the hope of the liquor traffic:—"When a witness takes the stand before Judge Martin in a case of prosecution for selling whiskey, and testifies that he saw something that looked like whiskey, and tasted like whiskey, and then says it was sea-foam, he orders the clerk to fine him ten dollars. Then he tells him to be careful how he answers questions, and directs the attorney to ask the question again. And if a jury retires with a clear chain of evidence and facts before them, and returns stating they cannot agree, he again orders Mr. Clerk to fine them ten dollars each, for perjuring themselves."

In Prince Edward Island the good effects of Methodist union are already being felt. From Summerside, where was a congregation of the Methodist Church of Canada and also another of Bible Christians, the pastor of the latter, the Rev. J. A. Dafe, has withdrawn, and leaving both congregations under the charge of the Rev. J. S. Allen, has gone to Wheatley River where no pastor had been appointed. On the Alberton circuit our church has been needing a young man for a neighborhood where a Bible Christian minister was already stationed. The young man could not be obtained, but the whole work is now being fully attended to by the Bible Christian pastor. Thus two men are doing what three would have been called to do, and in happier spirit and with better support.

A number of temperance workers have been in the city. Last week the annual meeting of the Nova Scotia branch of the Dominion Alliance was held. The President, Hon. Samuel Creelman, occupied the chair, and with him were associated not a few veterans in the cause. A day later the Grand Division of Sons of Temperance of Nova Scotia began its annual session. The report of the Grand Scribe, the Rev. R. A. Temple, shows a progress unprecedented in the history of the Order. During the year 86 new divisions were formed, 44 old ones re-constituted, and 7,381 persons admitted to the Order. The finances were shown to be most satisfactory, the balance to credit being about \$1,300.

The upper circles of New York are all excitement over the competition between the Academy of Music and the Metropolitan Opera House. The daily papers are even publishing plans of the interior and names of the firm

occupying the highest seats in these places of gaiety. How much money is spent in attending them may be imagined when we inform our readers that in one of these resorts "orchestra halls" bring \$150 and "boxes" \$1200 for the Fall season of thirty performances.

An American contemporary reports that a certain minister has sent in sixteen new subscribers in four or five weeks. The editor of the Canada Christian Advocate, who knows the brother, quietly speaks of him as still being "at his old tricks." One minister, on the southern coast of this Province, startled us by a similar "trick" last year. Such "tricks" are a blessing. There is nothing mean in them. The trouble is that they are played so seldom.

OUR ONTARIO LETTER.

Four months have passed and what varied events have occurred since we last put pen to paper to inscribe a few thoughts for the Wesleyan! June has given place to November; the summer sun and the long days to the chilly bias, which announce approaching winter. In our Methodist ecclesiastical history they have not been idle days, or months not pregnant with events—of most vital and important interest. This of course is as well known to your readers as to your correspondent. The Adjoined General Conference and the first Union General Conference now belong to history. Anxiously looked forward to, like other events, they came, feared by some, hoped for by others, but now gone—but they have left their record on the permanent future history of the church. Methodism has become a unit, the rivalry of its different sects is over, and we unite together to build up a common fold.

Belonging as we did conscientiously, and as your readers must have discovered, to the minority in our views of the Basis of Union, and sympathizing with the immortal "thirty-eight," yet now that it has become an accepted foundation upon which Union has been consummated, we accept the inevitable and prepare ourselves to enter into Union founded upon it loyally and zealously. We loved the church of the past with its name, its discipline, its government, its prestige and its fraternity, as we cannot at present love the new, but were not unaware that younger converts growing up under the new regime may learn to love the present with as hearty a zeal as we have done the past—and we are preparing to train them to do so. Perhaps we grow conservative as we advance in years, and this may account for some of our prejudices against changes which have seemed necessary to the majority. Whatever may be the future of the Methodist Church in Canada, its past history, changed as it may have been, like a ship tossed by many a periodic tidal wave, has been one of which neither patriot nor sea-captain can be ashamed, and for which its every member has reason to thank God and take courage. Its frequent changes in the past have certainly seemed to have been necessary to adapt it to the ever changing features of our country's social, national, and economic character, and this leads us to hope that its present great changes may be of the same adaptive character. Should it be, as hoped for by all, a history of increasing progress and wider usefulness in the world, it is certain that you of the East will share much of the honor as you have of the responsibility. Without you—Union would not now have been an accomplished fact.

The interest and excitement attendant upon the meeting of the General Conference did not, as last year, prevent the holding of camp-meetings in several localities. First came the much advertised Union Camp-meeting of Scarborough, to which the venerable Dr. Carroll devoted all his energies. We have looked in the columns of the Guardian and other sources for some account of his meeting, but have only met with hints here and there. We fancy that though good was done—and it is said that a great evangelistic movement for establishing Methodism in destitute localities will be the issue of it—yet it did not in immediate result come up to the anticipations of its sanguine projectors. It is possible that, being of a Union character, there was no one who felt really authorized to assume the supreme control of it, and above all other meetings a camp-meeting requires a head. And then being situated near Toronto, and held during the week of that city's great annual exhibition, made greatly against it. Other camp-meetings have been held with marked success. At Heckston, a village on the Kemptville circuit near Ottawa, a most successful meeting was held, and of one held near the village in which your correspondent resides, by the Stratford district, he can speak with great confidence. At both of these meetings a great prominence was given to the Scriptural doctrine of entire sanctification, and at both there were sinners and marvellous displays of the presence of the Holy Spirit. Scores we believe hundreds, were converted to God at each of these and very many and very earnest were the seekers of purity of heart. The Kirkton meeting though not Union by name was so in spirit, both Primitive Methodists and Bible Christians attending and

taking part in it clear and most the work of the S. the need of entire of accomplishing of a young minister church.

The opening of the Principal McLure (Presbyterian), reopening a discussion Calvinistic and theology. The view that he with him, have to that Arminianism of negotiations of He shrewdly of Calvinism views of John Wesley in zeal against Calvin a style "painful plenary." The own Guardian trenchant logic language. Per the disputation tune in the younger people son why Metho protesting in the testant churches superstitious of Latitudinarian and Calvinistic of 1500's real, of grotesque of Huro grateful to ever again. The son of his father a lit eminent in the of Canada, he v in his youth, himself with sit labours for the city of Toronto associated with Methodist as w With several of the ministry of father, and from distinguished f and as an exting and a worker. were associated town as fellow learned to kno is the third in the chair of the was Bishop Cr Christian and v. Bishop ceeded the fo Hebrew. He h the diocese, giv and collecting of money for a cathedral. H sub bishopric land. We can't is to be succo edly (econom Montreal.

