



OUR HOME CIRCLE.

THE HEAVENS.

The sad and solemn night, Hath by her multitude of cheerful fires; The glowing bosoms of light...

THE ICE FORT.

In the early days of Northern Ohio, when settlers were few and far between, Evan Cogswell, a Welsh lad of sixteen years, found his way thither and began his career as a laborer...

His first term of service was with a border farmer on the banks of a river called Grand River, in Ashtabula County. It was rather crude farming, however, consisting mostly of felling trees, cutting wood and saw-logs, burning brush, and digging out stumps...

Seven miles down the river, and on the opposite bank, lived the nearest neighbors, among them a blacksmith who in his trade served the whole country for twenty miles around. One especial part of his business was the repairing of axes, called in that day "jumping," or "upsetting."

In midwinter Evan's employer left a couple of axes with the blacksmith for repairs, the job to be done within a week. At this time the weather was what is termed "settled," with deep snow, and good "slipping" along the wildwood roads.

But three or four days later, there came a "January thaw," and a warmer temperature melted away much snow, the little river was swelled to a great torrent, breaking up the ice and carrying it down stream, and the roads became almost impassable. When the week was up and the farmer wanted the axes, it was not possible for the horse to travel, and after waiting vainly a day or two for a turn in the weather, Evan was posted off on foot to obtain the needed implements. De-lighting in the change and excitement of such trip, the boy started before noon, expecting to reach home again ere dark, as it was not considered quite safe to journey far by night on account of the wolves.

Three miles below, at a narrow place in the river, was the bridge, consisting of three very long tree-trunks reaching parallel from bank to bank, and covered with snow plank. When Evan arrived here he found that the bridge had been swept away. But pushing on down stream among the thickets, about half a mile below, he came upon an immense ice-jam, stretching across the stream and piled many feet high. Upon this he at once resolved to make his way over to the road on the other side, for he was already wearied threading the underbrush, Grand River, which is a narrow but deep and violent stream, ran roaring and plunging beneath the masses of ice, as if enraged at being so obstructed; but the lad picked his path in safety and soon stood on the opposite bank.

Away he hurried now to the blacksmith's, so as to complete his errand and return by this precarious crossing before dark.

But the smith had neglected his duty and Evan had to wait an hour or more for the axes. At length they were done, and with one tied at each end of a strong cord and this hung about his neck, he was off on the homeward trip. To aid his walking, he procured from the thicket a stout cane. He had hardly gone two miles when the darkness gathering in the woods denoted the nearness of night; yet as the moon was riding high, he pushed on without fear.

But as he was skirting a wind-fall of trees, he came suddenly upon two or three wolves apparently emerging from their day-time hiding-place for a hunting expedition. Evan was considerably startled; but as they ran off into the woods as if afraid of him, he took courage in the hope that they would not molest him. In a few minutes, however, they set up that dismal howling by which they summon their mates and enlarge their numbers; and Evan discovered by the sounds that they were following him cautiously at no great distance.

Frequent responses were also heard from more distant points in the woods and from across the river. By this time it was becoming quite dark, the moonlight penetrating the forest only along the roadway and in occasional patches among the trees on either side. The rushing river was not far away, but above its roar arose every instant the threatening howl of a wolf. Finally, just as he reached the ice-bridge, the howling became still, a sign that their numbers emboldened them to enter in earnest on the pursuit. The species of wolf once so common in the central States, and making the early farmers so much trouble, were peculiar in this respect; they were great cowards singly, and would trail the heels of a traveler howling for recruits, and not daring to begin the attack until they had collected a force that insured success; then they became fierce and bold, and more to be dreaded than any other animal of the wilderness. And at this point, when they considered their number equal to the occasion, the howling ceased.

Evan had been told of this, and when the silence began, he knew its meaning, and his heart shuddered at the prospect. His only hope lay in the possibility that they might not dare to follow him across the ice-bridge. But this hope vanished as he approached the other shore, and saw by the moonlight several of the gaunt creatures awaiting him on that side. What should he do? No doubt they would soon muster boldness to follow him upon the ice, and then his fate would be sealed in a moment.

In the emergency he thought of the axes, and taking them from his neck, cut the cord, and thrusting his walking-stick into one as a heave resolved to defend himself to the last.

At this moment he espied among the thick, unheaved ice-cakes two great fragments leaning against each other in such a way as to form a roof with something like a small room underneath. Here he saw his only chance. Springing within, he used the axe to chip off other fragments with which to close up the entrance, and almost quicker than it can be told, had thus constructed a sort of fort, which he believed would withstand the attack of the wolves. At nightfall the weather had become colder, and he knew that in a few minutes the damp pieces of ice would be firmly cemented together.

Hardly had he lifted the last piece to its place, when the pack came rushing about him, snapping and snarling, but at first not testing the strength of his intrenchment. When soon they began to spring against it, and snap at the corners of ice, the frost had done its work, and they could not loosen his hastily built wall.

Through narrow crevices he could look out at them, and at one time counted sixteen grouped together in council. As the cold increased he had to keep in motion in order not to freeze, and any extra action on his part increased the fierceness of the wolves. At times they would gather in a circle around him, and after sniffing at him eagerly, set up a doleful howling, as if deploring the excellent supper they had lost.

Ere long one of them found an opening at a corner large enough to admit its head; but Evan was

on the alert, and gave it such a blow with the axe as to cause its death. Soon another tried the same thing, and met with the same reception, withdrawing and whirling around several times, and then dropping dead with a broken skull.

One smaller than the rest attempting to enter, and receiving the fatal blow, crawled, in its dying agony, completely into the enclosure, and lay dead at Evan's feet. Of this he was not sorry, as his feet were bitterly cold, and the warm carcass of the animal served to relieve them.

In the course of the night six wolves were killed as they sought to creep into his fortress, and several others so seriously hacked as to send them to the woods again; and however correct the notion that when on the hunt they devour their fallen comrades, in this case they did no such thing, as in the morning the six dead bodies lay about on the ice, and Evan had the profitable privilege of taking off their skins.

Of his thoughts during the night, a quotation from his diary is quaintly suggestive and characteristic: "I bethought me of the wars of Glendower, which I have read about, and the battle of Glosmont Castle; and I said, 'I am Owen Glendower; this is my castle; the wolves are the army of Henry; but I will never surrender or yield as did Glendower.'"

Toward morning, as the change of weather continued, and the waters of the river began to diminish, there was a prodigious crack and crash of the ice-bridge, and the whole mass settled several inches. At this the wolves took alarm, and in an instant fled. Perhaps they might have returned had not the cracking of the ice been repeated frequently.

At length Evan became alarmed for his safety, lest the ice should break up in the current, and bringing his axe to bear, soon burst his way out and fled to the shore. But not seeing the ice tumble, he ventured back to obtain the other axe, and then hastened home to his employer.

During the day he skinned the wolves, and within a fortnight pocketed the money, amounting in all to about one hundred and fifty dollars. With this money he made the first payment on a large farm which he long lived to cultivate and enjoy, and under the sod of which he found a grave.—Wide Awake.

THE IDEAL TEACHER.

The teacher should be thoroughly prepared to teach all subjects embraced in the curriculum of his school. He should be just, honest, reliable, truthful in the highest degree, dignified in character, in manners, and in appearance. He should be neat in dress and in his personal habits, should carry himself erect, keep his finger-nails closely pared and always clean, his boots blacked and polished, his hair brushed. He should never use slang or vulgarisms; should never use threats or punish children in anger; should know both whom he teaches and what he teaches; should do all things quietly, to the closing of a door or the moving of a chair; should speak in a low, distinct, clear tone of voice, when either hearing a lesson or giving general orders; should always reprove his pupils in a low voice, and in the kindest, gentlest tone; should be careful not to make a promise until he is satisfied he can comply with it, and when made he should comply with it at all hazards; should never accuse a child of falsehood or any other misconduct unless he is absolutely certain of its guilt, and even then not in the presence of others; should trust his pupils fully; should teach in all things by example; should be firm, not hasty to decide any matter in school, but when he has decided let it be final; should apologize to a child if he has done it a wrong; should be neither too affectionate, nor too severe; should never violate his rules himself; and in all things should set the example which he wishes to be followed by his pupils.—Prof. S. S. Woolwine.

WHAT ONE WOMAN DID FOR JAPAN.

In 1880 the prisons of Kioto held an unusual number of political prisoners, taken during the rebellion of the island of Kushi. Many of them were high in rank among their countrymen. A few had been pardoned, many had

been executed, while a large number were held as prisoners for a term of years. Much of the public work of the city then was, and still is, accomplished by gangs of prisoners under overseers.

In a remote part of Kioto, an earnest, gifted woman had gathered a girls' school, and home, eager of heart, alert, wise but wary, her noble presence had won its way, with the men and women in Japan, in quarters that were inaccessible to others. "More work for Jesus" was her watchword; and this is what happened to her. One day at morning worship, a gang of prisoners filed into the yard, and began cutting the grass in the enclosure. The girls were singing their sweet hymn, "Jesus, I my cross have taken," and "I'm glad I'm in this army," and the unusual words and tones arrested the prisoners' ears, all unaccustomed to such sounds, in their own language. Cautiously they crept nearer and nearer to the piazza, till the teacher stepped forward, asking them all to enter. Eagerly they climb the steps, and are soon within the walls; and a strange sight for a girls' school—the overseer with his lash and sword, and these sad faced men with their clanking chains. But the songs ring out again their glad welcome, and the organ peals forth its sweet tones; then the old, old story is read from the Gospel of Mark.

"That is a strange tale. We would like to hear more of it," said they slowly filing out. "Come again, come again! you are welcome," responded the bright-eyed woman with a silent prayer. So as the men were brought for two or three days into the same vicinity, the scene was repeated with increasing interest.

After a few weeks a request was sent from the prison for a Christian teacher; and this strong, brave woman went forth fearlessly under guard of an officer of law, if not to preach, at least to speak to those souls in prison. Once only, but mark the result. Months after, when some of these men were released and returned to their homes in Kushi, they carried the precious seed dropped into their hearts from the girls' school; and, by and by there came a pleading call for a missionary to be sent, who, responding to the call, found a church all but in name—a waiting company of believers hungering to be taught of the Lord.

"In the morning sow thy seed, and at evening withhold not thy hand, for thou knowest not what shall prosper, either this or that!" Does not "what this woman has done" deserve to be told as a memorial in all lands?

AN OLD-TIME BIBLE CLASS.

One of my earliest recollections is of such a Bible class. In the "side seats" at the right of the pulpit and in the north-west corner of the church, removed as far as possible from the rest of the Sunday-school, was the Bible-class at which it was my privilege to gaze during those protracted intervals in which my own teacher was occupied with other scholars, and it was not "my turn" to answer. There in that Bible class were the fathers of the hamlet. There was the Colonel as teacher. He was a patient and long-suffering man. He never attempted even to guide, much less control, the debate. There were gathered those pious souls who thought themselves too ignorant to teach and who went into the Bible-class with fear and trembling, lest the superintendent should ask them to open the school with prayer. There were the crooked sticks that would fit in nowhere else. There were the combative spirits, who liked nothing so much as controversy, and tossed arguments about on Sundays as freely as hay on week days. There was the man with one idea and always finding a chance to bring it in, no matter what the subject of the lesson might be. The class thus made up might without impropriety be called a religious debating society; and like all debating societies, it sometimes struggled for victory quite as much as for truth. But over all the Colonel presided with unchanging gravity and with only an occasional exhibition of consciousness that the debate might be more to the point without hurting any one. That Bible-class is still in its place—still doing its work in a better way than formerly, I think. But the Colonel is not there. One of the larger boys whom I knew stands in his place. And the men who en-

gaged in such high debate about doctrine and duty, they are not there, for the last of them has gone to that land where, let us hope in the mercy of God, the mysteries of life and of truth shall all be made plain.

