

# The Wesleyan.

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T. WATSON SMITH, Editor.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

Brown University has received a complete set of the Buddhist scriptures in Pali, the gift of the Rev. J. N. Cushing.

A gentleman, of Portland, Me., left an estate of \$16,000, one-half of which goes to the local Society for the Prevention of Cruelty to Animals.

The Chicago Times has paid \$1,000 for an advanced copy of the Revised New Testament, and will publish it in one of its issues.—Western Adv.

Bismarck always had the highest esteem for Disraeli. Conferring with a diplomat in his private cabinet, and in speaking of the late premier, he, pointing to the walls of the apartment, remarked: "There hangs the portrait of my sovereign; there, on the right, that of my wife; and, on the left, that of Lord Beaconsfield."

The Advance, in a most vigorous editorial, not only defends woman's right to speak in meeting, but puts it on the broad basis that what was good for Paul's day may be good for ours. "We might," it says, "as well crowd back a full-grown eagle into an egg-shell as to remind our wives and daughters to the silence of the Christian women of Greece."

Letters from Belgium state that the pressure by Ultramontanes against the school system is such, that a recoil which may result in a separation of many from the Romish Church is taking place. Two questions—the reduction of Bishop's salaries, and the inspection of nunneries—are now pending, and exciting great interest.

The Friends, of England, says the London Christian World, are adopting new ideas and dropping old peculiarities and customs. There are heard at times hymns in the meeting-houses; some of the ministers are found filling Methodist pulpits; and the question whether members should be allowed to be baptized is discussed. There are at present two tendencies: one toward a more evangelic position and the other in an opposite direction.

The United States Supreme Court recently decided that conditions in a title deed of land prohibiting the manufacture or sale of liquor on the ground conveyed by it are valid and binding even upon subsequent purchasers from the first grantee. The conditions are attached to the land. The benefit of this adjudication is now to be turned to use in the founding of new colonies in which the prohibitory clauses may be inserted in the titles to land.

There are a few people within Methodist circles who snub the proposed Methodist Ecumenical Conference as they do everything else that is not of their own creation. They talk of it as a "purely Yankee notion," and ask if it is intended thereby to secure "the enthronement of some new Methodist 'Pope.'" We should be glad to hand a few people of this sort over to any Church that will take them off. They are no good to us, and if any body would receive them, it should be heartily welcome.—London Methodist.

Among the Colored Methodist Churches none has made more progress in intelligence and educational facilities than the African Methodist Episcopal. It has its Wilberforce University, of which it is very proud, and a very ably edited organ, the African Christian Recorder, which is easily the first of its class in the United States. The improvement in the education of the ministers and in the transactions of the various conferences since the war, of which many illustrations have been brought to our notice, deserves to be acknowledged.—N. Y. Independent.

A dispatch from Madrid states that after several weeks of animated debate the Superior Council of Education, over which the Minister of Public Works presided, decided, by a narrow majority, to admit women, and girls to lectures and degrees of universities and faculties. No decision was taken as regards allowing women to practise after obtaining a degree. A vigorous opposition was made by part of the Council, and clerical influence was brought to bear against the concession. The idea gains ground, however, as many girls have won prizes and honors during the last year in Spanish universities, including that of Madrid last year.

Mr. Moody has gone to his old home, Northfield, Mass., and Mr. Stanley to Brooklyn, both to spend some weeks of needed rest.

The pastors of Cincinnati, where tremendous efforts have been made to oppose public evils, are brought by the Enquirer not to go off on long vacations next summer, leaving the people unprotected against the devil at a season when vital piety is most needed to offset the high temperature.

Matthew Vassar and his father, John Guy Vassar, of Poughkeepsie, N. Y., on May 5, formally presented a new and handsome building, known as the "Vassar Home for Old Men," and other property with it, all of the value of \$60,000, to the trustees of the institution, and added \$30,000, as an endowment fund.

The London Christian World says: "It is considered probable, I believe, that no successor will be appointed to the Rev. Dr. Punshon in the Secretariat of the Wesleyan Missionary Society. There is a pretty general feeling that the work may be efficiently done by three secretaries if arrangements can be made for them to devote themselves exclusively to it."

The Rev. Dr. Hastings evidently did not labor in vain with the church he has just left, to accept a professorship in the Union Theological seminary, for on the evening of April 22nd., at a meeting held in the parlors of the church, the congregation presented him with a purse containing \$16,500; a complete surprise to him, and certainly a very creditable deed on the part of the people who he has left.