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The Canada Promotion of its fifth a officers are Methodist O ing to work in the church. The Expansio editorship of A., which is Book room, maintained during the and Toronto meeting for beginning to camp-meeting held its thr Dundas. It abundant with close this loc has not been like to say of Ontario. With the which has failure, the been abund scarce and p poor and t farmers t having very short of mo

SUPERVISOR To the Editor Sir, Ple of the Supr Minis ers A Committee I would commi ee Nut., Eq, estate of of Halifax, legacy (\$10 the will of a Permit m ment that t Stephen's, worthy obj

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taking part in it. And one of the clearest and most marked instances of the work of the Spirit in convicting of the need of entire cleansing and then of accomplishing the work was that of a young minister of the B. C. Church.

The opening Sessional Address of Principal McLaren, of Knox College (Presbyterian), has been fruitful in opening a discussion on the vexed Calvinistic and Arminian views of theology. The Principal advances the view that he and those who think with him, have the whole truth, and that Arminianism is simply a system of negations of some of these truths. He shrewdly veils the more repulsive views of Calvinism, and yet charges John Wesley in the vehemence of his zeal against Calvinism, speaking in a style "painfully near to the blasphemous." The "thunder" of our own Guardian answers him with trenchant logic and discriminating language. Perhaps a reopening of the disputation may not be a misfortune in the present epoch. Our younger people need to learn the reason why Methodism exists to-day—protesting in the midst of other Protestant churches not only against the superstitions of Romanism but against Latitudinarianism on the one hand and Calvinism on the other.

The appointment of Canon Baldwin, of Montreal, to the bishopric of the Diocese of Huron (Ont.), cannot be regarded as the son of a Methodist mother, his father a liberal Churchman and eminent in the former political history of Canada, he was converted to God in his youth, and at once devoted himself with singular zeal to earnest labours for others' good in his native city of Toronto. In these labours he associated with young men of the Methodist as well as of other churches. With several brothers he entered the ministry of the church of his father, and from the first has been distinguished for cultured eloquence, and as an evangelical, earnest preacher and worker. Thirty years ago, we were associated with him in the same town as fellow minister, and then learned to know and admire him. He is the third in succession to occupy the chair of the Diocese. The first was Bishop Cronyn, a truly devoted Christian and a man of evangelical views. Bishop Hellmuth, who succeeded the former, is a converted Hebrew. He has done very much for the diocese, giving of his own fortune and collecting from others vast sums of money for schools, churches and a cathedral. He retires to accept a sub-bishopric in the north of England. We cannot but rejoice that he is to be succeeded by a man so deservedly esteemed as Dean Baldwin, of Montreal.

The Salvation Army is at work, steadily and perseveringly. Their methods are quaint, perhaps exceptional, but their success is unquestionable. Wherever they come they come to stay. We feel persuaded that within a few years their barracks will be near to the Methodist church in every town and village of Ontario. Many of our people will probably be drawn to their ranks and become their most efficient captains and lieutenants. But from their rivalry we think we have nothing to fear. Where the Methodist church is truly alive, where its members are sanctified, its ministry devoted and its ordinances fully sustained, the army will find the ground occupied and pass on. Where the opposite is the case, their presence may provoke a holy emulation. There is much for us to learn from them of methods which our fathers used and which we may adopt for advancing the cause of God.

The Canada Association for the Promotion of Holiness has just held its fifth annual convention. Its officers are all members of the Methodist Church, and it is endeavoring to work in professed harmony with the church. It publishes a magazine, *The Expositor of Holiness*, under the editorship of Rev. Nelson Burns, B. A., which is issued from our own Book room. During the year it has maintained holiness meetings daily during the sessions of the London and Toronto Conferences, held a camp-meeting for one week at Grimby, beginning ten days before the general camp-meeting there, and now has held its three days convention in Dundas. It receives in all being abundant encouragement, and is crowned with marked success. We close this long letter, feeling the half has not been told of what we would like to say of the work of God in Ontario.

With the exception of Fall wheat, which has proved a disastrous failure, the crops in this section have been abundant. Fruit, however, is scarce and potatoes generally very poor and turnips have failed. The farmers therefore complain of having very little to sell and of being short of money.

H. R. R. S.

SUPERNUMERARY FUND.

To the Editor of the WESLEYAN. Sir, Please insert the following extract from the minutes of a meeting of the Supernumerary Ministers and Ministers Widows' Fund Investment Committee held recently at Sackville. Resolved: "That, the thanks of this committee are due to William B. McNut, Esq., surviving executor of the estate of the late Edward Jost, Esq., of Halifax, for the payment of the legacy (\$1002.50) to this Fund, under the will of the said testator." Permit me to add:—The announcement that the late Z. Chipman, of St. Stephen's, among other bequests to worthy objects, has left \$5,000 to this

Supernumerary Fund, is but another instance of the Christian consideration of the needs of the aged and infirm ministers and ministers' widows of our Church. To those who administer this Fund it is a cause of regret that they have not been able to pay, in full, the moderate claims which came upon it. This ought not to be; it needs not be. There is no Fund which more commends itself to the justice and liberality of the Church when its needs are brought to the notice of our people. We are disposed to think that the returns from several circuits are very far from showing what the intelligent laity are willing and ready to do for the aid our aged and infirm ministers and ministers' widows when the case is laid before them. No urgent appeal is required to move their sympathies.

The instances referred to in this note are doubtless the unsolicited beneficences of Christian men who had no thought of giving to a charity, but who were prompted by the obligation of what was right. Such gifts, as it were, live forever—becoming a part of the "Capital Stock" of the Fund, they benefit not only the present claimants, but also such as in future years may require the aid which this Fund is designed to provide.

We believe the more intimate association of the laymen with the ministers in the government of the Church, which the Union contemplates, will benefit this Fund as well as other interests of the Church. In the meantime, and in the future, the growth of the Church and the increase of its ministry must naturally add to the number who shall be dependent, in broken health, and age, and widowhood, on the Supernumerary Fund. This fact, we are persuaded, will not be forgotten by many a Christian layman in the final disposition of his worldly affairs.

The time for taking the annual collection for the Fund is approaching. Let each minister do his duty; put the case plainly before the congregations, and report to the next Conference at least ten cents per member for this Fund. Brethren, do not let the excessive modesty of this request tempt you to think lightly of it. The treasurers will need it to pay the claims this year. Many of us know what "Unprovided for deficiency" means in the payment of salary on circuits. This undesirable item in account ought to be unknown by our brethren laid aside by sickness or age, or by their widows, whose diminished income is, at the full, too small to provide for their needs.

J. CASSIDY, Secy Com.

THE DOMINION HYMNAL.

A correspondent who takes a deep interest in Church music, and in whose judgment on this subject we place great confidence, writes to us respecting the Hymnal in these terms:—

I have examined with much care the Hymnal prepared for Sunday-schools and Social Worship, published by our Music Book Department, Toronto, and have much satisfaction in commending it to the favorable consideration of our ministers, and our school officials, believing that it cannot but prove helpful in keeping alive the interests of our young people in the Sabbath-school service of song. The book contains over 300 hymns and sacred melodies of much excellence, to the exclusion of everything trashy. The edition in paper covers (words only) is but 7c. each, 75c. per dozen. In limp cloth, serviceable covers, 10c. each, \$1 per doz., \$8 per 100. The edition containing words and music, board covers substantially got up, is of convenient size, printed in clear, bold type, and on good paper, and is cheap at 60c. each, \$6 per doz. With the style of the music the lovers of sacred song cannot fail to be pleased. There is a good selection of familiar hymn tunes of standard excellence, adapted both for school and church, along with a number of choice sacred melodies, suitable for school and social services, and for home use; besides some stirring temperance hymns and tunes. The introduction of these heart-stirring hymns and music into our schools and prayer-meetings will be promotive of the best results; and the prices are so low as to place them within the reach of all.