Those men with all their simplicity of life and of thought felt the power of these mysteries. Yet that was not, like ours, an age of agnosticism. Probably no man in that class had any troublesome doubts about the existence of God, or the inspiration of the Bible, or the divinity of Jesus, or of the resurrection of Christ, and of the dead hereafter. To them every word in the Bible was inspired—how, why, or when did not matter. The question with them was not "Is this or that statement in the Bible true?" but "What does it mean, and what practical duty does it teach?" The foundations of religious beliefs were not disturbed. Science whose voice now shakes the earth was then uttering but the moan of a feeble infant, heard only by its nurse. And so the Bible was not studied as a curious collection of interesting old manuscripts of uncertain origin, but pretty well saturated with morality and truth, and therefore on the whole "calculated to do good;" but it was studied as I think it should be in a large degree studied now, as the Revelation of God to man, a complete guide to holy living. The Bible-class that is converted into a court for the trial of Christianity is, in the nature of the case, must be, a failure.—Prof. Cyrus Northrop.

HE SHALL GIVE HIS ANGELS CHARGE.

A correspondent from Smithville, O., sends us the following story of a soldier of that place, which has never been before published: At the battle of Chancellorville, there was among the wounded of the second day's bloody fight, a soldier boy of nineteen, belonging to a Pennsylvania regiment. He was severely wounded, having been struck four times, one ball plowing its way through fourteen inches of flesh and bone. He was a Christian; the same day he enlisted in his country's service he enlisted under the great Captain. As at midnight he lay bleeding on the battle-field, his mind wandered back to his home among the Pennsylvania hills and his mother who was so anxious for his welfare. Thinking that she would hear that he was wounded, and would worry about him, he asked God to commission an angel to go to his mother's bedside, and inform her of his condition; that though severely wounded, she would not worry about him, as he was assured that he would yet recover and yet come home. After lying many weary months in the hospital he was sent home, when his mother related to him her strange dream; how about midnight (the very night on which he sent up his petition to the throne), as she lay in her bed, an angel in white appeared at her bedside, and told her that her son Daniel was wounded severely, and then comforting her with the assurance that he would recover, and that she would see him again, it disappeared. Thus when the mails brought word to her that her son was among the severely wounded, it prepared her to bear the sad tidings—the message of the angel having strengthened her.—Wes. Adv.

OUR YOUNG FOLKS.

THE SECRET OF GOOD MANNERS.

The secret of good manners is to forget one's own self altogether. The people of really fine breeding are the ones who never think of themselves, but only of the pleasure they can give to others. No adornment of beauty, or learning, or accomplishments, goes so far in its power to attract as the one gift of sympathy. In all French history, no woman had a stronger fascination for whoever came within her reach than Madame Recamier. She was called beautiful; but her portraits prove that her beauty was not to be compared with that of less charming women. And when every attraction of person had long since passed away, and she was an old, old woman, her sway over the hearts of others was as powerful as ever. What was her secret? It was this one thing solely—her genuine and unaffected interest in the good and ill fortunes of

her friends. Authors came and read their books; painters came to her with their pictures, statesmen with their projects. She, herself, wrote no books, painted no pictures, had no projects. She was sweet, simply and unconsciously, as a rose is sweet. She really cared for the happiness and success of others, and they felt the gentleness of her sympathy. It surrounded her with an immortal charm. Let any girl try Madame Recamier's experiment. Let her go into society, thinking nothing of the admiration she may win; but everything of the happiness she can confer. It matters little whether her face is beautiful, or her toilette costly. Before the end of three months she will be a happy girl herself, for the world loves sunshine and sympathy, and turns to them as the flowers bask in the sun.—Youth's Companion.

THE "COMING MAN."

A pair of very chubby legs, Encased in scarlet hose; A pair of little stubby boots, With rather doubtful toes; A little kit, a little case, (As was a mother said—) And lo! before us strides in state, The future "coming man."

His eyes perchance will read the stars, And search their unknown ways; Perchance the human heart and soul Will open to their gaze; Perchance their keen and flashing glance Will be a nation's light— Those eyes that now are wistful bent On some "big fellow's kite."

That brow where mighty thoughts will dwell In solemn, secret state, Where fierce ambition's restless strength, Shall war with 'ature fate; Where science from now hidden caves, New treasure shall outpour— 'Tis knit now with a troubled doubt, Are two or three cents more?

Those lips that, in the coming years, Will plead or pray, or teach; Whose whispered words, on lightning flash, From world to world may reach; That sternly grave, and steady command, Or smiling, wit control— Are coarsing now for ginger-bread With all a baby's soul?

Those hands—those little busy hands— So sticky, small, and brown; Those hands, whose only mission seems To tear all order down— Who knows what hidden strength may lie Within their chubby grasp; Though now 'tis but a taffy-stick In sturdy hold they clasp?

Ah! blessings on those little hands, Whose work is not undone! And blessings on those little feet, Whose race is yet unborn! And blessings on the little hairn That has not learned to plan! What'er the future holds in store, God bless the "coming man!"

DON'T LOOK AT IT.

We all have temptations of some sort, the children as well as grown-up people. Satan is always trying to make us do wrong; he is constantly whispering evil thoughts to us, putting temptations in our way, and if he can make us look at the sin, he can soon make us do it. So I say to all, "Don't look at it." How often Satan tempts a child to take fruit, to take some sugar out of the bowl, or take a biscuit from the plate when no one is looking! But sometimes the temptation is to look into a forbidden box or book, or go to a forbidden place. How does Satan do it? Why he first puts the desire into the child's heart, and he leads him to look at the forbidden thing; and if the child does not look away, we are sure that by and by he will do what is wrong.

Satan tries the same way with grown-up people. First he gets them to walk in the way of wicked people, and when they do as he wants, he whispers to them to stand and see a little more of the evil, and then by and by he gets them to sit down in the middle of it. Oh, if only they would not look at temptation, how much safer they would be.

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog and say "No," and the dog knew he must not touch it. But he never looked at the meat. No; he seemed to feel that if he looked at it the temptation would be too strong; so he always looked steadily at my father's face.

A gentleman was dining with us one day, and he said: "There's a lesson for us all. Never look at temptation. Always look away to the Master's face."

Yes, this is the only safe way; do not look at the temptation. "Avoid it, pass not by it, turn from it, and pass away." When the thought of doing wrong in any way comes into your heart however small a thing it is, you may be sure it comes from Satan; so do not look at it but look up at Jesus, and ask him to keep you and make you more than conqueror over every temptation, through him that loves you.—Children's Treasury.

THE SUNDAY SCHOOL.

APRIL 22, 1883.

SAUL PREACHING CHRIST.

ACTS 9, 19-31.

1.—The astonishment at Damascus is graphically described in verse 21. What more astounding spectacle could have been presented than that of so fierce a persecutor boldly declaring Jesus of Nazareth the Son of God, his great learning coming to his aid, enabling him to prove that Jesus of Nazareth was really the Messiah, in such a way as to confound all opponents. It may seem surprising that St. Paul, having had no personal intercourse with Jesus Himself or the Apostles, should have been able thus to state the arguments on which His claims rested. But with the training he had received in the Scriptures, when the true spiritual illumination flashed through his mind, the whole course of prophetic argument would open up to him much more readily than to an uneducated man. Thus while human learning alone is of little avail, either for personal religion or the furtherance of the gospel, yet, when the light from heaven irradiates it, a man is much better prepared for Christ's service than he would be without it. It is a great mistake to despise scholarship; sanctified learning is one of the most precious gifts which God can bestow or man possess; and St. Paul is a striking illustration of the fact that the most learned men may also be the most spiritual-minded.

Let us clear up a point which may occasion some difficulty. According to this narrative we should judge that St. Paul's preaching in Damascus, disputations, his escape from his enemies, and his return to Jerusalem, were all consecutive events, without any great interval of time between. But he himself tells us, in his Epistle to the Galatians, that he went into Arabia, returned again to Damascus, and did not go up to Jerusalem until three years after his conversion (Gal. i. 17, 18). The following appears the most natural view of the case. 1. St. Paul did continue "certain days" in Damascus, during which he began to preach and dispute with the Jews. 2. Then, though not mentioned here, he went into Arabia, as he tells us, no doubt for the purpose of meditation and prayer. It had been revealed to him that he was called to be the Apostle of the Gentiles (ver. 15; chap. xvi. 16, 17). It was natural that he should feel the need of such special preparation for this work as could only be secured in prolonged retirement. 3. When he had accomplished his purpose, "after that many days were fulfilled" (ver. 23), he was again found in Damascus, resuming his preaching and disputations temporarily suspended. It was then the conspiracy was formed to kill him, and he escaped by being let down from the wall in a basket. 4. Thus driven out of Damascus, he thought that the time had come to present himself at the headquarters of the Church in Jerusalem, and so took his journey thither; but in the meantime, partly in Damascus and partly in Arabia, three years had passed.

2.—It is not surprising that he was at first received with suspicion by the disciples in Jerusalem. His previous career there had been certainly calculated to make them afraid of him. It is probable that no very reliable account of what had taken place in Damascus had reached them. News then travelled slowly and did not always improve in credibility on the way. And even if some account of his conversion had reached Jerusalem, his subsequent disappearance, while in Arabia, must have caused the story to be received with suspicion; while his return to Damascus was probably too recent for them to hear anything of his later doings there. In addition, the account reads as though some circumstances, probably fear of the conspirators from whom he had escaped, led him to make his first appearance amongst the Christians at Jerusalem in a somewhat secret manner. After a while, however, Barnabas formally presented him to the Apostles, for explanations were entered into, and from that time he stood duly accredited as one of themselves. After a while his fears seem to have subsided, and he began boldly to preach and dispute with the Jews as at Damascus. Here the "Grecians" are specially mentioned as his opponents. They were the Greek-speaking Jews, and St. Paul's foreign birth and Greek education made him specially adapted to deal with such.

"But they went about to slay him" (ver. 20). This brief sentence describes the experience which followed him during the whole of his life, until it reached its culmination on a subsequent visit to Jerusalem, and led to his long imprisonment at Caesarea and in Rome, and to his ultimate martyrdom. The leaders of the Jews, even when they gave up violent persecution of the Christians generally, could never forgive the renegade from their ranks. Nearly all the hardships and sufferings which he so pathetically enumerates many years afterwards, were caused by their determination to be revenged (2 Cor. xi. 23, 27).

3.—In verse 31 in the Revised Version the word "peace" is substituted for rest. Either word well ex-

presses the fact. The conversion of Saul had been the means of staying the persecution of which he had been chief leader, and the infant Churches were left in peace and quietness to establish themselves and purgative their mission. And it is to be noted that they did not allow rest and quietness to become a source of spiritual decline; they walked "in the fear of the Lord, and in the comfort of the Holy Ghost." And they were multiplied. To keep up an earnest spiritual life within the Church is the true way to gain increase from without.—Abridged from the W. M. S. S. Mag.

POISONS.

We all have a great horror of being poisoned, without exactly understanding what it is. Poison is a disorganization of flesh and blood, or both. If you have swallowed a poison, whether laudanum, arsenic, or other thing poisonous, put a tablespoonful of ground mustard in a glass of water, cold or warm, stir and swallow quickly, and instantaneously the contents of the stomach will be thrown up, not allowing the poisonous substances time to be absorbed and taken into the blood; and as soon as vomiting ceases swallow the white of one or two new eggs for the purpose of neutralizing any small portion of the poison which may have been left behind. Let the reader remember the principle, which is, to get the poison out of you as soon as possible; there are other things which will have speedy emetic effect, but the advantage of mustard is, it is always at hand, and acts instantaneously, without any after medicinal effects. The use of the white of an egg is, that although it does not nullify all poisons, it antagonizes a larger number than any other agent so readily attainable. But while taking the mustard or egg-sand for a physician; these are advised in order to save time, as the difference of twenty minutes is often death.—Bos. Transcript.