The new Hebrew college at Cincinnati was formally dedicated on Sunday, April 24th, to a large number of leading Hebrews from all parts of the country taking part in the exercises. The course of study includes thorough instruction in Hebrew theology, to secure which heretofore it has been necessary to send young men abroad. There are 278 Hebrew synagogues in the United States, owning real estate to the value of \$7,000,000.

Carlyle's "Reminiscences" threaten to destroy the good name of Carlyle, and now there is a quarrel as to who is responsible for giving them to the public. Carlyle's niece says her uncle intended they should be carefully edited before their publication; Mr. Froude responds in the London Times that Mr. Carlyle gave him the manuscript ten years ago with instructions to publish. Mr. Froude only accepted the manuscript on condition that they were to be published, and two years ago he offered to surrender the manuscripts to Carlyle's niece.

A singular scene was witnessed recently in Llandegfan Church, which is attached to the Welsh living of Beaumaris. In consequence of complaints of neglect of duty against the rector, the Bishop of Bangor, after a commission of inquiry, himself licensed a curate for Llandegfan. The curate, accompanied by the Bishop's secretary, attended morning service, but the rector refused to allow him to officiate, and from the communion rails protested strongly against the Bishop's procedure, stating that he was in charge of the parish and would not permit intrusion. He subsequently padlocked the church door and gates. The church wardens broke the locks, and the Bishop's curate officiated at the afternoon service.

English Methodist schools continue to maintain their prestige. The Methodist says: "The following scholarships were last month gained at Cambridge by boys sent up from Kingswood:—At Sidney, Sussex, a classical scholarship of £40 by F. W. Kellert; at Emmanuel, a classical scholarship of £40 by E. O. Barrett; at Trinity, a mathematical foundation scholarship of £100 for five years, by W. P. Workman. This last is the highest honour attainable at the University by a non-resident, and is only awarded in cases of exceptional merit." The same paper states that J. H. Haydon, the captain of St. Paul's School, who has gained a scholarship of £90 a year at Trinity College, Cambridge, is a member of our Church.

The prosperous and happy little town of Clayton, about twenty miles below Camden, N. J., has just settled the liquor question in an original and effective way. The proprietor of the only public house in the place had a considerable stock of wine and spirits which he was unwilling to throw away and was loath to sell. Upon this presentation of the facts the people formed a Temperance Hotel Company with a capital of \$8,000 divided into 810 shares, bought the public house and all its belongings, including liquor license. The people gathered in a vacant lot behind the town hall, the doxology was sung and the liquor was poured upon a bonfire. The Temperance Hotel Company is prepared to pursue the same course whenever it becomes necessary in the future.

## AMONG SOUTH SEA CANONICALS.

The Wesleyan Mission in the Islands Duke of York and New Britain, though beginning with a fearful tragedy, less than five years ago, has much to report in the way of improvement in the people. It will be remembered that the savages in New Britain set upon and killed several teachers from Fiji and Samoa, under the charge of Mr. Brown, for which that missionary administered a severe punishment. Since that event none of the missionaries have been molested, though they have worked most successfully. The Rev. Benjamin Danks, Mr. Brown's colleague, in a letter written from Fort Hunter, Duke of York, to the Secretary of the Australasian Wesleyan Missionary Society, gives a brief review of Mr. Brown's labors in these islands:

"Over 300 miles of the New Britain coast has been seen by him in our mission boats, and positions noted for our future occupation. New Ireland has twice been crossed and 180 miles of its coast-line traversed by him, before any other white man ventured on such perilous undertakings. None may again know and experience in these islands the trial both of health and patience, the difficulty of travel and first settlement, and all the attendant dangers of this undertaking as known and experienced by Mr. Brown and his followers, in the early days of this mission. Now we journey along a known coast, and are received by the people with kindness; then it is a terra incognita, inhabited by bloodthirsty men. Now we have teachers' houses, in which we are comfortably lodged at night; then it was either anchoring off an unprotected coast, with the chance of being attacked before morning, or making a camp on the beach and using the shingle for a bed, with the open sky for a covering or a hammock swung to a tree. Now we have a knowledge of the laws, customs and language of the people, which is available for all succeeding missionaries; then all had to be done *ab initio*. Now we have a lesson-book, a short catechism, the Ten Commandments, the Creed, the Lord's Prayer and fourteen hymns, all arranged in order in one neat little book, printed in the Duke of York dialect of the language."