PRAYER FOR YOUNG MEN.

The following are the Topics suggested for Young Men's Meetings during the Day and Week of Prayer, Nov. 11-17, 1883:

- Nov. 11, Sunday morning—"The Holy Spirit: Have ye received power from Him?"—Acts i. 8: iv. 31-33.
Sunday afternoon—"What Seemed Impossible, Commanded and Accomplished;"—Luke vi. 6-11.
Sunday evening—"Questions Worthy of thoughtful Consideration."—Matt. xvi. 26; Luke xii. 16-21.
Nov. 12, Monday—"Opportunities Used—Zaccheus."—Luke xx. 1-10.
Nov. 13, Tuesday—"Opportunities Unused—Agrippa."—Acts xxvi. 22-29.
Nov. 14, Wednesday—"Opportunities Improved—The Eunuch."—Acts viii. 26-40.
Nov. 15, Thursday—"Opportunities Abused—The Husbandmen."—Matt. xxi. 33-46.
Nov. 16, Friday—"Opportunities Lost—The Young Ruler."—Mark x. 17-22.
Nov. Saturday—"One More Opportunity."—Luke xiii. 6-9.

PERSONAL.

The steamer *Sardinian*, with the Marquis de Lorne and the Princess Louise, arrived at Liverpool on Friday last. They met with a gratifying reception.

The *Rivmond Advocate* of last week says:—"Rev. John Potts, D.D., an eminent Methodist of Canada, preached at Centenary church last Sabbath. He is the Chrysothom of our church in the Dominion."

A change in the steamers leaving Picton for P. E. Island obliged Dr. Cochran on Friday to leave at once for Shediac in order to reach Charlottetown on Sunday. A number of persons who hoped to hear him again on Japan were thus disappointed.

The complimentary dinner given to Dr. Rand at Fredericton on the 1st inst., was attended by between 50 and 60 invited guests. Chief Justice Allen occupied the chair, supported by Dr. Rand and Judge King on his right and left respectively. The vice chairs were taken by Dr. Jack and Mayor Fisher.

The lecture on "Science as a School for the Imagination," delivered under arrangements of the Young Men's Wesleyan Institute by Rev. J. Burwash, M.A., of Charlotte-town, on the 1st inst., was regarded as a rich treat. It is to be regretted that several public gatherings at the same hour rendered the audience smaller than it would have been.

The Rev. G. M. Campbell and J. C. Berrie, visitors to the recent Association of the Bangor District of the East Maine Conference, held at Houlton, took part on invitation at several meetings. They were much pleased with their cordial reception. Mrs. Tweedie, widow of the Rev. R. Tweedie, is spending the winter at Houlton. A daughter resides there.

The essay on missions for which the prize of one hundred guineas was awarded was found to be written by Rev. Geo. Patterson, D.D., of New Glasgow. The sealed envelopes accompanying other essays were not opened. Writers communicating with Rev. Dr. Withrow, and giving their addresses with the necessary stamp, can have their essay returned. The *Hants Journal* states that one of the six essays from which a final choice had to be made was written by the Rev. John Lathern, of Windsor.

Rev. Dr. Ormiston, a Presbyterian pastor in New York, has had six months leave of absence given him. "For eighteen years," a member of his family told a reporter of a New paper, "he did not have a night's natural sleep, but was compelled to take chloral in order to obtain any rest. During the last two years he had not been obliged to resort to the use of drugs for securing sleep, but since August even chloral has proven ineffectual, and he has suffered greatly from nervous troubles."

LITERARY, &c.

The discourses, continued papers and editorial departments of the *Holy Bible Monthly* for November are full of thought and suggestions for both pulpit and pastoral work. Messrs. Funk and Wagnalls, the publishers, by their arrangements for future numbers insure a greatly enlarged scope of subjects, treated by many of the ablest writers, both of the old world and the new.

The last two weekly numbers of *Littell's Living Age* are rich in selections. A few of many interesting articles are "The Religion of the Paris Oavrier," "Rise and Fall of Amerindam," "Earth Movements in Java," and "Some Reminiscences of Jane Welsh Carlyle." With this excellent publication one can keep abreast of the topics of the day. Littell and Co., 31 Bedford St., Boston, are the publishers.

Two excellent Monthlies, the *Guide to Holiness*, Bible House, New York, and *Divine Life*, 805 Broadway, New York, are on our table. The first and oldest of these, the *Guide*, is to be continued by Mrs. Dr. Palmer and Rev. George Hughes, with new and attractive features. Good as it is, it is to be still better. When we say of *Divine Life* that its editors are Revs. Dr. Asa Mahan and Dr. Lowrey, we say what at once gives it character. It has received the endorsement of the official press, has been highly commended, and has well earned a right to live. Both these are published at one dollar per year. All Methodists will be better for reading them.

METHODIST NOTES.

At Grafon St. Church on Sunday evening four persons were received into membership.

The interior of the Methodist church at Sussex has been thoroughly renovated and ornamented by a handsome reading desk and chairs.

A despatch to the *Herald* says: "The Methodist Church will present an address of welcome to Lord Lansdowne at Rideau Hall next week. The deputation will consist of Bishop Carman and Doctors Rice and Sutherland, as representing the newly amalgamated bodies."

On the 21st ult. a sermon was preached at St. Stephen by the Rev. Robert Duncan, in which reference was made to the late Mr. Chipman.

Paul's review of life as given in 2 Tim. iv. 5-8 furnished the preacher with a fine theme. Mr. Duncan informed the audience that Mr. Chipman's conversion took place some twenty-two years ago under the ministry of the late Rev. Hezekiah McKown. The sketch given by the preacher was a worthy tribute to a worthy man.

Rev. W. C. Brown writes from Horon: "On Thursday evening last we had a most entertaining and instructive address, from Dr. Cochran, of Toronto, on Japan, and on mission-ary work there. For an hour he held the attention of a large congregation as he spoke of the country, its customs, its civilization, its idolatries, and its preparedness for the gospel of Christ. All in the congregation appeared deeply impressed with the importance of the missionary work in that country. There was a good collection, and the subscriptions indicate that the amount collected on this circuit will be in advance of last year."

ABROAD.

The recent anniversary of the Wesleyan Missionary Society for the London Districts was held in Spurgeons' Tabernacle, Newington, London.

The Methodists own 38 chapels in France, total of property valued at \$168,000. That is more church property than was held by the entire Methodist Church a century ago.