A GOOD DISINFECTANT.

Mr. Mattieu Williams recommends sulphate of copper (blue vitriol) as a cheap and effective domestic disinfectant. "I have lately used it," he says, "in the case of a trouble to which English households are too commonly liable, and one that has in many cases done serious mischief. The stoppage of a soil-pipe caused the overflow of a closet, and a consequent saturation of floor-boards, that in time would probably have developed danger by nourishing and developing the germs of bacteria, bacilli, etc., which abound in the air, and are ready to increase and multiply wherever their unsavoury food abounds. By simply mopping the floor with a solution of the blue crystals, and allowing it to soak well into the pores of the wood they (the pores) cease to become a habitat for such microscopic abominations. The copper salt poisons the poisoners. The solution should not be put into iron or zinc vessels, as it rapidly corrodes them, and deposits a non-adherent film of copper. Stone-ware resists it, and it may also be safely kept in wooden buckets."

USEFUL HINTS.

Hot irons should never be used for embroidery.

Mirrors should not be hung where the sun shines directly upon them.

To relieve hicoughs at once, take a lump of sugar saturated with vinegar.

A good way to clean lamp burners when they have become covered with soot and gum, is to boil them up in a strong solution of soda water. The wicks need an occasional washing too to remove sediment.

Absence of ventilation; badly arranged entrances of light, and bay-racks over their heads, permitting seeds and dust to fall into their eyes, are referred to as prolific sources of blindness in horses.

Rotation in the garden is as necessary as in the field. Different kinds of vegetables require different kinds of food. While manuring will help much, it is in every way desirable to reverse the order of planting every year. Better crops will result.

We call the attention of our lady readers to the advertisement in our columns of Jas. Pye's Pearline, for laundry and other purposes. An article so popular and widely circulated must possess merits that commend it to the favor of housekeepers. ap 6 lm

Hall's Hair Renewer renews, cleanses, brightens, and invigorates the hair, and restores faded or gray hair to its youthful color and lustre. People with gray hair prefer to use the Renewer, rather than proclaim to the world through their bleached locks that they are becoming aged, and passing on to decay.

A WAX SUPPLIER.—Many require a dose or two of purgative medicine, but do not wish to give 25cts for them. To meet this want I, Graham & Son, St. John, N.B., have placed before the public GRAHAM'S PURGATIVE PILLS at 12cts a box. Each box contains about 5 doses. They are gentle and effective, operate without griping, do not leave the bowels in a costive or torpid state after their use, and are safe for those exposed to wet and cold. They are guaranteed purely vegetable, and do not contain mercury, the evil effects of which are seen in thousands of ruined constitutions. Sold by druggists and dealers in medicines. apr 6 Sims

SOMETHING FOR EVERYBODY.

READ, MARK AND INWARDLY DIGEST.

If you have nausea, want of appetite, flatulency, dizziness, feverish symptoms, or are suffering from costiveness, and Hop Bitters is the Sure Cure.

If your vital forces are depressed, if you have a feeling of general lassitude and weakness, are easily fatigued, perspire freely on going to sleep, are short of breath, in every slight effort and have a general feeling of melancholy and depression, you are suffering from general debility and Hop Bitters removes it all.

If you have a sense of weight or fullness in the stomach; a changeable appetite; sometimes voracious, but generally feeble, a morbid craving; low spirits after a full meal, with severe pain for some time after eating, with a feeling of heat, sour stomach, vomiting and fluttering at the pit of the stomach, and a soreness over it; nausea; headache, or some of these symptoms, you are suffering from Dyspepsia, and Hop Bitters will permanently cure you.

If you freeze one hour, burn the next, and sweat another; if you are suffering all the tortures of the Inquisition, one moment fearing you will die, and the next fearing you won't; if you have blue nails and lips, yellow eyes and ghost-like complexion, you are suffering from that miasmatic curse, Bilious, Malarial fever, or Ague, and Hop Bitters will speedily cure you.

If you have a dry, harsh and yellow skin, a dull pain in the right side, extending to the shoulder blade and pit of the stomach; a tenderness over the region of the liver; a sense of tightness and numbness about the stomach and liver; yellowness of the eyes; bowels irregular; a hacking or dry cough; irregular appetite; a general feeling of weakness; feet and hands cold; tongue coated white; disagreeable taste in the mouth; low spirits; blotches on the face and neck; palpitation of the heart; disturbed sleep; heartburn; and many other late and early symptoms, you are suffering from Liver Complaint, and Hop Bitters only will cure you.

If you have a complaint which few understand and none will give you credit for an feeble condition; a gonorrhoea throughout the whole system; twitching of the lower limbs; a desire to fly to all places, and a fear that you will; a steady loss of strength and health; and all these symptoms show that you are suffering from that hydra-headed disease, nervousness, and Hop Bitters will effectually cure you.

If you have Bright's disease of the kidneys or any other disease of the kidneys or urinary organs Hop Bitters is the only medicine on earth that will permanently cure you. Trust no other.

GET HIM OUT OF BED.—I was confined to my bed with Rheumatism, and did not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so and in three days was out of bed and resumed my work as well as ever. JAN. LANGILLE, Springfield, Annapolis Co., 1883. mar 2 Im

For diseases leading to Consumption, use Allen's Lung Balm. See advt in another column. april 6 Im

MOTHERS' MOTHERS' MOTHERS! Are you distressed at night and fret of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. WISSLOW'S SACCHARIN SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will cure the fever, soothe the inflamed gums, 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 the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle. feb 10

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for 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 heat, as its title proclaims it wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family, handy for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. feb 10.

ENCOURAGING TO DYSPEPTICS. Charlottetown, P. E. I., Nov. 11, 1878. Mr. James H. Robinson, St. John, N. B. Dear Sir.—By I may say, almost an accident, early in the spring, being confined to my room for nearly three months during this time I was under the combined care of three of the most eminent physicians of Charlottetown, and by them and my friends given up as beyond all power to help me. Dr. Baxter, of Moncton, having occasion to call upon me on business, very naturally observed my state of health, and after fully describing my trouble, which by the doctor's advice I was pronounced Dyspeptic or indigestion, in fact I was so bad I could only eat brown bread, and that after being made three days, while tea coffee or milk I dare not touch, and a slice of toast would invariably give me the utmost distress. Dr. Baxter recommended "Robinson's Phosphorized Emulsion," and I feel that I owe the public a debt which can only be paid by saying to all similarly afflicted, "Go thus and do likewise," try "Robinson's Phosphorized Emulsion." To-day I am hearty and strong, and can without fear indulge in all the luxuries of a first-class hotel. (Signed) Yours, etc. J. McKECHNIE.

FOR SALE BY ALL DRUGGISTS AND DEALERS. Price \$1.00 per bottle; six for \$5.00.

COBLES! COBLES! COBLES! Everyone suffering from painful corns will be glad to learn that there is a new and painless remedy discovered by which the very best corns are removed entirely, in a short time and without pain. PUTNAM'S PAINLESS CORN EXTRACTOR has already been used by thousands, and each person who has given it a trial before using any other, commends it to others. It is the only safe, prompt and painless cure for corns known. Putnam's Painless Corn Extractor is sold everywhere. N. C. Poulson & Co., Kingston, Proprietors.

By lack of open air exercise, and the want of sufficient care in the matter of diet, the whole physical mechanism often becomes impaired during the winter. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, invigorate the system, excite the liver to action, and restore the healthy tone and vigor.

For all troubles of the Throat, use Allen's Lung Balm. See advt in another column april 6 Im

BETTER THAN GOLD! ENGLISHMAN'S COUGH MIXTURE

It is better than Gold to any one that is troubled with COUGHS, COLDS, ASTHMA, BRONCHITIS, HOARSENESS, SPITTING OF BLOOD, LOSS OF VOICE, WHOOPING COUGH, INFLUENZA, SORENESS OF THE THROAT, CHEST AND LUNGS.

And all other Diseases leading to CONSUMPTION

It will not make new lungs, but will prevent the disease from spreading throughout the whole substance of the lungs, therefore facilitating recovery.

DON'T FAIL TO TRY IT! IT MAY SAVE YOUR LIFE! IT HAS SAVED OTHERS

A Large Reward Will be paid for a better remedy than Englishman's COUGH MIXTURE.

A WONDERFUL MEDICINE!

A prominent Government Official writes us as follows: "Of all the cough medicines that I have tried during a long life I must say that Englishman's COUGH MIXTURE. Is superior to any LEAVING HOME!

Consumptives leaving home for change of climate should not fail to take with them a supply of Englishman's Cough Mixture. It will ensure a good night's rest, free from Coughing, and easy, light expectoration in the morning.

AN ESTABLISHED REPUTATION! ENGLISHMAN'S COUGH MIXTURE

It is the most certain and speedy Remedy for all Disorders of the Chest and Lungs. In Asthma, Consumption, Bronchitis, Coughs, Indigestion, Difficulty of Breathing, Spitting Blood, Hoarseness, Loss of Voice, and all other pulmonary troubles, it gives instant relief, and is properly preserved with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY! A well-known clergyman writes us that Englishman's Cough Mixture

Has been a blessing to his family, having cured his wife of a very troublesome cough, which had distressed her for over three years.

SHOULD NEVER BE NEGLECTED COUGHS & COLDS

Should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of Consumption, which may be cured or prevented by timely sailing. Englishman's Cough Mixture

This Popular Remedy is Infallible.

It is highly praised by thousands of persons who have tried its wonderful efficacy, and is strongly recommended by all as the best medicine ever known for speedily and permanently removing Coughs, Colds and all Pulmonary Disease.

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Diseases of the Pulmonary Organs

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But for CHRONIC DISEASES the INVIGORATING SYRUP SHOULD BE USED IN CONNECTION

NORTON, KING'S CO., N. B., Aug. 2, 79. G. GATES, Son & Co., N. B. This is to certify that I have been afflicted for over twenty years with liver complaint, and have tried different doctors and preparations, and was treated by an Indian Doctor, but all to no good effect until a year ago I commenced taking your Life of Man Bittle, No. 2, and Invigorating Syrup No. 1, using your Syrup and Bittle externally. I can readily say that I have not been so well for twenty years as I am at the present time. I would heartily recommend your medicine to all suffering from liver complaint, and especially those who are at liberty to use this medicine. You are at liberty to use this medicine in part for the benefit of the afflicted, and I will give further particulars to any one desiring to know about them.

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THE WESLEYAN

FRIDAY, APRIL 13, 1883.

THE CONFERENCE DEATH-ROLL.

To the names of the Rev. H. McKeown and R. Tweedy, placed this year on the death-roll of the Maritime Conferences, we are now called to add a third—that of the Rev. Ing-ham Sutcliffe, of Yarmouth, one of "the fathers."

Mr. Sutcliffe's final illness was brief. He may be said to have died in the harness. On Sunday, April 1st, he preached twice on the Acadia circuit, and on his return home was seized with apoplexy. On Tuesday he lost the power of speech, but for a time retained consciousness and gave expression by signs to his hope and trust in his Redeemer. Of late, he learned from the Rev. J. A. Rogers, he had been very richly blessed in connection with the special services at Milton. Both in his prayers and in his addresses he had given indication of a ripening Christian experience. Mr. Rogers says, "We shall miss him greatly."