In the Duke of York group a very different state exists now than Mr. Brown found when he first went among them. On his first visit to Meoka, as the natives tell the story, he took several chiefs with him from different parts of the group. The steam launch ran upon a rock and remained there for some little time. One of these chiefs sat down on the deck of the steamer and wept, and could not be induced to do anything toward getting her off the rock. He simply rocked himself to and fro, exclaiming: "We are lost! We are lost! The Meoko people will kill and eat us all." At that time village was arrayed against village, and man against man, and cannibalism was very common. Says Mr. Danks, of the Duke of York:

"When one walks about the island and suddenly comes upon a place where evidently there was once some kind of settlement, and is informed by his guide that formerly there resided on that spot a thriving people, but all at once they were exterminated by their foes, who ate their remains with the greatest possible relish, and then thinks of the present time—how that men from villages formerly hostile now mix freely, unarmed, without any apprehension of danger—only then can he understand the change which has taken place in their social condition. If we think of the transformation which has taken place in the lives of some of these people, then it is that we more thoroughly understand what has been done. This is a baptized convert, all living in a Christian life, some of them preaching to their fellow-countrymen the good news of salvation, form a fitting and glorious conclusion to the faithful missionary labors of our brother, who is about to leave us. Some more will be baptized to-morrow (January 1st, 1881),

and others are candidates for church-membership and will be baptized (D.V.) next year."

Mr. Brown has left the islands and returned to Australia. On his departure a large meeting was held to bid him farewell. The chiefs came together long before-hand, and consulted anxiously as to how they could best show Mr. Brown that "they had some love to him." It was agreed to have a large meeting on a certain day, and provide a feast for the people. Accordingly, on the day fixed, a large crowd came together in Mr. Brown's yard, with abundant provisions for a substantial dinner. They had a *meke*, or song and dance, which afforded much amusement to the Europeans. Most of the celebrities of the Duke of York were present. After the close of the *meke*, Mr. Brown addressed the gathering; and was replied to by Chief Warawaram, who is not a Christian, but like the great majority of the assemblage, a heathen, still practicing many of the old customs. He said:

"Miss Brown, you are going from us. We are sorry for ourselves. Think of us with pity to-day. Miss Brown, you have loved us all here at Kinawanua and Molok. Our hearts are heavy to-day. We are afraid, because our enemies will now think we are weak, and will make war upon us, as in the former days. Miss Brown, you are going away, and our hearts are heavy. Miss Brown, we will not forget you, and your love to us. It is I who say it. We are sorry you are leaving us."

Mr. Brown and Mr. Danks were greatly surprised and encouraged at the kindness shown by these heathen people. There were men from nearly every village in the Duke of York, and some even from New Britain and New Ireland; and scarcely a weapon was to be seen, except such as were brought to Mr. Brown as presents. Says Mr. Danks: "I wish you could have seen the natives, as they trooped up to Mr. Brown's house, bringing pigs, fowls, spears, clubs, and other things which they count valuable, and laying them at his feet, without seeking any return. And many of them, with tears in their eyes, gave expression to their regret at the prospect of parting with their 'best friend.' This is more than we expected from men who have not yet emerged from heathenism."

## A TRUE MISSIONARY.

Mrs. J. A. Wood thus writes of Rev. Geo. Bowen, of Bombay, who was sent to India thirty-three years ago by the American Board, but is now a member of the South India Conference of the Methodist Episcopal Church: "No Christian man in Bombay, and perhaps throughout India, has so strong a hold on the natives as George Bowen. His pure, unselfish life, his thorough education, combined with the most unpretentious manner, command their respect, while his fidelity and kindness have won their love. When a Parsee who admired his unselfish character and his devotion to the sick and dying, gave him 10,000 rupees, he knew no better investment than to give it toward building a Methodist church in the capital of India. His slender frame is worn almost to a skeleton, yet he endures an amount of labor that would be impossible to most men. He has never made a home for himself, but every Christian home in Bombay has a place for him. Though living without a companion, he is exceedingly companionable, and enjoys the sympathies and ministries of the domestic circle. He has never turned his face homeward to visit the land of his birth; still every thing concerning the United States is of interest to him, and few men are better acquainted with the progress, the dangers and triumphs of our country, financial, social, political, and religious, than this apostle of the nineteenth century. He has given his life to India. Here he would cease to work and to breathe. Beneath the soil of India he desires to be buried, and with the redeemed sons and daughters of India awake when the dead in Christ shall rise to meet their Lord in the air."