Harvest thanksgiving services are gradually beginning to be adopted in Irish circuits. They have generally proved very successful, both devotionally and financially, wherever held.

The English Wesleyan Chapel Socy says that 113 places of worship, costing nearly \$1,225,000 have been erected during the past year. A sum of about \$160,000 was expended upon thirty new organs in Wesleyan chapels.

The King of Italy has nominated as a "Knight of the Crown" the Rev. Professor Alceste Lanza, pastor of the Methodist Episcopal Church in Rome, in recompense of his important labours on the statistics of the Evangelicals of Italy.

Chaplain McCabe, Secretary of the Methodist Church Extension Society, says that in three years they have helped to build fifty-five churches in Southern Dakota. This month he is to dedicate fourteen churches in fourteen days, costing from \$3,000 to \$10,000.

The London *Watchman* says: "We have, in round numbers, 850,000 children in our Sunday-schools in Great Britain, of which 200,000 are under seven years of age and 650,000 above seven. We have a little above 100,000 on trial, and 36,000 who are meeting in junior society classes."

In the Kansas District of the West German Mission Conference six churches have been dedicated and six parsonages built during the past two years. Preparations are being made to add to this number five more churches and three more parsonages. Three new fields were opened at the recent session of the Conference.

At Willamette (Methodist) University, Salem, Oregon, the enrollment of the past year numbers 367. Of these the College of Liberal Arts has had 20; the College of Medicine, 28; the Women's College, 113; and the Academy, 206. A spirit of revival has prevailed, and many of the students have been converted, and are going out, some in the ministry, to do intelligent work for the Master.

In January, 1879, the Methodist mission at Bergen, Norway, was first started. In September, 1879, the newly-formed society met with 29 members. Since then the cause has gradually and steadily advanced. In the Spring of this year, the members had increased to 140, with about 60 on trial. They have purchased a site for \$300, where a little, plain chapel is now erected, with 500 sittings and a minister's house.

The Rev. J. Jackson is at present in Whu, a large city on the Yangtze River, about 240 miles from Kiukiang. He has secured a native house, in which he and his wife are living. He says: "The house you would think rather peculiar, if you saw it. It is open to the roof, with holes in the walls for light and air, instead of windows—rather inconvenient when a gale is blowing, such as we have had the last three days."

The Methodist pastors on the west side of New York, recently held a meeting, and divided the west into two sections. The pastors in each section have held a meeting separately, and subdivided the territory, assigning a definite number of blocks to each pastor, who, with his helpers, proposes to make a house-to-house visitation to find and welcome to church those who do not go. They have also arranged to hold a series of interesting love-feasts and a union thanks giving service in each section.

The Rev. J. J. Larsson, of the M. E. Church, Stockholm District, Sweden, says: "Last year the gradual and favorable change in public opinion in regard to the missions of our Church was noticeable. This year it is still more evident. Members of other denominations freely offer us places of worship, as well as pecuniary aid. The Sunday-school work, which promises to be the most effective agency we have, is universally successful. Conversions are reported in every station, and the burden of debt on the chapels is being lightened."

Rev. Mr. Goucher, of Baltimore, has established in Loholoud District, India, fifty free schools for boys. The Bible, the Methodist Hymnal and Disciples will find a place in them. There were, at the beginning of these schools in June, over 800 pupils; by this time there are probably 1000. Another gentleman in Baltimore has established thirty other schools of the same kind. The school at Moradabad has been raised to the grade of a High School, Mr. G. having erected appropriate buildings for advanced studies and having established 100 scholarships, which may be secured by meritorious pupils in the lower school.

The Methodist non-commissioned officers and men of the York and Lancaster Regiment, which recently left England for Bermuda, were invited a few days before their departure by the chaplain at Aldershot, the Rev. R. M. Spoor, to a farewell gathering at the Soldiers' Home. After tea and an interval for friendly conversation, numerous addresses were given, pleasantly varied by music. During the evening fruit and cake were handed round, and after being fervently commended to God in prayer, the men all shook hands with the ministers, expressing their thanks for the kindness that had always been shown to them while at Aldershot. To several of them the Soldiers' Home had been their spiritual birth-place. The regiment left for Bermuda amid the best wishes of all, having earned for itself a good character while stationed at Aldershot.

English Methodist journals report very successful conventions in the Liverpool and Bristol Districts. The first of these was preparatory to the mission of the Rev. Hugh Price Hughes, and had a direct bearing upon it. Meetings of a remarkable character were held at Bristol by which the Bristol Societies had been wonderfully blessed. The *Watchman* says that at the closing meeting "the chapel was packed, floors, galleries, aisles and pulpit. No one who was there will ever forget the singing of the last hymn. The immense congregation, as with one voice, pealed forth the old Methodist refrain (Hallelujah! send the glory!) and the glory came and seemed to shine on the face of each of them. There was no wild fire from the beginning to the end of the Convention, but throughout its hours there burned in the hearts of the people the purifying radiance of the Presence of God."

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GENERAL RELIGIOUS NOTES.

The Church of England sustains, it is said, 150 chapels on the continent of Europe for the benefit of travellers.

The *City of Peking* reached Yokohama, Japan, Sept. 22nd. Out of 38 cabin passengers 29 were missionaries, 9 of them for Japan, 11 for China.

Two years ago a Protestant Church in Costa Rica was started with ten members, and a Sunday-school with nine. The number has now increased to forty-five in the Sunday-school, and fifty-two in the Church.

No less than seven of the members of the Baale Mission have been during the year bedded for their last sleep in African soil. The last victim was a great loss to their work, and is greatly mourned it was the Inspector Pretorius, who fell in Africa while engaged in his work of inspection.

The people of Madagascar are grateful for what the London Missionary Society has done for their country during the last sixty-five years. They have in Madagascar twelve hundred churches, and out of 254 students who have passed the college 85 are in full work in the churches.

"Father" O'Connor, pastor of the Independent Catholic Church, New York, stated on a recent Sunday that in the past four years there were 500 conversions from the Roman Catholic Church through his ministry, and he has been able to retain nearly 200 of them as Church members. The result was united with various Protestant churches, and not one of them returned to the Roman Catholic Church.

GLEANINGS, Etc.

THE DOMINION.

The butter production of Carleton Co., N. B., for the past year has amounted to something like \$90,000.

Out of 23 applicants for admission as law students at Fredericton, last week, only 3 were picked.

Charlottetown is suffering from the depredations of burglars, who have committed some daring robberies.

Building operations are being briskly prosecuted in Moncton. More costly buildings are in course of erection than ever before.

At a recent service of the Roman Catholic mission at Portland the whole congregation stood up and promised not to enter a liquor store for the space of one year.

The *London Times* of Oct. 31st describes Canada as a loyal and law-abiding, the least costly and least troublesome and yet the greatest of British colonial possessions.

A steam ferry has been established between the mainland at Barrington Passage and Cape Sable. A telegraph line has been laid from the Light

House at Cape Sable to Barrington Head. The Woolen Mill at Barrington Head is about completed.