For more than fifty years Mr. Sutcliffe has been associated with Canadian Methodism. After having entered the ministry in England, at the cost of the rejection of some tempting business offers, he was sent in 1832 by the Missionary Committee to Upper Canada, where he was stationed at Little York, now Toronto. While there important changes in Canadian Methodism caused the transfer of several ministers to other fields. At the same time that John Barry was removed to Bermuda, and John P. Hetherington to Charlottetown, P. E. I., Mr. Sutcliffe was sent to Grand Bank, Newfoundland. In the latter colony, as well as in his former field, he made good proof of his ministry. Through his influence his brethren in Newfoundland took a practical step in temperance matters. At their annual meeting, refreshments, in the list of which wine held a place, were provided and paid for by a pro-rata tax. At his suggestion the practice was discontinued, and countenance no longer given to a habit which had wrought terrible injury to the inhabitants of the colony. After an eleven years' useful ministry he left Newfoundland and commenced his work in Nova Scotia and New Brunswick, where he occupied in succession many of our most important charges to the satisfaction and benefit of the people, who were always charmed by his eloquence, pleased with his ever genial spirit, and blessed by his earnest and clear expositions of Gospel truth.

But to say more would be to check the purposes of senior brethren who will, we trust, furnish us with reminiscences of one who, like themselves, has been a link between the past and the present generation. In his last communication to the writer, our deceased "father" enclosed a letter, containing an account of the decease of his brother, James Sutcliffe, of England—a man who most faithfully served his generation by the will of God. A few years since the brothers met in their native land; now they, and others gone before, meet in the land of the blest. To those who regard their bereavement from the standpoint of earth, we tender in behalf of many brethren, heartfelt sympathy.

Some years since Dr. Mc Murray told us of an incident in connection with Mr. Sutcliffe's early ministry, of which he had been an eye-witness. It occurred in Newfoundland at the time of the Centenary celebration in 1839. We give it as told by Mr. Sutcliffe at the Centennial meeting last summer at Windsor. The large church at Carbonear was crowded at the time to which he referred, and among the listeners were a number of Roman Catholics:—

I had been speaking of the progress made by Methodism in various parts of the world—in Great Britain, Ireland, the United States, and in the foreign field,—and that vast numbers formerly in great spiritual darkness had been brought into the glorious gospel light, and that the light was spreading notwithstanding all the opposition which the Church had been called to meet. In illustration I mentioned having seen a picture referring to the time of the Reformation, in which a number of Cardinals were seen sitting around a large table. On this table were several candles burning, representing the light of the Reformation, while the Cardinals were doing their best to put out the lights; but their efforts were vain,—the candles still burned brightly. I lifted a candle from the table before

which the Chairman was seated, and began to put, in my eagerness to set forth the determination of the Cardinals to extinguish the light, I puffed a little too hard and my candle went out. My condition was perfectly awful. I felt as if the roof of the church was falling on my head, when I heard the cry from the gallery, "That's out anyhow." But Providence favored me in that predicament. I gave one more gentle puff, and my candle broke out again in a flame, and I cried at the top of my voice, "It's not out. It's not out." The effect of the occurrence was electrifying, and I continued: "See, it burns all the brighter. Just so, persecution may be the lot of the Church, and there may come some obscurity; but she will come forth into clearer light. So the light of the Methodist Church shall never be put out. It has been burning for a hundred years, and it burns as brightly now as ever, and will continue to give light to those in darkness. The gates of hell shall never, never prevail against it."

SUNDAY SCHOOL LITERATURE.

The Nashville Christian Advocate, the official organ of the Southern Methodist Church, some weeks ago sounded a loud alarm on this subject. At their recent General Conference arrangements were made for the increased provision of a Methodist literature for Methodist Sunday-schools; and more—of getting this literature into the hands, and heads and hearts of the children, but at two of the Annual Conferences lately held it was found necessary to make "inquiries as to the methods by which a foreign and strange literature had crept into the schools." This literature is said to consist of "books and papers that would suit a Socinian, or Calvinistic, or Universalist guise as well as any other."

Whether a similar danger exists within the limits of our own General Conference we leave to the good judgment of pastors and superintendents. In doing so, we take the liberty of remarking that a Sunday-school may be held in a Methodist church, managed by Methodist officers and teachers, with classes composed of children from Methodist homes and yet be a Methodist Sunday-school only in name. Such schools have existed—for aught we know may yet exist at no great distance. In some cases the scholars, after having been taught by teachers aided in whole or in part by foreign helps, have carried home hundreds of books and papers scarcely one of which had been issued by our publishing houses in England, the United States or Canada. An improvement has no doubt taken place of late, as Sunday-school managers are learning which our Toronto Publishing House is sending forth papers for youth second to none in value and cheapness and at the same time free from those questionable teachings which are too often found elsewhere. In the course of the inquiry alluded to the following points were developed:

1. They manage, in various underground ways to get the name and address of our Sunday-school superintendents. Then they ply them with cards, sheets and flattering letters. Next thing the pastor knows there are sown in his field. He is preaching one gospel to the parents, while the Sunday-school is teaching another gospel to the children.

2. Pastors are sometimes directly approached. One stated that the Chicago agent, or some other, offered him a nice new book, free, provided he would send him a list of the Sunday-school superintendents on his circuit. The reply of the pastor was: "Keep your book; I do not propose to sell out my people."

3. The agents of this foreign and shoddy literature are great on County and on State Sunday-school Conventions. The "workers" are gathered in force, and there is much talk on jejune topics. Meantime these agents are busy in pushing their wares—getting acquainted with "workers" and getting lists of names and places where they can put in their work to practical purpose.

Let our pastors, Sunday school superintendents, and our people be on their guard. A cheap Sunday-school paper like a cheap drug may be dear in the long run. The man who buys cheap garden-seed that will not sprout, or sprouting, brings forth bad fruit, loses the precious season, and pays dear for his bargain.

The Sunday-school books and papers now issued by our Church in England and America are second to none in the world. Month after month the English Book-room sends out specimens of new books and of periodicals admirably suited for our libraries, both in teaching and in cost. No papers can be more suitable or attractive to our young people than those prepared by Dr. Withrow, our Sunday-school editor, and published by our Toronto Book-room. In price they are cheaper than any imported. After comparing them with the issues

of an American publisher, the Sunday-school editor says: "Our own papers are much cheaper. If we charged 36 cents a year, for Pleasant Hours or Home and School, they would then be no dearer than Cook's for the matter contained. But we charge only 22 cents a year in quantities of 20."

An English paper says that at a recent marriage feast the bridegroom was asked how he first met with his bride. He said in reply: "A year ago I was one of a large dinner-party of ladies and gentlemen at which a young lady was observed not to drink any wine. Our host noticed it, and invited her by name to drink a glass of wine with him. She, however, had the courage to decline, saying at the same time that she did so on principle. Nothing more was said. Her decision of character deeply impressed me, I sought an introduction to her, satisfied that one of her principles at least would tend to make a good companion. I became a teetotaler myself, and now she has just become my wife." An excellent brother in Bermuda, now deceased, first saw the face of his future wife as she, a stranger to him, laid down the pen with which she had signed the total abstinence pledge, and which he at once took up for the same purpose.

In some respects our Australian friends lead us. At a recent meeting at the Mansion House, at which the Lord Mayor presided, and the Bishop of Ballarat and Sir William McArthur were among the speakers, the Bishop said, "The mutual relations of all denominations were very friendly, and they helped one another in their work without any sacrifice of principle. He sometimes lent the Wesleyans his churches, and they lent him theirs and most thankful was for any good that was done by any denomination." We once knew an Episcopal rector suddenly retire from a Methodist church of which he was inclined to make free use without reference to the pastor, only because that pastor proposed to return the compliment in a more courteous way. The existence of a spirit similar to that of the Bishop of Ballarat would enable both Episcopalians and Methodists to put some half used Provincial churches to good service.

The Central Christian Advocate thus explains the relation of the work of the Rev. W. Taylor to the Methodist Church:—

A correspondent asks, "Does the missionary work of Rev. Wm. Taylor and his co-laborers result in churches which are not organic parts of the M. E. Church? Has our Missionary Society ever furnished any motive to aid them in their work?" Mr. Taylor's work in India was entirely in the interest of our church. In South America it has been principally educational; but it is now organized as the South American Evangelical Association composed of forty-four members at work under the direction of Mr. Taylor in South and Central America. Mr. Taylor is still a member of the Methodist Episcopal Church and a local preacher. The association referred to has declared that it "will remain faithful and true to the doctrines, principles, and spirit of the Methodist church." Mr. Taylor and his "Pauine" organizations have always refused to receive any money from the Missionary Society; the small sum set against the former annual reports of the Society was only on account of a formal and official recognition, but was never expended.

E. B. writes from Murray Harbor of the decease of one of those Methodists from Guernsey who early in the century found their way across the ocean:—

On the 24th ult. one of our oldest church members passed to his eternal reward. Bro. Henry Breshart in the year 1806 emigrated to this country from the Isle of Guernsey. In this neighborhood he afterwards opened his house for preaching and Sabbath-school for many years. He gave the land on which our church now stands, has been always a liberal supporter of our cause, and took a deep interest in our ministry, speaking often of those who had labored here. During his life he filled many offices in our church, and was a regular attendant at all the services until through infirmities he was deprived of the public means of grace. He was only ill three days, seemed to suffer very little, and at the great age of 91 fell asleep in Jesus.

The other day, in the Dominion Parliament, Mr. Richey, M. P. for Halifax, asked whether "in prospect of promotion by benevolent societies or individuals in England and elsewhere of a large emigration to Canada of young persons from orphanages and other institutions with a view to their being settled in various parts of

the Dominion as apprentices or servants, it is proposed by the Government to organize any system of inspection by which the locality and treatment of children so brought into this country may from time to time be ascertained." We are glad to find that his question elicited a satisfactory answer.

Peter Cooper, the well-known New York philanthropist, died last week, at the age of 92. He worked his way up to great wealth. His fortune was enormous and his charities were on the same scale. Yet his gifts were unostentatious. The noblest of them is the famous Cooper Institute in New York, which is really a people's university. It cost about \$2,000,000, to which he added an endowment of \$150,000 in cash besides other noble gifts. He liked to be known as a workman, and was a philanthropist in the truest sense. As a New York journal remarks, now that he is beyond the reach of human words it is some satisfaction to know that he was not one of those men whose worth is only appreciated after death.

We believe that Mr. T. M. Lewis's temperance lectures in this city and Dartmouth are entitled to no little credit touching the difficulty of the liquor dealers in procuring a renewal of licenses. It is said that some who heard his pleadings positively avowed their determination never again to sign an application for license. It is fortunate that the temperance sentiment of the Province at large is so strong that the members of a House which is said to be less fervent than some legislative bodies in the cause have felt obliged to vote against any legislation for the relief of those who see their day of defeat coming. Nothing can take the place of the old-fashioned agitation.

The best place to purchase Birthday and Wedding Congratulation Cards, &c., &c., is at the Book Room, 141 Granville Street.

PILATE TO-DAY.

A few weeks since Rev. R. Brecken, of Brunswick St. Church, preached a sermon from Matt. 27: 24, which deeply impressed his audience. A gentleman who heard him had some portions of the sermon printed for distribution. The following is an extract from it:—

In addition to these popular sins there is one other way in which Pilate is imitated. I will speak more fully of this because it is pressing to the front again. It is one of those clamorous evils that will not down. I mean the sale and use of intoxicating liquors. This, I am fully persuaded, the most gigantic enemy to the interests of Christ's Kingdom among men. It is hindering the work of Christ's Church more than any other single evil, almost as much as all other evils combined. In truth it would be difficult to dissociate this from all the sinful influences that destroy. This destroys more souls yearly than the churches are the instrument of saving. We preach, we try, we hold special services, we try to snatch some brands from the burning; we do lead a few to decision and conversion, but not so many as the demon allures toward destruction by assuming the garb of a fair enchantress. This evil is sinking millions of money in asylums and prisons and reformatories that ought to be used in extending the Redeemer's Kingdom. It is sinking millions more of hard earned wages and giving in its place "poverty, hunger, and dirt." Is that all! Nay—that were a trifle compared with the evils it raises from the bottomless pit and sets loose upon what were otherwise happy homes.