## A WILLING WORKER.

Rev. A. W. Nicolson says of James B. Morrow, in his "Memories" of that gentleman:

"The spirit in which he met the calls for Sabbath service, which pressed upon him so frequently, was not the least admirable trait of his disposition. To many preachers there is a degree of humiliation in being obliged to 'fill a gap.' Human nature resents any undue interference with one's privileges and prerogatives. Few care to occupy the place announced for another speaker; and if the vacancy be caused for the convenience of that other, it may well be pardoned of the substitute if he demur and hesitate. Besides, there is an unreasonable—I fear a growing—prejudice against Local Preachers, which may be a sort of sacerdotal sentimentalism. He knew all this. I have seen him tried in this way by almost every form of temptation. Perhaps late on Saturday, or early on Sabbath, he would be told that some minister was sick, or absent, and his place must be filled. His manner at such times was always touching, for its humility and promptitude. Now that he has left us, that the record of his services is so gratefully expressed, that thousands look back with pleasure at what he did, and how he did it, the question will not occur to any of us—we are sure it does not concern him at this moment—What were the exigencies that called him out? Did he go because he was sought, or because there was none other? It may be doubted if he ever interfered with a programme on which his own name stood as a speaker. He never questioned as to motives, or objects in assigning to him certain work."

"Try and avoid calling me out on boat days," he would say; and perhaps add, "here is the run of our English steamers in and out. At any other time I am at your disposal." But even this reasonable limit was sometimes transgressed. We who knew his cases, would sometimes, in mercy to the man, go the round of other possible supply. Rarely we succeeded, for preachers in the city are secured usually in advance; or it might be that others would decline on the material ground of insufficient warning. Then we would return to Brunswick street, and explain the circumstances. That was sufficient. I cannot recall an instance in which there was a refusal."

"Dear readers, only one week passed after the burial of this noble worker, whom it was our privilege to know and love, ere another took his place. This man will need your prayers. All Mexico needs your prayers."

## A METHODIST MARTYR.

Rev. J. W. Butler writes from Mexico respecting some of the results of a Roman Catholic pastor:

But our persecutions have not been limited alone to Queretaro. Apizaco, about eighty miles from the city, is one of our points on the Puebla district. Our Annual meeting in January appointed to this place Epiquenio Monroy, a modest, quiet and devoted young man. Immediately upon teaching the appointment he made many friends. Indeed, so courteous was he to every one, and so upright in his daily life, that he made not a few friends among the Catholics. All gave him credit for being very sincere. The congregation began to increase under his pastoral care. He voluntarily started a school, and got together at once over twenty children. His spare hours from school and study he employed in improving, with his own hands, the chapel, and beautifying the grounds around our mission premises. With all this he found time to take an interest in the surrounding villages. In one of these, Santanita by name, he gathered together quite a number of followers. Indeed, they became so many that they desired to organize themselves into a congregation. Bro. Monroy reported this case to the missionary in charge and perfected his arrangements accordingly. In mentioning the matter to our superintendent he manifested great joy and enthusiasm.

On Friday evening, the 8th of April, he presented himself and began his work. After their service was over he started home, accompanied by two members of the new church. He had less than three miles to travel, but this he was not permitted to do in peace.

About half way he was met by fourteen men, armed with swords and clubs. Terribly cut and bruised he was thrown on one side of the road and covered over with straw. His companions were also badly used, but one of them managed to escape and reach Apizaco, where he gave the alarm. The authorities, assisted by volunteers from our congregation, went out and managed to arrest eight suspected accomplices. Poor Bro. Monroy was brought to his home in Apizaco—one leg broken above the knee; one arm broken in two places; a terrible cut on the top of his head, and his back all covered with lighter wounds. He was perfectly conscious, and bade his afflicted wife not to weep for him, but for those who had so ignorantly sought to crush the cause in Santanita by killing him. During the next day, though very weak and a great sufferer, he seemed considerably cheered by a telegram from Puebla, announcing that on the train which would arrive a little after midnight a physician and one of our native preachers would come to his aid. As the hour of midnight came slowly on, Brother Monroy frequently inspired the time, thinking it might be near two o'clock, at which time the train was due. About twelve he again asked his wife the hour. When informed, he replied, "Never mind, I cannot live till two o'clock; but tell the brethren that, as far as I am concerned, it is all right. I am happy." Half an hour afterward he quietly fell asleep in Jesus.