The *Montreal Witness* recently criticized the treatment of steerage passengers on the Allan line of steamers. The owners prosecuted the *Witness* asking for \$50,000 damages. A verdict has been given for the defendants on all points.

Mr. Justice Loranger dismissed the charge against the Ottawa collector of customs for confiscating the works of Voltaire and Payne as "immoral, on account of technicalities in the proceedings. Justice Loranger has decided that a non-believer in future rewards and punishments is not a competent witness under the laws of Canada.

The *New Era* remarks:—"Wholesale dealers say that scarcely more than one-half as much liquor has been imported into Halifax this year as last. This is attributed generally to two causes. First the operation of the Scott Act in many of the counties of this Province and second that large quantities were carried over from last year." If dealers had to carry over quantities from last year less was consumed than the importers anticipated.

NEWFOUNDLAND.

Two men were killed on Friday morning by the falling of a coal shed. Four others were removed badly injured and it was feared several more were still beneath the ruins.

The British barque *Jane Hunter* from Pernambuco for St. John's was lost on the night of the 30th ult., at St. Shotts. Capt. Bowdin, the first and second officers and all the crew except two seamen perished.

Two schooners laden with fish and cod oil from Labrador during a Southern hurricane were dashed on the rocks at Bearhead and totally wrecked. The crews were saved.

ABROAD.

It is now shown that the cost of the Brooklyn Bridge was \$21,000,000.

The President of the United States has appointed Thursday, Nov. 29, as Thanksgiving Day.

Hereafter the retail sale of intoxicating liquors on credit in Prussia will be punished by withdrawal of the license.

In the recent elections in Ohio, Prohibition polled 320,000 votes out of a total vote of 700,000.

A hundred and thirty thousand residents of the United States registered at the American Exchange, London, England, during the past season.

The August earnings of the Baltimore and Ohio Railroad were almost \$12,000 per mile, being the largest in its history.

The Pullman Palace Car Company earned the past year a total of \$4,093,245 gross, and after paying nine and one-half per cent in dividends, had a surplus of \$1,053,312.

A telegram has been received in Chicago from A. M. Sullivan, O'Donnell's counsel, stating that only members of the English Bar will be allowed to participate in the trial in court.

Dr. Jackson, an English surgeon living in India, was stung to death by hornets recently when hunting tigers. He received over 200 stings, and died from the erysipelas that followed.

On a part of the Holderness coast, England, the sea is gaining on the land at the rate of 7 1/2 feet every year. Villages have been swallowed up. The waves wash over their ruined churches and long forgotten dead.

Prof. Ray Lancaster says that one of the most remarkable results of the Fisheries Exhibition has been the conclusion arrived at that they knew next to nothing of the habits and life history of the most important fishes.

The British Cabinet has decided that the dispute between China and France has reached a stage rendering it advisable to proceed at once to completely reinforce the British fleet in Chinese waters.

The Government has offered \$500 reward for information leading to the conviction of the authors of the explosion on the under-ground railway on Tuesday night. The London Railway Companies offer an additional reward of \$500.

Mr. Newman, British Consul in Siam, says that the immigration of the Chinese into Siam now numbers 20,000 annually, and that the return emigration is comparatively small. So prosperous are these colonists, that the whole trade of the country is falling into the hands of the Chinese.

The *Montreal Witness* remarks:—"During the year 1882, fifteen and one-half per cent. of the exports and imports of the United States was carried in American bottoms, while in 1856 fully 75 per cent. was carried by American ships.

The report of the Commissioners of Inland Revenue for Great Britain, just issued, calls attention to the fact that England and Scotland, with an increasing population, show a marked decrease in the quantity of beer consumed; while Ireland, with a decreasing population, shows an increased consumption for the fiscal year of 245,697 gallons.

GABARUS, C. B.

DEAR MR. EDITOR:—Believing that a few items concerning our work in this place will not be without interest to many of your readers, I venture to ask for space for the insertion of the following outline of our present position.

A great change has taken place in Gabarus within the past twelve months. Previous to that time the bad feeling which had been stirred up among the people ran very high; now by God's blessing it has almost entirely subsided. This change is manifested both in the renewal of friendly and Christian intercourse throughout the community, and in the much greater interest in our church work.

A few years since the erection of a new church was begun at Gabarus Harbor, the head of the circuit. Work on this building was however discontinued when the division took place among the people, and many thought it would never be completed. All through last winter services were held in the unfinished church, notwithstanding the great discomfort of the worshippers, and the serious risk to their health. In the early spring the trustees met and decided to make a strenuous effort to have it completed before another winter set in, and then agreed that if necessary they would become personally responsible for money that might have to be borrowed for this purpose. A subscription paper was then started in the community, and all were very much gratified when subscriptions were obtained to the amount of about \$1200. Taking courage from this, and in co-operation of the people, a contract was entered into with Mr. John Morley of Sydney, to complete the building, with the exception of putting in the pews. This work Mr. Morley has performed in a very satisfactory manner.

A short time since at a meeting called for the purpose, it was decided to have a tea-meeting in the latter part of October for the benefit of the church. With great unanimity the friends labored for a fortnight to make preparations, and on the 24th and 25th Oct., our tea-meeting was held. It proved a great success, not only financially but also in its tendency to promote harmony among the people. Those who had once been estranged now worked side by side from first to last without the occurrence of one unpleasant incident to mar the good feeling that prevailed. On counting the receipts it was found that the sum of \$320.40 had been taken in.

Another contract for the peeing of the church has recently been entered into with the former contractor, so we expect to have the building completed within a few weeks, and are planning for a grand church opening with the first good sleighing. One thing only is to be regretted in this connection, notwithstanding the efforts made there will still be a small debt on the church. If any liberal minded brother who believes in "helping those who help themselves" should peruse these lines and feel called upon to contribute something towards enabling us to dedicate to God a church without a dollar of debt on it, his kind assistance will be most thankfully received.

I am hoping and praying that these tidings of good-will and substance brought by our people into the storehouse of the great Master may cause Him to open the windows of heaven and pour out upon us such a blessing that there shall not be room enough to receive it.

W. A. OUTERBRIDGE.
Gabarus, Oct. 30th 1883.

MEMORIAL NOTICES.

JOHN PALMER, ESQ.,

John Palmer, Esq., High Sheriff of Queen's Co., N.B., died at his residence on the 11th ult., of typhoid fever, in the 56th year of his age.

Mr. Palmer was son of David and Marion Palmer, late of Canning, Queen's Co., and was born January 2nd, 1828. In 1852 he moved to the parish of Simonds, Carleton Co. During his stay there, from a conversation with Rev. J. T. Phinney, he was led to think seriously of divine things, and in connection with a series of special services held on the Woodstock circuit by the Rev. John Prince, about 27 years ago, he turned with a broken heart to God, and found mercy through the atoning Saviour, and could sing with the poet "My God is reconciled." etc. He at once united with the Methodist Church, and soon began to use his gifts to the edification of others. From the day of his conversion to his death he never seemed to lose his hold upon the promises of God or the blessed hope of eternal life.