Would you have such streets as Al-bermarle street, and such dens as there are there and in many other corners of this fair city, were it not for the reckless and indiscriminate licensing of what Robert Hall not inaptly called "distilled damnation." Where are the professed friends of Jesus? What are they doing? I fear too many are only make-believe friends. Like Pilate, they try to blow hot and cold with the same breath. Look at the enemies of Jesus! they have the restless vigilance of the Arch Enemy himself. What is the enemy crying and clamoring for now? Petitions are being circulated to go before the Dominion Parliament in re of the Scotch and county of Halifax in our provincial legislature is ready to introduce a bill by virtue of which these licenses once granted shall become vested rights. Permanent rights secured by the crown to monopolies that scatter "fire-brands, arrows, and death!"

Where is the position of every one of us with respect to this unrighteousness of Jesus? On which side is our influence, example and effort? To begin, are we all total abstainers—if not for our own sake at least for the sake of others? "Destroyest thou with thy meat him for whom Christ died?"—Can it be possible there is one amongst us who would take a social glass for the sake of trade, or custom, or from fear of losing popularity, with those who indulge? If there be, he is a Pilate over again. As for licenses—is there one among us who would so deny the Lord who bought him as to lend his name to a license to sell that which destroys the souls for whom Christ died? If such there be it is in vain you wash your hands in innocency and place the guilt of the results at the door of others. Not all the perfumes of Araby can make the hand that signs the license come clean and sweet. Only the blood of Jesus that availed for his enemies can wash away the stains. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. This gift has been committed, should be confessed and forsaken in hope of pardon. One man signs because, he says, the seller will obtain a license whether I sign or no and I do not wish ill will. Another says, it's my bread and butter, I would lose some of my best customers if I did not sign. Another says: They oblige me and I must oblige them. Still another more selfish says: The tavern is not near my residence, and I do not care. This is Pilate over again. If the churches in Halifax were a unit in this, there would be a different showing. The enemies of Jesus do not tear the churches, because they do not make their influence felt. In Dartmouth three churches have accomplished wonders by union.

Pilate, I conceive, instead of extenuating his guilt, increased it by all the kindly feelings which he overcame in furtherance of his own ends. A similar choice stands before us all through life. It is either Jesus or self; the cause of Jesus or personal aims or comfort or pleasure; the friendship of Jesus or the friendship of the world. Which shall it be? If we oppose the crooked ways of the world and improve sin, we must expect to lose popularity with that portion of the world. The friendship of the world is enmity to God. We must expect to lose temporarily while the world is what it is if we would serve Jesus faithfully. What choice will you make? What are you doing with Jesus? You cannot avoid the question. It meets you every day, it will meet you in judgment. If you do not stand on the right side of Jesus now, can you expect to stand on his right hand when he comes to judge every man according as his work shall be?

if other religious bodies were making similar efforts. The *Advocate* says: "The return supplies the following surprising figures as regards Sunday school scholars:—

Table with 2 columns: Wesleyan Methodists, Presbyterians, Roman Catholics, Church of England, Independents, Baptists. Rows show numbers of scholars and pupils.

Now the Wesleyans do not number 100,000. The Presbyterians number 126,000, and the Church of England 300,000, and these great sects allow their active rival to far surpass them in the noble and important work of providing for the religious training of the young. As they constitute only a ninth of the population, and as they have more than a ninth of the children of the colony at their schools, there is warrant for the assertion that the Wesleyans are not only imparting religious education to their own children, but are also grappling with the work left undone by the other sects. This is a consideration which may well stir the laggards to activity, more especially as they are bound to remember that the Church which trains the young is the Church which has the most secure hold upon the future. And a clergyman who has not only a church under him, but one or more Sunday-schools, becomes at once a more real, a more respected, and a more influential man. His sphere of usefulness is greatly enlarged, and with it his power and his opportunities. These are all reasons why the Churches generally should follow the Wesleyan lead in grappling with a work which the State is necessarily slow to undertake.

CORRESPONDENCE.

CHILDREN'S FUND OF THE N. B. AND P. E. I. CONFERENCE.

Previous to the assembling of our last Conference complaints were made in the Wesleyan of the injustice to which the Fund subjected many ministers on dependent circuits. Frequent discussions respecting the Fund took place, both before the Conference met and while it was in session. And though it was generally admitted that there was just ground for complaint, nothing was done toward removing the grievance further than to order the Children's Fund Committee to meet next year on the evening of the first day on which the Conference will assemble, so that the assessment may be laid upon the table at an earlier stage of the Conference proceedings than has been the custom heretofore. But during the past year, the burden has pressed as heavily as ever.

Now a Fund which takes as much as 40, 60 or even \$80 from married men whose total incomes are less than \$500 ought to be able to show that it is rendering substantial pecuniary aid to other ministers of equally small allowances before its continued existence can be justified. That it is doing this no one has ever attempted to prove. Speedy relief from this heavy yearly tax must be granted to men with none or small families on dependent circuits in order to retain them in the Conference. Some think that we cannot have a Children's Fund without inflicting hardship upon many ministers, therefore they favor its abolition. Others think that the inequalities of assessment can be separated from the Fund itself, therefore they favor retention.

Many of our strongest circuits submit to this Children's Fund tax because they believe they are helping ministers stationed on the poorer circuits. Yet so far from doing this it was clearly shown at our last Conference that the ministers on dependent circuits were taxed for a larger number of children than belonged to their families. In other words that as the Fund is now operated the independent circuits contribute nothing whatever to the help of dependent circuits.

In order that this Fund may be more equitable in its working how would it do to reduce the amount of assessment—and of course of disbursement—also—from \$40 for each child to \$30. This is the minimum disciplinary allowance. But in order that the stronger circuits may really help the weaker let them be assessed not for the same number of children but for the same amount of money as at present. Say if a circuit is now assessed for three children or \$120 let it under the proposed arrangement be assessed for four children or \$120. Then as dependent circuits would continue to raise the same amounts for the support of their ministers as now not one dollar less would be raised throughout the Conference than is raised under the present arrangement. Such an alteration in the Fund would benefit ministers on dependent circuits materially by taking off 25% of the tax, consequently upon the new action from \$40 to \$30, and by about other 25% resulting from placing not a larger actual amount on the independent circuits but a larger proportion of the whole amount required, and further by more equitably distributing the missionary grant not to pay the Children's Tax but to make up deficiencies in salaries.

In giving publicity to this, I may say that I am not one of the brethren recently characterized by an ex-President as "seeking newspaper notoriety," but simply a brother offering a suggestion that may perhaps prove helpful in solving what is confessedly a difficult problem.

April, 1883. GEORGE STEEL.

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METHODIST D.D.'S.

Mr. Editor.—I thank you and Bro. Parker for correcting an error in my recent communication on "Reminiscences of Methodism, etc." It was inadvertently made, and I trust will henceforth lead to greater carefulness in historical statements. We have buried two Doctors of Divinity, in connection with Methodism in the Maritime Provinces, and noble men of God they were. Dr. Knight enjoyed the honours of the title five years, Dr. DeWolfe thirteen.

I wish it to be understood that my reference to this literary and honorary designation was not insinuating respect of its propriety or value, but simply to indicate one of the points of difference between the past and the present. The increase of this title among us is a pleasing indication of the attention we as a people are giving to the higher branches of education. We are not in a hurry to bury any more of our D.D.'s, for some of our best men wear the honour, and do it with Christian dignity and humility. While on the subject I will venture a few more historical statements which, if incorrect, I hope some good brother will kindly set right and thus extort another confession of fallibility.

For one hundred years, from 1739 to 1839, British Methodism had only five preachers who were Doctors of Divinity. Dr. Coke was the first. The title D.D. was conferred upon him at Oxford, in 1775, in the 28th year of his age, one year before he became associated with Methodism. In the list of the first Legal Hundred, after the names of John and Charles Wesley, we find Thomas Coke, of the city of London, doctor of civil law. The next was James Townley, who was educated by the celebrated David Simpson, author of the "Plea for Religion." Dr. Stevens says he was the first who received the honour as a Methodist preacher. He was followed by Dr. Clarke; the date I cannot give, but the title was given to both in 1818. Jabez Bunting was made Doctor in 1834, and Robert Alder in 1839. Dr. Hannah received it in 1840, and soon after a number of others. The number now in Methodism I cannot give, but nearly one hundred were found in the Ecumenical Conference recently held in London. The first in the Maritime Provinces, if not in the Dominion, who realized this literary distinction, was our beloved and venerable Dr. Richey. He has worn the merited honours for thirty-five years. The next in the Provinces was Dr. McLeod, in 1852, four years after Dr. Richey. Dr. Evans in 1853, and in 1857, Dr. Pickard. And since the last named period a number of others have received the designation, all of whom we delight to honour. Probably some are disappointed, because they are as yet, non-elect; others are rejoicing in hope.

We have no fears respecting an undue accumulation, as our educational institutions are controlled by wise and good men. If forthcoming ones shall exert its intellectual power, moral influence, and Christian usefulness, those of the past, or the living, we shall have no cause to complain of our D.D.'s.

G. O. H.

ST. JOHN'S N. F.

DEAR BROTHER.—We have recently placed, at a cost of about \$3000, a very fine organ in our beautiful new church in Cochrane street. The organ was built by Messrs. Peter Conacher & Co., of Springfield Works, Huddersfield, England, and contains Two Manuals and Pedal, as follows:—

Table with columns for Organ type (Open Diapason, Horn Diapason, Dulciana, Flute & Chimney, etc.) and Pedal Organ (Open Diapason, Burdon, etc.) with corresponding pipe counts.

Swell to Great; Great to Pedal; Swell to Pedal; Swell Super Octave; 8 Composition Pedals to Great Organ; 2 Composition Pedals to Swell Organ; Pedal Board radiating and concave; Balance Swell Pedal. All the metal pipes are of spotted metal. The organ is blown by rotary motion, with three-throw crank and fly-wheel.

The case is made of finely finished pitch pine, corresponding with the finishing of the church, the front speaking pipes are decorated in gold and colors.

But however beautiful the organ might be in appearance, this would be no compensation for short-comings in the power of expression, and it is almost needless to say, to a careful reader of the foregoing description of the pipes and their combinations, that for capacity, richness and variety of tone, it is all that can be desired. We are deeply indebted to John B. Ayer, Esq., for all the time and attention he has given to the matter. The organ was erected under his personal supervision, and he is doubtless the only gentleman in the colony who was capable of performing the work. The organ was first used in the worship of God on Easter Sunday. A large congregation was present and a collection

amounting to \$140 was taken up for the organ fund.

I had almost forgotten to mention that this noble organ was placed in the church by the energetic ladies of our Church and Parsonage Aid Society. W. W. P. St. John's N.F., April 2, 1883.

GENERAL CONFERENCE.

TRANSFER COMMITTEE. Toronto, 2nd March, 1883. The Transfer Committee of the Eastern Conference will meet in Sackville, N.B., on Wednesday, April 25th, 1883, at 7 p. m. Ministers who have been provisionally transferred, and any minister whose transfer may be desired, will please see that the provisions of the Discipline are complied with, and notice forwarded to me before the last day of this month. S. D. RICE, President.

EDUCATIONAL MEETINGS.

HALIFAX DISTRICT. Deputation appointed by Conference: Revs. J. Luthern, J. S. Coffin, and for Bermuda Rev. A. W. Nicolson. Arrangements as to time and additional speakers are left to each circuit. F. H. W. PICKLES, Fil. Sec'y.

MIRAMICHI DISTRICT. Conference Deputation—J. R. Inch, Esq., L.L.D., and Rev. F. J. Deirdrad. Meetings will be held as follows: Campbellton, April 14th, Dep. Dr. Inch; Bathurst, " 16th, " Derby, Newcastle, " 22nd, " and Chatham " 24th, " Rev. T. J. Deirdrad. Time to be arranged. Dep. Rev. T. J. Deirdrad. Collections will be taken up at all the above meetings in behalf of the funds of the Educational Society. D. CHAPMAN, Chatham, April 6, 1883.