And thus falls the first martyr from the ranks of the Methodist ministry in Mexico. Thus falls a noble hero, whose name should be written in letters of gold. We cannot restrain the tears as we think of his terrible sufferings and see his afflicted widow and two little ones—too young to understand their loss. But of him we think as among the redeemed martyrs, with Stephen and an innumerable company before the Throne.

Dear readers, only one week passed after the burial of this noble worker, whom it was our privilege to know and love, ere another took his place. This man will need your prayers. All Mexico needs your prayers.

## AN INCIDENT.

The Standard of the Cross gives, from a German paper, the following remarkable incident:—"A missionary in China met a Chinaman who, to the great surprise of the missionary, declared himself to be a Christian. 'To what Church do you belong?' asked the missionary. 'But the man had never heard of a Church.' 'But who baptized you?' questioned the missionary further. 'Oh, sir, God the Father baptized me.' In great astonishment the missionary asked him where he had heard the Gospel. 'Thirteen years ago,' was the reply. 'When I was a soldier, I accidentally heard a Dr. preach. After the sermon, I talked with him, and he gave me a new Testament, that I studied faithfully. In reading it I found that baptism was needful, and I had a great desire to be baptized. One rainy day, as I was sitting in the door of my cabin, I read the words, 'He that believeth and is baptized, shall be saved.' And I said to myself, 'I believe, but how can I receive baptism? for far and near there was no missionary.' Then as my eyes followed the falling rain, the thought occurred to me, 'It is God who sends down the rain; can I not pray Him to baptize me?' So I bared my neck and breast, and that they might be sprinkled, went out, fell upon my knees and cried, 'Heavenly Father, I receive Thy baptism in the name of the Father, of the Son, and of the Holy Spirit,' and now, in my heart, I have the conviction that I have received baptism from God Himself."

A veteran missionary among the Indians, acknowledging the receipt of some Greek Scriptures, says: "We trust that by God's blessing great good will be done by these books. The longer I live the less hope have I of doing much good to people who do not search the Scriptures."

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OUR HOME CIRCLE.

THE VOICES OF THE FLOWERS.

If you lie with your ear to the soft, green earth, When the rain and the sunshine fall, You can hear the flowers in their gay, glad mirth To each other whisper and call.

For hush'd, like an infant, in sleep they lie In their moist cool cells below, Aweary of hearing the wind's bleak sigh, And the falling of the snow.

But when spring comes down to the earth, and her feet Sends a thrill through woodland and plain, And the clouds weep tears that are soft and sweet,

But which we miscall the rain, Then they wake up with a light in their look, And they bow, sweet-whispers they cry, "Sisters, a murmur is heard in the brook, And a sunshine is seen in the sky."

"It is time we should burst through the young, green earth,

As the stars through the heavens by night, That the young and the old may rejoice in our birth,

And we in the calm, sweet light, Shall grow by the side of the stream, And shall say long I will blossom and blow, And the dew fall on us in a drop."

"And I," said another, "will bloom by the way, Where the children go to a school, They will stop for a moment their glad game play,

And thank my lips with their hand."

"I will bloom in the lowly, rich grass," said another, "When the meadows bow to the wind, And will catch like dewdrops the fairy tones of the music that leaves behind."

"And I," said one, "in some garden row, Where my sisters abide,

And it may be that I may be twined in the hair of the maid as she blooms into bride."

"Then a sweeter voice held the rest in thrall—"Sisters, what things ye have said!"

"I will bloom in the sweetest spot of all—On the grave of the calm, pure dead."

"They will know that I blossom above their dust, And will yearn, in their silent abode, For the great redemption to own their trust In the love and the promise of God."

Thus the flowers whisper, and if you lie When the rain and the sunshine fall, You will hear them whisper and make reply, At your heart, is it true, with all.

—Good Words.

INCIDENTS.

A VILLAGE BASTON.