Bro. Palmer's personal character stood very high. He was regarded as an upright man, who sprang with indignation at any approach to intrigue, dissimulation or over-reaching. He was of a noble transparent, unselfish and confiding disposition, and while highly valuing the esteem and love of his acquaintances, amongst whom he made many warm

friends, he was singularly free from ambition and love of applause. His private life was an example of cheerful piety and industry. In his home he was ever an affectionate and indulgent husband and parent, also exceedingly hospitable and kind to his friends. In a note we recently received from his late pastor, who for three years was closely associated with him, he says, "he was an honest man, a true friend, a consistent Christian and an unflinching supporter of Christ's cause and church."

In 1857 Mr. Palmer removed to Canning and continued his previous occupation until 1863, when he was appointed to the office of High Sheriff, which necessitated his residence in the shire town, where he remained in office (with the exception of three and a half years) until his death. Here he was pre-eminently useful to the Church, Bible Society, Temperance Society and educational institutions, filling the highest offices each had to offer. His premature death has cast a gloom over the entire county, and the church here mourns the loss of her most active and efficient member. The minister has indeed lost a wise counsellor and true friend. We are sure the many friends of his worthy family will unite with us in the prayer that the God of the widow and fatherless will graciously sustain them in their severe affliction and bereavement.

S. JAMES.

P.S. As there was no mention made in my last note of the sickness of other members of the family, allow me to say that Mr. Palmer's illness was contracted while watching over and anxiously caring for loved ones in the grasp of fever. Within the last two or perhaps nearly three months Mrs. Palmer, two sons and a daughter have been prostrated, but we are thankful to say that we have reason to hope for their complete recovery.—J.S.

MRS. ANN LANE.

On October 20th, passed away from earth and its cares to the home of the blessed, Mrs. Ann Lane, wife of the late Edward Lane, Esq., of Dan-tal-nag, P. E. Island, in the 89th year of her age.

Sister Lane was born in Mount Roth, Queen's County, Ireland. She came to the Island in the fifteenth year of her age. She was converted to God in 1823, and soon after was received as a member of the Methodist Church. Her first ticket of membership is of the above date. For upwards of fifty years she lived a consistent member of the Methodist Church, which means a consistent Christian. But few loved and read the Scriptures as she did; but few had so complete a knowledge of its truth. As a Christian woman she loved to work for God and man. Her home has been the ministers' home of that place, ever since the church has been established there. Her last sickness was short. Though quite ill, she was not thought to be in any danger until a few hours before she died, but she died as she lived, trusting in Jesus. The large number of persons, of all denominations, who attended the funeral clearly shows how she was loved and respected by all who knew her. Rev. Geo. Steel, of Little York, very kindly assisted with the services at the house and also at the grave. There, in the resting place for the dust of the dead, she will remain until the resurrection morn when Christ shall meet and crown his own.

D. H. L.
Mount Stewart, Oct. 29th.

PETER HARMON.

At Harmon's Island, July 15th, in the 86th year of his age, Peter Harmon passed to his rest and reward.

Bro. H. was soundly converted to God more than sixty years ago, and continued to evince unwavering fidelity to Christ till, "worn with age and feebleness extreme," the Master said to him, "It is enough, come up higher." For more than a quarter of a century he was an office bearer in the church and faithfully discharged his duty. Never was he more delighted than when listening to the Word preached, and never more delightfully employed than when expressing gratitude for mercies past or fervently invoking their continuance.

Joyfully he anticipated that future whose glory illumined the valley of death. The family remember his last words as a benediction,

"Blessed are the dead who die in the Lord."

WM. BROWN.

KEEPING UP APPEARANCES.

"That was an expensive set of jewelry," remarked a reporter to the proprietor of a large Washington street store, alluding to a set of diamonds a young lady had just taken away with her.

"It is the most expensive set we have in the store," was the reply; "but she has only hired them."
"Is that a common thing in Boston?" asked the newspaper man.
"Most certainly. Many of my be-

customers hire a set of jewelry for the evening, and for a comparatively small price excite the envy and jealousy of their friends. I wonder you have never heard of it before. We take our costliest gems and reset them to please our customers, and then rent them. Of people whom we know we never require any security, but a stranger would, of course, have to deposit the full value of the gems. There are two of our finest sets at Swampscott now, where, I understand, they have been much praised and their temporary owners congratulated.

"A funny thing happened in connection with this branch of our business. There was to be a large german, and a young lady well-known in this city came to make arrangements about a set of diamonds. I was not in the store at the time, and I knew nothing of the matter, so when I came I let the same set to another young belle. In the afternoon No. 1 came in and asked significantly if her diamonds had been cleaned. While she was talking No. 2 put the question to me. The situation was very awkward, but I explained the matter, and all was finally settled in favor of No. 1, the young ladies pledging each other and me to eternal secrecy.

"I wouldn't have it get out for the world, you know," explained they.

"Another branch of our business is to rent silver services. These are very well paid for. Most of the designs are antique, and some of them have figured in many Boston homes as highly treasured heirlooms. At weddings we frequently furnish large collections of bric-a-brac and other articles to swell the number of 'gifts' and make a fine display. We rarely get much for this, as the jeweler's name is frequently published when there is anything particularly beautiful given as a present, and the advertisement compensates us."—Boston Globe.

KRUPP'S IRON WORKS.

Herr Paul Hehn has written a short account of the immense iron works of Krupp, in Essen, for the *Industrie Blatter*. Krupp's works were founded in 1810; in 1855 the number of his workmen rose to 693, and soon afterwards he felt obliged to build dwellings for them. The number of his workmen in 1882 was 10,593, and the number of houses 3208, in which live 16,200 souls. The houses are built containing from two to five rooms, the rent running from about £4 to £11 a year. One successful experiment was a boarding house for 200 single men, and, later for 500 men, providing dinner with meat four times a week, super, coffee and butter; the bread they must provide themselves. A large co-operative store, started by F. Krupp, has developed enormously, and monopolized the retail trade of the district. The sick club has existed since 1856, and in 1882 had 11,011 members, and a fund of £69,698. The pensions in 1882 amounted to £2,042, and the death liability to £477; some alterations will probably be made in the arrangements in accordance with the new laws. Sick clubs among the workmen's families also exist. There is a sanitary committee in the works. The works have had a fever hospital since 1871, an infirmary since 1872; the former was transferred to the town of Essen in 1862, for small-pox cases. A disinfection house and apparatus has also been instituted on Dittmar's plan. Baths were put up near the entrance of the works in 1874. In 1876 a life insurance fund was started, and has risen up to 1,825 members. A high school with 20 class rooms, and a private school with 16 rooms are among Herr Krupp's foundations, and since 1877 five technical schools have been in existence, in which classes for women and household work, &c., are also held, which are now better attended than at first. Secondary schools, both in Essen and Altdorf, near to, are supported by the firm. Works for disabled men and invalids have been instituted since 1876, such as broom making for the co-operative stores, basket making, &c., in which widows and children are also employed. In one week in September, 1882, the number of people—men, women and children—connected with, and dependent on Krupp's works was 65,331.