FREDERICTON DISTRICT. Fredericton, Marysville, Gibson. Local arrangement.

Table with columns for District (Kingsclear, Nashwaak, Stanley, etc.), Time, and Deputation (Wadman, Chairman, etc.).

QUARTERLY MEETINGS.

NOVA SCOTIA CONFERENCE. Basis approved; exception taken to Lay Representation and presence of General Superintendent in Chair of Annual Conference. Lunenburg.—Against Basis seven; silent one. Advocate Harbor.—Three against Basis; two declined voting. Barrington.—Basis unanimously rejected by full meeting.

N. B. AND P. E. I. CONFERENCE. Circuits voting unanimously for Union on proposed Basis:—Shediac, Kingsclear, Murray Harbor, Nashwaak, Debec. Jacksonville.—Three in favor of Basis; two against. Upper Kent.—For the Basis four; against it one.

PERSONAL.

Rev. John McKinnon, a native of P. E. Island, and lately Presbyterian minister at Georgetown, has been appointed to the Celtic chair in the Edinburgh University. Brunswick St. Church loses a good member through the death of Mrs. J. L. Vinocove. The bereaved have the deep sympathy of their many friends.

Our dear Father Hennigar looked in at our office this week. His recent bereavement is yet keenly felt by him, but he can say, as Mrs. Hennigar said on leaving him, "All is well." The New York Advocate says: "The successor of Dr. De Puy will be Mr. Robert R. Doherty, of Jersey City, New Jersey. In selecting Mr. Doherty the agents and the editor have applied the principle of civil service reform, for he has been connected with the Methodist Book Concern for more than seventeen years. Previous to his connection with this house as reader, he was for two years one of the editors of the Jersey City Evening Times.

The Picton News has this: "The many friends in this town of the Rev. Leonard Gaetz will be sorry to learn that he is suffering from ill-health inasmuch that he has thought fit to resign his pastorate of the Queen's Avenue Methodist Church in London, Ontario. The Quarterly Board readily accepted the resignation, but to request Mr. Gaetz to continue the pastorate at his present salary and they would provide him with an assistant. We learn the above with regret. Mr. Gaetz last summer the writer saw reason to fear such a result.

LITERARY, &c.

The Pictorial History of the Bible, by Rev. R. Heber Newton, published by Lovell and Co., N. Y., cannot be recommended. With something that is good is much that is mischievous. Bishop Huntington, of Central New York, denounces these sermons on the Bible with deserved severity.

Littell's Living Age for March 31st and April 7th contains Cereia; Siena; Le Marquis de Grizman; The Vulgar Tongue; and the Humorous in Literature; Francis Lieber; Sketches in the Malay Peninsula; "John Inglesant" on Humor; and Spelling the Lakes; John Richard Green; with instalments of fiction and the usual amount of poetry. The number for April 7th begins a new volume. The annual subscription price of this weekly magazine (\$8) is low; while for \$10.50 the publishers send any one of the American \$4.00 monthlies or weeklies with it for a year, both postpaid. Littell & Co., Boston, are the publishers.

METHODIST NOTES.

The Methodist bazaar at Charlottetown last week brought in four hundred dollars. The new organ presented to the Methodist Church at Dorchester, by Alex. Black, Esq., is said to have cost \$1,000.—St. John News.

At the close of the morning service, April 1, Rev. G. M. Campbell, of Woodstock, N. B., gave the right hand of fellowship to five persons.

On Sunday morning last, at Co-bourg Road mission chapel, ten persons were formally received into church membership.

A general programme of more than ordinary interest passed off successfully at the Methodist Institute, Truro, last week. Good music, readings, original papers, &c., in turn pleased the large audience.

According to the Bay Pilot the late Mrs. J. P. Beckerton left, among other bequests, the sum of \$500 to the Methodist Church of St. Andrews, for the payment of its debt, the surplus, if any, to be expended in repairs and improvements on the church.

We are informed from official sources that the Quarterly Board of the Gover St. Church, St. John's, N. F., have unanimously invited Rev. W. W. Percival to remain as Superintendent of the circuit a third year. The Rev. G. J. Bond, A. B., has been invited as second preacher. The papers referred to did not reach this office.

The Rev. M. R. Knight reports from Jacksonville, N. B., April 5th: "We are in the midst of a glorious revival of religion at the Second Tier appointment. The power of the Spirit has been blessedly manifest. Souls are being converted and backsliders reclaimed. There seems to be a general spirit of enquiry, and we are looking for great things."

The Educational meetings recently held on the Hillsboro circuit were well attended and the receipts doubled those of the preceding year. The deputation, the President and Secretary of the Conference, addressed the meetings very acceptably. The circuit was favored with the services of Bro. Weddall on the Sabbath. He preached at Coverdale and Hillsboro, to large and appreciative congregations.

The Rev. J. Gaetz, of Amherst, reports of Sunday last: "We had a glorious day yesterday. The sacrament of baptism was administered to fourteen persons. The whole congregation was impressed with the sacredness, quiet and solemnity of the occasion. Thirty-eight were received into the full membership of the church. The sacrament of the Lord's Supper followed and was a season never to be forgotten."

We learn from the Rev. J. Goldsmith, of the Nashwaak circuit, that our friends at the Durham appointment have taken steps towards the erection of a church. Mr. Jas. Johnson has kindly given the site, and Mr. Wm. Jenkins has given the frame, which he has furnished as a part of his subscription. Durham is essentially mission ground since there are thirty-four Protestant families residing there who up to represent have had no suitable building in which to assemble for public worship. The new church will be five miles from any other place of worship.

ABROAD.

On Feb. 8, the foundation stone of a Girl's College was laid in Piracicaba, Brazil. The enterprise is under direction of the Methodist Church, South.

The Methodist Church, South, in one year has sent out four missionaries to China, two to Mexico, and two to Brazil; and the Woman's Board has sent four ladies, "worthy and well qualified."

In the North Carolina Conference the reports from the churches are inspiring. Great revivals have been held or are now in progress. They appear to be more extensive and to reach larger numbers than usual. The Rev. Dr. J. J. Roberts, the oldest member of the Arkansas Conference, died at Dardanelle, Ark., recently. He had been a faithful, successful workman. It is estimated that over six thousand souls had been converted under his ministry.

The confidence of the people in the Methodist missionaries in the H. K. Church district, China, is increasing so rapidly that the mission cannot supply the demand for aid in opening schools for girls.—Lutheran Evangelist.

Through the Blue Ribbon movement in Britain temperance is being made a part of Gospel work. At Burney Wood, (Eng.) Primitive Methodist chapel 30 or 40 reformed drunkards had joined the classes; and at the Primitive Methodist chapel, Cornholm, eight were added on a recent Sunday.

In the Wurttemberg district, German Conference, protracted meetings are being held on all the seventeen circuits of the district. A good many conversions and accessions to the Church have occurred, and it is expected that an increase of membership can be reported at the next Conference from nearly every station.

The weekly paper published at Lucknow, India, states that there has been an increase in the Sunday schools of the North India Methodist Mission during the past year of 2,280 scholars. The total attendance reported for 1882 was 15,399. The same paper claims that one-fifth of all the Sunday-school scholars in India, Burmah, and Ceylon are connected with this one Mission.

The Indian Witness brings cheering news of revivals at various points in the North and South Indian Conferences. At Lahore, Rangon, and Allahabad, and throughout Bombay and Madras District and the trnas Gogra district of Gundah, tokens of blessing have been received, and a general expectation of a year of revival seems to be entertained.

The Methodist Episcopal Church has just purchased for its Japanese university about 25 acres of land situated in the western suburbs of Tokio near the palace grounds where the Emperor at present resides. The land in question was formerly used by the Japanese Government as a "Model Farm." The price paid for the land was \$6,000 in Japanese paper currency; equal to about \$4,800. The required sum was furnished by Rev. John F. Goucher, of Baltimore.

GENERAL RELIGIOUS NOTES.

St. George's (Episcopal) Church, in New York city, has abolished the system of renting pews.

The China Inland Mission has just received the sum of \$13,000 from an anonymous donor.

Miss Haverall's "Little Pillows" and "Morning Bells" have been translated into Arabic and published at the Beirut press.

The Presbyterians began mission work in Brazil in 1862, and now have thirty-two churches in the Empire with 1,829 members, most of them converts from Romanism.

Assurances have been given to the American missionaries by the King of Japan that he will protect them in their missionary labors, and will tolerate the Christian religion.

The Hampton Normal Institute has been blessed with a precious revival since the Week of Prayer, in which between eighty and ninety of the colored and Indian students, including the whole of the senior class, have taken a stand as Christians.

On Easter Sunday, in New York, Rev. Jacob Freshman, the Hebrew-Christian missionary, baptized a Jewish convert, and administered the Lord's Supper to twenty or thirty communicants gathered from the lost children of the House of Israel.

Mr. J. A. Eastwick, a merchant in New York, and a member of the Fifth Avenue Baptist church, is building at his own expense a tasteful and complete house of worship. It is a mission church, and cost \$60,000, including three lots upon which it stands.

The Halifax Woman's Presbyterian Foreign Missionary Society, with the aid of its mission band and auxiliaries, raised thirteen hundred dollars during the past year for missionary purposes. It supports a missionary teacher and minister in Trinidad and also contributes to mission work in Central India and the South Seas.

GLEANINGS, Etc.

THE DOMINION.

The next Civil Service examination takes place on June 12th.

Lieutenant General Lord Alexander George Russell will command the troops in Canada after May 24th.

During the late freshet a farmer at South Bay, Ingonish, C.B., lost all his stock, consisting of four cows, one yoke of oxen and twelve sheep.

The activity in the shipyards in Yarmouth and Tusket has given a large number of men plenty of work during the past winter.

The Legislative Council of Quebec, by a vote of 11 to 3, rejected the Lottery Bill in which passages to Europe and back were to be the prizes.

According to a list published in the Gazette of yesterday, there are fifty-six licensed insurance companies at present doing business in Canada.

It is expected that Herbert Eaton will be removed from Truro at the end of the week. He will be taken back to Calais by the Chief of Police of that place.

It is understood that the agents of Mr. Seacal have acquired the Island Antioch from the proprietors for the purpose of colonization.

It is thought that 65,000,000 feet of spruce and cedar will come to St. John from the Anostok and other rivers flowing into the St. John from the American side.

The North Sydney Herald publishes a list of bridges lost or damaged by the late freshets in Victoria County. An estimate of the amount that will be required to replace them is put at \$19,000.

The revenue of P. E. Island for the year amounted to \$233,464. The total expenditure amounted to \$257,228. The largest items were education, \$97,411; roads, \$20,748; bridges, \$18,545; hospital for insane, \$18,508; and legislation, \$12,680.

The celebration of the one hundredth anniversary of the landing of the Loyalists at St. John, which takes place on the 18th May next, promises to surpass anything of the kind ever attempted in that city. The different bodies to take part in the celebration have been actively engaged in extensive preparations.

The lady managers of the Home for the Aged contemplate erecting a larger and more suitable building than the present one. Funds being required, a committee of ladies has been appointed to make collections in the city. The Secretary acknowledges \$50 from Mrs. Wilmot, and \$20 from Miss Black.

Particulars of the collision on the C. P. Railway at Rivercross, have been received. The express from St. Paul was coming into the station with supposed right of way, but the freight train south did not get into the siding in time and broke in two, causing a delay of ten minutes. The fireman of the express jumped in time to save his life, but Robinson, the driver, stood at his post and died.

