

OUR HOME CIRCLE.

THE HEAVENS.

The sad and solemn night, Hath by her multitude of cheerful fires; The glowing bosoms of light, Walk the dark hemisphere till the retreats; All through her street watches, gliding slow; Her Constellation comes, and claims the heavens, and so.

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, receiving at first but two dollars a month in addition to his board and "home-made" clothing.

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, the axe and pick-axe finding more use than ordinary farm implements.

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 filed 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 in a mother's care— 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 speak 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 unrun! And blessings on the little hair 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, 18). 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 pursue 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. Pyre'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 WANT SUPPLIED.—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; lassitude; and some of these 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 general weakness 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 if 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 DYSPYPTICS. 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 was pronounced Dyspepsia 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 of corns can be 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 trying to reclaim them to others. It is the only sure, prompt and painless cure for corns known. Putnam's Painless Corn Extractor is sold everywhere. N. C. Pilsen & 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, and 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.

A POSITIVE CURE. ENGLISHMAN'S COUGH MIXTURE IS A POSITIVE CURE FOR COUGHS, COLDS, SORE THROAT, HOARSENESS, DIFFICULT BREATHING, Inflammation of the Lungs, BRONCHITIS, ASTHMA, CROUP, AND ALL

Diseases of the Pulmonary Organs

FOR SALE BY DRUGGISTS AND GENERAL DEALERS. PRICE 25 and 50 CENTS. LARGE SIZE IS THE CHEAPEST.

MACDONALD & CO. HALIFAX, N.S.

Steam and Hot Water Engineers, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers Supplies and Machinery.

Manufacturers of all kinds of Engineers', Plumbers' & Steam Fitters' BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK

ALSO VESSELS' FASTENINGS AND FITTINGS.

Public Buildings, Residences & Factories supplied with Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING

And Roofing Materials in and for the Province of Nova Scotia. Nos. 162 to 172 also 306 Barrington St., Halifax.

SMITH BROTHERS Wholesale Dry Goods Importers,

Begin respectfully to announce the Completion of this SPRING'S IMPORTATIONS, Consisting of over 800 PACKAGES

Upon examination this Stock will be found exceptionally VARIED and ATTRACTIVE.

Our GREAT AIM is to offer FIRST-CLASS VALUE In every department.

Our hitherto extensive premises have recently been remodelled, and made still more commodious, and we earnestly invite the inspection of every buyer visiting the city before making his or her purchases. SMITH BROS.

MANCHESTER, ROBERTSON AND ALLISON, IMPORTERS OF DRY GOODS AND MILLINERY OF EVERY DESCRIPTION WHOLESALE and RETAIL.

MANUFACTURERS OF SHIRTS OF ALL KINDS, AN LADIES UNDERCLOTHING

27 and 29 KING STREET SAINT JOHN, N.B.

JOHN K. TAYLOR MERCHANT TAILOR AND CLOTHIER, UNION STREET CARLETON, ST. JOHN, N.B.

CORNER GRANNILLE & SACKVILLE STREETS. NOVA SCOTIA MACHINE PAPER BAG MANUFACTORY

THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST

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

A. GILMOUR, Tailor & Draper, No. 72 GERMAIN ST., SAINT JOHN, N.B.

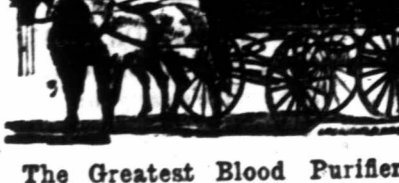
APRIL 26

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

Issued in one volume, with all the Notes, Appendix, Index, etc., the same as the high-priced edition. No abridgement whatever. Printed from the English plates. Paper Covers, 40c. net; post paid 45c. Cloth, 75c. net; post paid, 91c. S. F. HUESTIS, 146 Granville St., Halifax, N. S.

KNABE PIANOFORTES. TONE, TOUCH, WORKMANSHIP AND DURABILITY.

WILLIAM KNABE & CO. No. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.



The Greatest Blood Purifier EXTANT IS GATES' LIFE OF MAN BITTE S.

But for CHRONIC DISEASES the INVIGORATING SYRUP

SHOULD BE USED IN CONNECTION WITH GATES' LIFE OF MAN BITTE S. NORTON, KING'S CO., N. B., AUG. 2, 79. G. GATES, SON & CO., N. Y. 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 Bitter, No. 2, and Invigorating Syrup No. 1, using your Syrup and Bitter externally. I can readily say that I have not been so well for twenty years as I am at the present time. I have been suffering from liver complaint, and my blood was very impure, and I have been unable to do my work. You are at liberty to use this advertisement for the benefit of the afflicted, and I will give further particulars to any one desiring to know about them.

Wm. RACHEL MCKENAY. SOLD EVERYWHERE. Wholesale Agents—Brown & Webb, Forsyth, Beattie & Co., J. K. Dent.

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."

I wish it to be understood that my reference to this literary and honorary designation was not insinuating respect for its propriety or value, but simply to indicate one of the points of difference between the past and the present.

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 LL.D. was conferred upon him at Oxford, in 1775, in the 28th year of his age, one year before he became associated with Methodism.

We have no fears respecting an undue accumulation, as our educational institutions are controlled by wise and good men.

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.

Table with columns for Organ parts (Open Diapason, Horn Diapason, Dulciana, Flute & Chimney, etc.) and their respective costs.

Swell to Great; Great to Pedal; Swell to Pedal; Swell Super Octave; 3 Composition Pedals to Great Organ; 2 Composition Pedals to Swell Organ; Pedal Board radiating and concave; Balance Swell Pedal.

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.

LITERARY, &c.

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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 220 scholars.

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.

EDUCATIONAL MEETINGS. HALIFAX DISTRICT. Deputation appointed by Conference: Revs. J. Luthern, J. S. Coffin, and for Bermuda Rev. A. W. Nicolson.

CONFERENCE DEPUTATION.—J. R. Inch, Esq., LL.D., and Rev. F. J. Deinet. Meetings will be held as follows: Campbellton, April 14th, Dep. Dr. Inch.

FREDERICTON DISTRICT. Fredericton, Marysville, Gibson. Local arrangement. Kingsclear May Deputation. Nashwaak May Chairman.

QUARTERLY MEETINGS. NOVA SCOTIA CONFERENCE. Basis approved; exception taken to Lay Representation and presence of General Superintendent in Chair of Annual Conference.

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."

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 North Carolina Conference reports that 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.

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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. 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 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 all 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.

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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.

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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 is 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;" (739); "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" (230), 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, is 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 demonstrations 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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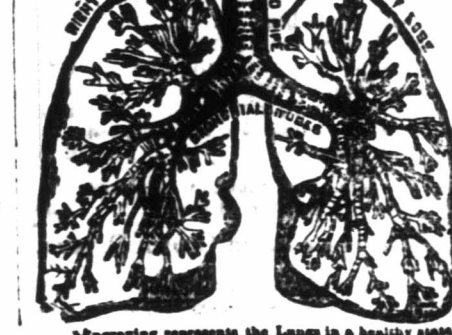
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