Never hold any one by the button, or the hand, in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them.—Chesterfield.

A Sunday-school missionary in California suggestively says, "I have never seen a Chinaman whistle a dry goods box, but I see hundreds of them digging in the soil and paying enormous rents for land to raise vegetables."

A review in a notice of a book, says: "Each chapter is briefly recapitulated at the end. This, according to Dr. Park, of Andover, is a proof that something has been said in the chapter. The Doctor's advice about recapitulating sermons is this: When nothing has been said, do not recapitulate."

Johnnie was sent by his mother to buy a dozen eggs. When he returned with the eggs in a basket, he said, before he got the door all the way open; "O, mamma, the eggs aren't hurt any, but the shells have come off lots of them."

He had broken ten of the twelve.

Some of the greatest sacrifices have been made, not by heroes and martyrs who live above the centuries in immortal fame but by nameless and forgotten women and children, who have borne the heaviest cross with silent lips and ungrudging soul never dreaming that there was any thing very sublime in their endurance.—Rev. Frank Walters.

An eccentric man of Columbus, Ohio, visited New York, went to church, and seated himself in the nearest pew. Soon the owner came in, eyed the stranger critically, and then, waiting "My pew" on the fly-leaf of a prayer book, handed the book to the intruder. The Ohio man read the message, smiled a beautiful smile, and wrote underneath, "Nice pew; what did you pay for it?" He kept his seat, and after service dined with the pewholder.

The money in Tonguin in made of lead and very bad lead at that. The coins are thin disks strung on twine, and for a gold or silver piece the traveler receives more of them in exchange than he can carry away. A lady going shopping is followed by a coolie who carries her purse and groans under the load. Of course such a cumbersome medium hampers commerce, and one of the first reforms which the French pope to introduce is a silver currency.

At the beginning of the eighteenth century the English language was spoken by less than 8,000,000 of people; at the beginning of the nineteenth by only 20,000,000; and now, with one-fifth of the century yet before it in which to spread, it is the mother tongue of 90,000,000.

A western paper says that "by this time all down eastern have got their houses banked up and have laid in a supply of *Johnson's Anodyne Linctum*." It would be a wise thing for people hereabouts to lay in the *Anodyne*. It is the most valuable linctum in the world.

The number of years that a student has to spend at a medical institution before obtaining a degree is:—In Sweden, 10; Norway, 8; Denmark, 7; Belgium, Holland, Italy, and Switzerland, 6; Russia, Portugal, Austria, and Hungary, 5; France, England, and Canada, 4; United States, 3 or 2; Spain, 2.

A QUERY ANSWERED.—People often ask when is the best time to take a blood purifier? We answer the best time is now. Burdock Blood Bitters does its work of purifying, regulating, and toning the system at all times and all seasons. Purity in all things is always in order when required.

According to the census report Illinois pays out more money for fences than any other State in the Union. Pennsylvania comes next. There are in the United States 6,000,000 miles of fence, and it has all cost something over \$2,000,000,000. During the census year alone \$78,629,000 was expended for fencing purposes.

ROBERT THOMPSON, 320 Munro St., New York. "Graham's Pain Eradicator is the best remedy I have ever found for Pain in the Chest, Cramp, &c. One of my children had been treated by a physician for cramp and was so bad the Dr. said he could not live three hours, when Graham's Pain Eradicator was tried, it gave immediate relief, and he was quite well next day. I would not be without this medicine if it cost \$10, a bottle."

The Helena (Mont.) Independent tells of a girl between Helena and Virginia City, N. Mex., who sews covers all polished in and sent with a coating of pure copper as bright as the burnished metal. Peas and soups used there soon become souperated.

For Cramps, Pain in the Stomach, Bowel Complaints or Colic, use Perry Davis' Pain Killer. Seeley in another column.

Adult males in England have an average height of 67.36 inches and females 62.65 inches. The average weight of the men is 155 pounds, and of the females 122. The females are but little more than half as strong as the males.

CARD.—Being in possession of a valuable remedy for asthma, hay fever, phthisis, bronchitis, and all difficulty in breathing, I have consented, after numerous solicitations, to make it known. Any individuals so suffering can get valuable information by addressing REV. G. FRED. DAY, Musquodoboit Harb., N.S. may 4-ly

From six to ten cents per pound is all that the native Chinese receive for the tea grown by them. The difference in price to the consumer is all swallowed up in the costs and profits of handling the article between the tea field and the freestone.

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? It so, go to 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 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 cts. a bottle. Feb 1y

A man in Chester is said to have such a cracked voice that he never says anything without breaking his word.

The grape crop of Rhode Island was so plentiful this year that Concord sold as low as two cents per pound.

In Press, to be ready in November.

AN ENGLISH GRAMMAR, WITH OUTLINES OF INTRODUCTORY LESSONS ON LANGUAGE. FIRST EDITION. Prescribed by the Council of Public Instruction for use in the Schools in Nova Scotia. PUBLISHED BY A. & W. MACKINLAY.

Special Luther Number OF PLEASANT HOURS An Eight-page Paper, With fine Luther Pictures, a Life of Luther, Footprints of Luther, the Original Music and Words of Luther's famous hymns, with translations. Price \$1.00 Per Hundred. Specimen Free. Address S. F. HUESTIS, 141 Granville St., Halifax

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The grape crop of Rhode Island was so plentiful this year that Concord sold as low as two cents per pound.

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Table with 2 columns: Name and Amount. Includes Rev. B. Williams for Richard Carder, Rev. J. W. Shepherson for Mrs. George Cole, etc.

NOTICE.

To the Ministers as Agents of the 'Wesleyan':

In August last we sent from this Office to all our ministers who act as Agents for the 'Wesleyan,' lists of subscribers...

By referring to those lists it will be seen that a large number of our subscribers have not yet paid the subscription for 1883...

In the revision of our lists at the beginning of the New Year, we shall be compelled to strike off the names of all subscribers who are more than one year in arrears...

We are sorry to lose a single subscriber, but if our brethren will only help us, we need lose but very few.

We therefore strongly but respectfully urge upon all our Ministers the duty of at once attending to the collection of all unpaid subscriptions.

We are endeavoring to make arrangements for the wider circulation of the Wesleyan, but in order to complete such arrangements we must collect from all who are in arrears.

To our Subscribers:

Please read the above notice to our Ministers, and if you have not paid your subscription within twelve months, do not wait to be called upon...

S. F. HUESTIS, Book Steward. Oct. 10th, 1883.

PREACHERS' PLAN FOR HALIFAX

Table with 3 columns: Location, Name, and Time. Includes locations like BRUNSWICK ST., GRAPTON ST., KAYE ST., etc.

St. Lawrence Canals.