The House of Assembly is expected to rise this week. The debate on Mr. Bell's resolution condemning the Government for their course in relation to the Syndicate contract occupied the House Tuesday afternoon and evening. The resolution was rejected by a vote of 19 to 12. On the same day the Government introduced two important measures. The principal one was a bill to authorize a Provincial loan for certain purposes, the other dealt with the expenditure of the sum to be borrowed for the bridge service. The loan bill authorizes the borrowing of certain sums from time to time as occasion may require, not exceeding \$2,400,000. The largest item of the loan, \$1,500,000, is for the paying of the purchase money of Eastern Extension and repairing and equipping the Pictou branch; the second item is \$350,000 to pay the subsidy to the Victoria and Atlantic Railway; the third is \$50,000 for repairing the Western Counties Railway between Digby and Yarmouth, and the sum of \$900,000 is provided for the rebuilding of the larger bridges and for repairs of bridges in exceptional cases. Besides the sums above mentioned, the Government are by the bill authorized to borrow \$60,000 to pay off the floating debt.

NEWFOUNDLAND.

A regular line of passenger and freight steamers has commenced running between St. John's and Liverpool, G. B. The first arrival, the Ocean King, chartered by Messrs. Bowering Bros., brought out some 1,600 tons of goods.

It appears that the total number of large and small craft open to the grant of a bounty, built in the colony during the past year was 71; aggregating 3,069 tons on which \$9,297 were paid. The number of men given employment was 500.

At Greenspond, at an election to determine whether the local option liquor law should go into operation, the prohibitionists carried it by 126 votes against 37. The day after the election flags were hoisted in every part of the harbor.

The Newfoundland seal fishery promises to be wonderfully successful this season. The Proteus the vanguard of the fleet—arrived on the 1st inst., with 16,000 seals, valued in the local market at \$85,000. She was followed next morning by the steamers Ranger and Wolf—the former with 23,000 old and young harps, the latter with a full load of old hood fat. These ships reported the Bear, 20,000; Thetis, 25,000; Vanguard, 15,000; Narval, 12,000; old and young hoods; Neptune, 17,000, and the Resolute, equal to 35,000 young seals.

GENERAL.

An Extradition Treaty has been arranged between Great Britain and Salvador.

The gross receipts of the Suez Canal last year were over twelve millions, and will warrant a dividend of 20 per cent.

South Australia has a population of 300,000, an annual revenue of £2,000,000, a thousand miles of railway, and a debt of £12,000,000.

It is now a felony—a penitentiary offence—for a member of the Michigan Legislature to accept free transportation upon a railroad.

The quarrel between Brazil and the Argentine Republic seems to have become more serious. The real point in dispute is as to who shall appropriate Uruguay.

John Horton, chief clerk in the office of the Wesleyan Chapel Fund Committee in Manchester, has fished signatures to cheques and cashed them, and has absconded with £2000.

Australia is entering with California as a rival to France in producing wine. In Southern Australia especially there is a large and growing wine production.

The French courts have ruled that sending a postal card enclosed in a strong language respecting any personal affair, however true, constitutes a libel.

The contractors for the 280 miles of the Northern Pacific railroad remaining to be constructed promise that the gap will be closed before the 1st of September next.

In Baltimore, on St. Paul's Street, is displayed the sign of Charles J. Bonaparte, attorney at law. This grand nephew of the great Emperor is a busy member of his profession.

The news from the Sudan, clearly indicates that the struggle with the Mahdi will in all probability be indefinitely prolonged. The sovereignty of Egypt on the Upper Nile is at stake.

Just one year ago the Metropolitan Tabernacle Temperance Society was formed in Mr. Spurgeon's church; and since that time more than seven thousand pledges have been taken there.

A special to The Galveston News from Gainesville says: "Hattie Turner was shot and killed at Pilot Point by a drunken man who was shooting recklessly." And yet people say drinking hurts only the drinker!

A petition from a large number of capitalists of Buffalo has been presented to the Common Council for the right of way to build a tunnel under Niagara River, the city to receive 25 per cent of the profits of the same when completed.

European bound travel from the United States has set in early. The Servia, which sailed from New York last week, carried 350 cabin passengers, the largest number ever carried by any steamer at this time of the year.

Official circles in London have been agitated over the question whether or not a woman should be appointed superintendent of the female employes in the post-office. It has at last been decided by the appointment of a woman physician.

The Solar Heat Power Company of California has filed articles of incorporation in the County Clerk's office, with a capital stock of 100,000 shares \$100 each. The intention is to utilize the direct rays of the sun as a motor for industrial purposes.

In Glasgow the statement is made that the recent arrests at Liverpool have furnished the police with a clue to the cause of the recent explosion in Glasgow. Several detectives have started for Liverpool to work out evidence.

New York is talking with Chicago by telephone, and will doubtless soon speak to London. A merchant will soon be able to make purchases and conclude bargains, while sitting in his counting room, with his correspondents in any part of America or Europe.

Three men, arrested at Cork on the charge of being dynamite carriers, had a re-examination, conducted with the utmost privacy. They were further remanded and bail was refused. One of the prisoners declared he was a citizen of the United States, and that he expected official redress for the indignity.

The Royal message, giving assent to the bill relating to possession of explosives, was read in Parliament on Monday afternoon. A police steamer has been ordered to cruise in the vicinity of the Woodwich Arsenal day and night. A peculiar key found on Whitehead, of American make, is believed to belong to some magazine.

The A. T. Stewart crypt under the Cathedral of Garden City, Long Island, has been finished at a cost of over \$25,000. It is eighteen feet high, has two large windows and a strong iron door, and contains two stone sarcophagi for the reception of the remains of Mr. and Mrs. Stewart.

Several men have been arrested on suspicion of being concerned in the London dynamite explosion. Nearly half a ton of nitro-glycerine has been seized in London already. The Observer says that the police possess knowledge which may lead to further developments in what is likely to become the most hideous and stupendous plot of modern times.

The Birmingham city police have discovered a Fenian nitro-glycerine factory in full operation. The premises were taken two months ago, by Whitehead, an Irish American, whose sign indicated the business of a paper hanger. He was taken into custody and considerable nitro-glycerine was seized. Information tends to demonstrate that the place is a central manufacturing and the most important depot of all the infernal contrivances in the kingdom. Whitehead, who is about 25 years of age and has a marked American accent, has been purchasing supplies of glycerine and acids, necessary to run the business.

CONTRIBUTED.

THE NEW HYMN BOOK.

4 HYMNS BY MISCELLANEOUS MODERN AUTHORS. (Continued.)

5. Presbyterian.—I suppose Dr. Horatius Bonar could be placed here. He lives in the beautiful town of Kelso, on the Tweed, on the north bank, and so in Scotland. He is of the same age with Ray Palmer (74 years) and shares with him the honors of nineteenth century hymnology. From Bonar our Committee have taken the fine hymn of work, "Go labor on; spend and be spent;" (421); "I need thee precious Jesus;" (422); "Make haste O man, to live;" (238); "Fly away, not mine, O Lord;" (501) one of the very best in sentiment and expression of our modern hymns; "I heard the voice of Jesus say" (361), one of his happiest efforts; "What a friend we have in Jesus;" (773), which every child sings; "New in parting, Father bless us" (704); and "A few more years shall roll" (616). There is simplicity and directness and pathos about the hymns of Bonar which give them a peculiar charm. One of his most beautiful pieces does not appear. The first verse reads:

Rest for the toiling hand, Rest for the anxious brow, Rest for the weary way-worn feet, Rest from all labor now.

The familiar hymn "Fare, fare, each earthly joy" is written by his wife.

I am doubtful whether Thomas Hastings, the American composer, who died in 1872 aged 88, and who spent his life in the interests of sacred music, belongs among the Presbyterians or Congregationalists. I will speak of him here however. That touching little hymn, "Gently Lord, O gently lead us" (499), the exhortation of the prodigal far from his Father's house, "Return, O wanderer, to thy home" (220), and that inimitable song of resignation, "Jesus, while our hearts are bleeding" (870), were written by the author of the Christian Psalmist, and the composer of Zion, Ortonville, New Haven, Retreat, Toplady, Invitation, &c.—some of our dearest tunes. A hymn of his on afflictions blessed, "How tender is thine hand," and his triumphant missionary hymn, "Hail to the brightness of the last morning" might well have found a place in our excellent book.

To Rev. Edwin F. Hatfield, D. D., is attributed the temperance hymn, "The thine alone, almighty Name," (919). He is the able pastor of the North Presbyterian Church, New York, and has edited The Church Hymn Book with Tunes The Chapel Hymn Book. The young and noted Robert Murray McChesney, one of the brightest examples of saintliness and devotion in the ministry which modern times afford, who was out off in the midst of his usefulness at the age of thirty, wrote that beautiful hymn "When this passing world is done" (860). Rev. Jno. Morrison, D. D., a Scotch divine of the last century who translated part of the Aeneid of Virgil into English verse, wrote, "Come, let us to the Lord our God" (801). Geo. Duffield, Jr., wrote the hymn on the dying words of Rev. Dudley A. Tynge, an Episcopal clergyman who died at Brookfield, near Philadelphia in 1859, at the early age of 33—"tell the young men of my Church to stand up for Jesus." Dr. Duffield has immortalized those words by this hymn (777).

Rev. Dr. J. E. MacDuff, author of some excellent devotional works, is the author of the stirring hymn on the Coming of Christ (878), to the music of which the saints might well march forth to meet their Lord. Rev. Samuel Davies who died in 1781, fourth President of the College of New Jersey (Princeton), one of the greatest preachers of his day, who died too soon at the age of 38, and whose published sermons are highly praised, wrote "Great God of wonders! all thy ways" (374), and "Lord, I am thine, entirely thine" (690).

6. Unitarian.—The Unitarian church is favorable to authorship. Most of its ministers, either active or retired, are literary men, many of them authors, and according to their numbers they are the largest and most valuable contributors to American literature of the clergy of any church. They are also men of that generous religious culture, and love for the beautiful and devout in faith, from which has sprung some of our best religious poetry. So we need not be surprised that in a Methodist Hymn-Book of today we find several hymns by Unitarians, and these among the choicest. Rev. Frederick H. Hedge, D. D., of Brookline, Mass., has given us that fine translation of Luther's grand old hymn: "A mighty fortress is our God" (506). Rev. James Freeman Clarke, pastor of a Unitarian church in Boston, wrote that winning and beautiful invitation hymn, "Brother, hast thou wandered far," (217). Rev. Stephen G. Bulfinch, D. D., "Hail to the Sabbath day" (652); Rev. John S. Dwight, of Boston, editor of Dwight's Musical Journal, "God bless our native land!" Rev. Edward H. Seeds, D. D., that inimitable advent song, "It came upon the midnight clear" (141), and Rev. John Pierpont, on the universal worship, "O thou to whom in secret I give" (688); Rev. Samuel G. May, D. D., pastor of Charleston, S. C., until his death in 1859, the excellent hymn at the baptism of children, "This could we dedicate to thee" (683). The foregoing were (or are) all American

clergymen, were honored and revered, all authors, and, except Dr. Hedge and Clark and Mr. Dwight, now in their golden old age, all departed this life. Sir John Bowring, an eminent English diplomat, traveler, linguist and author, one of the founders of the Westminster Review, who rendered great service to literature by his spirited translations of the popular poems of almost every country in Europe, including Russia, the author of "In the cross of Christ I glory" (169), a tribute worthy of the nineteenth century of Christian history and triumph of which it is the symbol and flower, and of "Watchman, tell us of the night" (738). He wrote other hymns which have been reprinted in several hymnals: "Nearer, my God, to thee" (389), in which generations to come will voice their aspirations God-ward, was written by an English Unitarian lady, born in Cambridge in 1815, and was first published in volume of sacred lyrics issued by Mr. Fox in 1841, eight years before her death. She never knew the fame that would attach to this hymn. She was a devout and pious woman of fine culture, of frail constitution, and familiar with bodily sufferings. This hymn has been translated into Arabic and other languages.