Many years ago, in a village in which the writer was then preaching, there lived an elderly man known as a bitter opponent of religion. Excepting on funeral occasions, when some old neighbor was buried, he had never been known to attend a religious meeting. But one Sunday morning, to the surprise of all, he appeared in church and was an attentive listener to the sermon. The text was, "Thou art weighed in the balances, and found wanting." A few days subsequently he was sent for to see him. The messenger told him that he had met with an accident which would probably prove fatal; that he was in great distress of mind, and kept repeating the text of the previous Sabbath, "Weighted in the balances and found wanting."

I hastened to his home, but even before I reached his room I could hear his cries of distress. As soon as he saw me he extended his hand and exclaimed, "I am weighed and found wanting! Is there no hope for me?" I remained with him over an hour, endeavoring to calm his mind; praying with him; repeating those promises of divine mercy that applied to extreme cases, and pointing to Christ as one mighty to save and willing to save even the chief of sinners. He told me that the Sunday morning before he was led, as by an invisible power, to the house of God, and when the text was read it seemed as if a voice kept repeating to him "Thou art the man." He tried to shake off the impression, but could not; and when the accident occurred so soon after he felt as if the hand of God had taken hold of him; fear took possession of him, followed by despair, for he thought that the hour of judgment had come.

I had several interviews with him afterwards, and many were the promises he made that, if God would only have mercy on him and restore him to health again, his life would be devoted to His service. It pleased God to permit him to live, but as soon as the danger of dying passed away all his anxiety and interest about his soul disappeared and he returned to his old ways more bitter toward religion than he had ever before.

The case to me was a solemn and suggestive one, and furnished many lessons that, in my subsequent ministry, have not been without benefit. Where came the impulse to break away from confirmed habits and to go to the house of God? Such impulses men often have—perhaps not so strong and well-defined as in this case, but sufficiently so to arrest attention and impress the mind with their significance. The Young Prodigal had such an impulse when he said, "I will arise and go unto my father." They are evidences of the drawings of the Spirit that appear in critical junctures of the soul to arouse it to such action as will tend to its salvation. The Spirit does not al-

ways strive with man. There would be no use in always striving with him. But when a favorable opportunity presents itself then the Spirit immediately operates and by impulse and impression seeks to draw the man to those activities that will result in his salvation.

They, again, the appointedness of the text on the occasion referred to, with the condition that the man was in, would show that the Spirit is not unmindful of the peculiar temperaments and peculiar mental states of those to whom He comes. Ministers are sometimes aware of strange influences that direct them to their choice of texts, for which at the time they cannot account. But the same influence is also as mysteriously brought to bear on some one else to turn out of their usual course to hear that message; and, the application of this truth to their conscience, so that the individual feels "I am the man," soon reveals the source and reason for that influence. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth." So is every one that is born of the Spirit.

But, when these impressions and convictions appear it is a sign that the Spirit is at work, and that the day of salvation has come to that individual.

Without exhausting all the lessons that this incident would suggest, it will suffice to notice but one more, and that is that death-bed repentance cannot be relied on. The death-bed is a poor place, at any rate, to attempt to make our peace with God. Not to characterize the act itself, as it deserves, of throwing the flag-end of our existence into the hands of God for His mercy, when it is worth no more to ourselves or to the world, it is an act with respect to the success of which grave doubts may be well entertained. How many have repented and sought mercy with great earnestness on what was supposed to be their death-bed, but who on their subsequent recovery, went back again to their old ways "as a dog to his vomit, and as a sow to her wallowing in the mire." A few, comparatively, may remember their resolutions and keep their vows; but the fact is that, in such circumstances as the imminency of death would naturally produce, there are wanting those motives to a godly repentance that would secure forgiveness of sin and acceptance with God. And this fact gives increased significance to the declaration of Scripture: Now is the accepted time and behold now is the day of salvation.—N. E. Methodist.

KIND WORDS.

I looked up when John came into the room, and I noticed that his face was more sober than usual; but he smiled the moment he saw me, and stooping down kissed Birdie, and then turned to me; but just at that instant I sprang to catch Freddie, who was rocking himself wildly back and forth in Birdie's chair, for I feared he would go over; then something else attracted my attention, and I did not go back to John.