Notice to Contractors.

THE letting of the works at the upper entrance of the CORNWALL CANAL and those at the upper entrance of the RAIPIDE PLAT CANAL...

Tenders will be received until Tuesday, the 4th day of December next. Plans, specifications, etc., will be ready for examination at the place previously mentioned on and after 1st day of the twentieth day of November.

For the works at the head of the Galopas Canal, tenders will be received until Tuesday the eighth day of December. Plans and specifications, etc., can be seen at the place before mentioned on and after Tuesday the fourth day of December.

By order, A. P. BRADLEY, Secretary. Department of Railways & Canals, Ottawa, 20th Oct., 1883.

BAD DRAINAGE.—There is nothing more productive of disease in a neighborhood than bad drainage. Open the culverts and sluiceways and purify the locality.

MARRIED

October 31st, in the Baptist church, Aylesford, by Rev. W. Ryan, Parker S. Belcom, M. P., to Mrs. Anna Fitzkandolph, all of Aylesford.

November 1st, in the Methodist church, Margaretville, by the Rev. W. Ryan, Wm. L. Tanzer, of Mahone Bay, to Carrie May, eldest daughter of Mr. C. S. McLennan, of Margaretville.

On September 6th, by the Rev. J. W. Howie, at Advocate Harbour, N.S., Mr. John Tupper, of Spencer's Island, to Maria, daughter of Capt. Wm. Smith, of Advocate.

On the 15th ult., by the same, Mr. Francis Phinney, of Advocate, to Miss Johanna Spicer, of Spencer's Island.

On the 23rd ult., by the same, Mr. J. Alexander McLellan, of Advocate, to Miss M. Loritta, daughter of Mr. Jacob Spicer, of Spencer's Island.

On the 1st inst., by the same, Mr. Hennigar Bleckhorn, of the firm of Bleckhorn and Sons, "Annapolis, N.S., to Miss Susie Bayre, of Spencer's Island.

By the Rev. James Tweedy, at East Wallace, on the 13th ult., Mr. David Studavan to Miss Cassie Canfield.

By the same, on the 19th September, at the residence of the bride's father, East Wallace, Mr. Robert Seaman to Miss Charlotte E. Cannon.

By the same, October 9th, at Wallace, Mr. Albert A. Hurst, of Summerside, P. E. I., to Miss Ann Hurst, of Cape Canso, Guysboro.

By the same, at the Wallace Parsonage, October 27th, Mr. Halver Halverson of Millville, to Miss Martha Johnson, of Tuadroit, Norway.

By the same, at Malagath, on the 28th October, Mr. Thomas A. Simpson, of Jataunouche, to Miss Libbie Robertson, of Wallace.

At North Sydney, C.B., on 29th October, by Rev. F. H. Wright, B.A., Frank Giles, eldest son of Giles Rodin, of Brathay Hall, Windermer, England, to Annie, third daughter of Joseph Salter, North Sydney.

On the 25th October, by the Rev. R. Bird, at his residence, Mr. John Reid to Mrs. Jessie Graham, all of Wentworth.

At the residence of the bride's father, on the 31st ult., by the Rev. T. L. Williams, Mr. Samuel James Morton, of Cardwell, Kings, N. B., to Miss Annie, daughter of William Lockhart, Esq., of Donegal.

At the residence of the bride's father, on the 17th of October, at Jeddore Head, at the residence of the bride's father, by Rev. G. Fred Day, Mr. Charles Day to Miss Isabella Myers.

On the 10th of October, at the residence of the bride's father, by Rev. T. L. Williams, Mr. John Gault to Miss Clara E. Hyers.

At the residence of the bride's father, Nov. 1st, by the Rev. Robert McArthur, Dr. Hollis Joy, of Newport, to Joanna, eldest daughter of Mr. John Greeno, Belmont.

In the Methodist church, Granville Ferry, Oct. 31st, by the Rev. James Strothard, Samuel W. Peck, E. Q., to Lillie L. E., only daughter of the late Alfred Crook, Esq.

At the residence of the bride's father, Granville Ferry, October 31st, by the same, Mr. George S. Beebe, of Annapolis, to Amanda E., only daughter of J. W. Oliver, Esq.

On the 24th of October, at the residence of the bride's father, by the Rev. James G. Hennigar, James Wyde, Esq., of Port Medway, Queen's Co., to Miss Sarah B., daughter of B. B. Woodworth, Esq., and sister of D. B. Woodworth, M.P.

DIED.

At Pictou, in hope of a blessed immortality, Mr. Joseph Anderson, formerly of Granville, N.S., in the 88th year of his age.

On Friday, October 26th, at Grand Pre-Kings Co., Arthur Everett, beloved son of Mr. John S. and Elizabeth Faulkner, aged 13 years and 6 months.

At Steam Mill Village, Cornwallis, on Tuesday, 23rd October, Mr. Alfred C. Barabuy, aged 23 years, son of the late Alan C. Barabuy. "Blessed are the dead that die in the Lord."

At Waterville, Kings Co., N.B., October 23rd, Henry K. Coates, aged 63 years. Deeply lamented.

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S. F. HUESTIS T. WATSON

VOL. XX

NOTES

The permanent but the families at which hold Friend's Review

The average service in Japan more than 71 women. The India is nearly

When the charge it is not more than his father's flock that pews.—Nash.

The Cokesbury tion: "Is it hard his pastor a 18 the beginning of put forth little of it?"

What are we ference to paren care what Church. Is it that they d their Church, or dren? Which?

"It is not give an English social because of the peranco movement firm of distillers once of something a year to each pa

Of Mr. Beecher to San Francisco —"His biblical to amuse the irro reverences have c religious. Nothing lecture season but

In the Canadian elation about t ed to the goodness about three inches the Governor-Gene us of the man who our Lord" with a L.—Telegraph.

One of the mem school committee, has ordered vacate the heart of the saloons in the vicin closed under the of law forbidding the in four hundred fee

Of Dr. Etter's trica, "The Preacher the New York Ed turns the scale at t teen ounces. It is books. When Har sold by avouringp future for this book

There is a large sence in the worl more, after all. If the Ten Commanda and something quit all over his life, it point to the discer some harsh criticism blame it?"

Blue Ribbonism h England. In one (Bartmouth), it is Town Council to de force of the borough that the work of the police court fees gradually, so that no enough work for the

The Advance ask grow impatient at t appearance of the cont remember the story denon who was seen forth over a rough when asked his reason an bound to drive he without losing my

A police justice of ed to have rebuked a following manner: "I rob a house why did Vanderbilt's or Gould rich man, and not house of a poor woma the had? This is a v rebuking crime.—N.

Says the Boston C Michigan has the field in the world. The Cabinet and Hecla's Prof. Alexander A owner, is \$2,000,000 to know that Mrs. Ag her twenty-five or mo schools in Boston, and thing for other gradu

A new Methodist Chl tain locality which a large cross on its top an old Methodist who it, the remark: "I d cross on that church member when the M poor each member bor