The poet Bryant has given us some of the finest hymns of the book,—"Deem not that they are blest alone" (458), "O thou whose own vast temple stands" (671), "When this song of praise shall cease" (770), "Mighty one, before whose face" (924)—fall of the genius of the poet and the devotion of the Christian. It is a pity his Home Missionary hymn, "Look from thy sphere of endless day," his hymn of brotherly help, "Dear ties of mutual succor bind," and his hymn of "Bethlehem's Star," "As shadows, cast by cloud and sun," were not also inserted.

NOTE.—In a former paper I classed the author of "All hail the power of Jesus' name" among the Episcopalians. On the contrary, Edward Perronet, also the son of a Church of England vicar, repudiated the Episcopal, and also the shared the persecutions of an itinerant preacher's life with Wesley and his helpers, he set Wesley also, when the latter persisted in his adherence to the Church, and Perronet finally became pastor of an independent Church at Canterbury.

The Bishop of Lincoln (hymn 653) is nephew (not brother) to the poet, William Wordsworth, (being the son of the Rev. Dr. Christopher Wordsworth, of Trinity College, Cambridge, and author of Ecclesiastical Biography in 6 vols., &c.), and brother of Dr. Charles Wordsworth, bishop of St. Andrew's. He is one of the most voluminous writers and most finished scholars of the present day.

To the Baptist hymn-writers, add Rev. Samuel Medley, "O could I speak the unmatchable worth" (116), and "Mortals awake! with angels join" (140), and Rev. Samuel Stennet, D. D., "On Jordan's stormy banks I stand" (808). But where is Dr. Stennet's "Majestic sweetness sits enthroned," and his hymn on the death of children, "Thy life I read, my gracious God"? The Baptists have given us some of our dearest hymns, disseminated by the daughter of an English Baptist clergyman—

J. ALFRED FAULKNER.

APOHAQUI CIRCUIT.

The cause of Christ has been progressing quite favorably in the various churches of this circuit. The present superintendent, Rev. Silas James, has been laboring here nearly three years. He leaves this people in June next to labor elsewhere—if God spares his life so to do. Bro. James is well liked as a man and as a minister of the gospel. The people are loth to part with him. Many have requested him to remain another term; but he wishes to carry out the law of Conference.

To show that he was held in high esteem, his many friends in this circuit (not only of the Methodist Church but others) met at the parsonage, Millstream, and at Mr. James Myles, Belleisle, and presented him with \$125.00. In addition, subscriptions were raised, and the parsonage repaired and garden fenced during the last summer.

There are five churches throughout the circuit—Snider Mountain, Carsonville, Berwick, Apohaqui and Springfield. In attending to these churches the pastor gets little time to attend to other matters; scarcely time to pen a few lines to his own denominational paper. He has asked, or entreated, the people to provide a young minister to take charge of a part of the work. Such an arrangement is much needed. It would be a great benefit to the churches.

The church at Snider Mountain was built and dedicated during the stay of Mr. James. Last winter a number were baptized and united with the church. Since its dedication several have passed into their rest. The graveyard has already become a sacred and a hallowed spot of remembrance. The Carsonville church is quite old; but through never-tiring energy it has been repaired, and dedicated anew to the worship of God during the last autumn. Through the exertions of the pastor and others a new church is now seen in the Apohaqui village. It is not entirely completed as yet. This winter a sum of money was raised to go toward finishing this new structure. Through the energy of the ladies, lecturers have been procured, and money raised for its completion. The church at Berwick though not new, has been repaired and looks very neat. Springfield church has also been repaired. The minister has spared no pains in trying to have the churches looking neat. Last year it had a new roof. It will probably, get further repairs.

This church was built some fourteen years ago. It has quite a large church-list. Of late a good number have been baptized and added to the church. For about three weeks—during the Christmas and New Year's season—Mr. James labored faithfully in revival meetings with this church. God blessed him in his efforts, and precious souls, brought from nature's darkness into the light of truth, followed the command of God by being baptized. These were baptized during January. Others were reclaimed, or brought back from their old ways. The church was revived. The Lord graciously blessed the labor put forth. On Sabbath, 25th of March, seven were added to the church. A number of others are to follow ere long. There has been but one funeral sermon preached in this house since its dedication. Still, dear friends of the church and vicinity have been called to mourn the loss of beloved ones. During the winter Mr. Isaac Perkins, an esteemed member of the Methodist Church, was suddenly called to weep for one of his dear ones. His little son John, about eight years of age, while drawing water from a spring fell in head-foremost and was drowned. The accident cast a gloom over the vicinity of Springfield. Much sympathy was expressed for the stricken parents and family. The parents were nearly beside themselves with grief at first; but they consoled themselves with the thought that God knew best, and that it was his will that their child should be thus taken away. Others were also called to mourn through sickness and death on every hand.

C. E. BLACK. March 31, 1883.

STUDENTS' MISSIONARY MEETING.

On Sabbath, the 1st inst., the students of Mount Allison College and Academies held their annual missionary services in the Methodist Church. The Rev. William Dobson, of Portland, St. John, who had been invited to preach the missionary sermon occupied the pulpit in the morning. Notwithstanding the bad state of the roads, the deserved popularity of the speaker and the occasion drew out a large and appreciative congregation. To attempt to give an outline of the sermon would be doing an injustice to the speaker. Suffice it to say that it was as fine an effort as we have had the privilege to listen to for a long time. It was exceedingly thoughtful, eloquent and very effective, and was listened to throughout with great pleasure and profit. The Rev. gentleman may rest assured that should he at any time visit the institutions he will receive a hearty welcome.

In the evening the students of the College held their annual missionary meeting. Mr. L. Stevens conducted the devotional exercises. After a very appropriate address from the chairman, M. A. C. Bell, Secretary, read the report. Excellent addresses were delivered by Messrs. S. Howard, L. Daniels, and J. Peters. The choir, which was made up of ladies and gentlemen from the institutions, under the leadership of Prof. Oranz, furnished excellent music. The general opinion is that the meeting was superior to anything of the kind held by students for many years.

Sackville, April 3, 1883.

WESTMINSTER ABBEY.—From the more detailed accounts of the state of Westminster Abbey it appears that its present lamentable condition is largely due to official neglect. The soft and porous stone has crumbled away until portions of the walls are hollowed out and the whole structure shows signs of disintegration. In the past, much money has been spent in replacing one block or one mullion by another, but these repairs have not received the close attention which the official architect, Sir Gilbert Scott, would have given. It appears that he seldom went near the place and never made any report upon its condition. As the result of not undertaking repairs in time it is now estimated that £25,000 will be needed for anything like the efficient restoration of the Abbey. If to this is added the always present danger that "restorers" may inflict damage greater than that previously existing, it will be seen that this historic building is in a sad extremity.

MR. BRIGHT ON THE OATHS QUESTION.—A letter from Mr. Bright, which was read at a recent meeting of the Hebdon-bridge Parliamentary Debating Society, contained the following passage: "On the question of oaths probably there is nothing in the New Testament more especially condemned and forbidden than oaths. To those who do not care about the New Testament this fact will be of no weight. The practice of swearing to the truth of anything makes two kinds of truth and truthfulness. If oaths are of any avail, by so much as they make truth more certain, by so much they lessen the value of any ordinary statement and diminish the probability of its truth. If ignorant persons are not sworn they think they may tell lies with impunity, and their lying is made to a large extent harmless in their eyes. I think oaths and oath taking have done much to impair and destroy a regard for the truth."

BREVITIES.

The animal invents no machines—herein lies his weakness; man invents and employs them, herein lies his power.

No trait of character is rarer, none more admirable, than thoughtful independence of the opinions of others combined with a sensitive regard for the feelings of others.

"Whistlers are always good-natured," says a philosopher. Everybody knows that. It's the folks that listen to the whistling that get ugly.

As an element of society, a pure, good woman invites into the finest demonstration all that is good in the heart, and she shames into secrecy and silence all that is unbecoming and despicable.

President White says, as to the co-education of the sexes at Cornhill, that in the classes men outrank women in study, and that a few will be far ahead, but that women have a better general average.

That the poor are not without friends on the Ways and Means Committee, is evidenced by the fact that diamonds are still to be taxed only one-ninth as much as blankets. —Washington Post.

He is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred it creates more wants than supplies. Money and contentment do not always go hand in hand.

The longest sentence on record was pronounced by a Western judge. He sentenced a murderer to imprisonment for life, and afterwards added two more years to the sentence because the prisoner called him "no gentleman."

She had just visited the studio of an artist famous for painting interiors and she was going into raptures over his work. "Then you think him a great painter? Delightful! So much feeling. Such good color. His interiors are just too charming for anything."

A man who hissed what he considered a bad performance in a West Virginia theatre was arrested and taken into court. The Judge blandly asked if persons who applauded had not made more noise than the prisoner, and if they had been arrested. To the first question a reluctant affirmative answer was given, and to the second a negative. The disgruntled hisser was thereupon discharged.

Not long since Lily, a little girl of five years, after saying her evening prayers, began to indulge in an original petition of her own, varying it according to her moods. She was aware that she had not been particularly good on a certain day, and her evening prayers were thus supplemented: "I pray the Lord to make Lily a good little girl, and if at first you don't succeed, try, try, try again."

Rev. Edw. Everett Hale tells with much enjoyment a story of his early clerical experience. He went, he says, to Northampton to preach one Sunday. In the vestibule of the church he was met by a venerable man, who said to him: "I'm dreadfully deaf, and I don't always hear all that's said; but I wish you would speak the text loud, for when I hear a young man's text I know what he's going to say, and I can sort of follow along."

"Mother, are you hurt?" asked an agitated young woman as she leaned over the prostrate form of an old lady who had been knocked senseless in a Chicago street last Saturday by a runaway horse and carried into the nearest drug store for resuscitation. The crowd fell back with exclamations of pity, and a gentleman handed her the old lady's hand-bag which he had picked up after the accident. Thereupon, saying that she would go for the family doctor, she left the store and disappeared down the street. A few moments later the old lady recovered her senses and asked for her hand-bag. When told that it had been given to her daughter, she uttered the single word "Robbed!" and fainted dead away. At last accounts the police were looking for the "daughter."

In the forthcoming fascinating biography of the heroic Lord Lawrence there is among many anecdotes one eminently characteristic of the man, who was as strong in his affection as in his will. He was one evening sitting in his drawing-room at Southgate with his sister and other members of the family; all were engaged in reading. Looking up from his book in which he had been engrossed, he discovered that his wife had left the room. "Where's mother?" said he to one of his daughters. "She's upstairs," replied the girl. He returned to his book, and looking up again a few minutes later put the same question to his daughter and received the same answer. Once more he returned to his reading and once more he looked up with the same question on his lips. His sister broke in: "Why, really, John, it would seem as if you could not get on for five minutes without your wife." "That's why I married her," he replied.

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These who can not conveniently remit now, will please arrange to settle their accounts at the ensuing Conference.

S. F. HUESTIS, Apr. 10, 1883. Book Steward.

Receipts for 'Wesleyan.'

Table with columns for Name, Amount, and Date. Includes Rev. Paul Prestwood for W H Church \$4.00, Rev. A W Nicolson for Mrs Horn 2, etc.

MARRIED

At Lunenburg, March 8th, by the Rev. William Brown, Peter Richard, of Lunenburg, to Rosa Hebb, of Heckman's Island. At Lunenburg, March 10th, by the same, Henry Burgoyne to Minetta Zink, both of Lunenburg.

DIED

At Noel, Hants Co., March 31st, aged 44 years, Charlotte, the beloved child of James and Abby Woodworth. At Wentworth on the 14th ult. Barbara Ann, and on the 20th, Elizabeth, wife of Mr. Allen McNutt, daughters of the late Daniel Treed, of that place.

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