In a few moments dinner was ready, and we sat around the table. John liked toast at his evening meal, and this was one thing he was particular about. He wished to have it well and evenly browned, but not hard and dry. It was not to his taste that night, and I knew it; but the children had made me so much trouble during the day—not that they were cross or peevish, but so full of their busy life. I had no sooner saved Birdie from pitching headlong from the table, where she had climbed when my back was turned, than I was obliged to fly to Freddie, who was threatening to dismember himself with the carving knife, which he had taken from the drawer.

It seemed as if their ingenuity in devising new and dangerous ways of amusing themselves had never been so active before; and with it all I was tired. I noticed that John looked at the plate of toast rather ruefully, and when he took a slice and broke it it snapped with a quick sharp sound, and he laid the pieces beside his plate.

If he had eaten it I shouldn't have cared, but I felt annoyed by the cool way he disposed of it. Then I took the plate, and selecting one of the nicest pieces, handed it to him.

"No, thank you," he said, pleasantly enough to be sure, but it vexed me nevertheless; and from that time there wasn't a word spoken until what was said to the children. Hurrying through the meal I took Freddie, who was getting restless, up stairs to my own room. I sat down with him in my arms, feeling so cross and irritable that I could scarcely keep the tears back. In a little while Freddie became quiet, and picking up the first thing that

came within my reach, I began listlessly to turn over the leaves.

Soon my eyes rested on "Sharp Words," by Laicus. I read and grew interested, and when I finished reading it once I read it over again. I laid the paper down, and thought, "There hasn't been a story like this spoken in the family for years," and I said to myself, "When I was a boy over every incident. I remembered how sober John looked when he first came in, and how he brightened when he met my glance. I remembered that I did not return for the kiss of welcome which he came to offer; and I remembered how plainly I allowed my irritation to be seen and felt when he noticed that the toast was not as he liked it."

"Not a sharp word," I repeated, and then immediately followed it by the question, "But, after a whole day of absence, has there been a pleasant word?" and the answer came quick and prompt, "Not one."

And has not the unpleasant feeling that has been made so plainly manifest created unbridled equal to many harsh words? "I didn't stop to carry the monologue any further," but saying Freddie, who had fallen asleep, upon the bed, I hurried down stairs determined to make amends at once. I found John sitting by the table with the evening paper before him, but he was not reading. Birdie lay on the sofa asleep with a shawl thrown over her. I went up to him, and laying my hand on his shoulder said, "John, I'm afraid I haven't been very good to you to-night. His lips trembled slightly, and he only half smiled as he answered, "I was just thinking"—and then stopped.

I drew a chair close to his side. "What were you thinking?" I asked. "Tell me, tell me all—and then, after a moment's pause, he went on.

He told me of the little vexations that had troubled him through the day, and finished by saying, "And last of all, instead of the money which I expected from Black & Co., I received a telegram, this afternoon, saying that they cannot pay for another week. This was the climax. There are bills of my own that I have to put off waiting for this money that ought to be met this week, and I don't know how they can be put off any longer. I left the office thinking how I could manage, and crossed the ferry, walked up the street turning the subject over and over, and the more I thought the worse things seemed to look; but when I came in the house I determined to throw my worryment to one side, but—well, I guess I didn't after all."

It is no matter what happened after this confession; it is sufficient to say that we agreed then and there that in future we would try to remember that one had burdens to bear as well as the other, and that it is almost if not quite as bad to leave out the kind words as to put in the sharp ones.

It isn't a very long time yet since then, but so far, it is wonderful how easy everything has gone.—J. L. in Christian Union.

"WATCH."

The spirit of the times is not favorable to the advancement of Christian godliness. The public mind is unduly occupied by secular politics, stimulated by cheap newspapers. In many quarters where the Bible is not assailed by downright infidelity, it is treated with a levity bordering upon profaneness; some of its most important doctrines being denied, or explained away, superseded by human opinion, under the plausible name of philosophy. Railroads with their excursion trains draw the laboring class from the house of God, and children from their Sunday-schools; "liberal" senators are anxious to open the museums and other places of secular attraction of the Lord's day, the quietness of which is interrupted by cries in the public streets, tempting children and idlers to the purchase of fruit and other objects in defiance of law, both human and divine, to the grief of God's faithful servants, and compelling them to exclaim,

Where saw the beauty of the Sabbath kept, With conscientious reverence, as a day By the Almighty Law-giver pronounced Holy and bless?

Never were the solemn and emphatic words of the Son of God, addressed to his apostles at the close of his life, more applicable to Methodist preachers and the Methodist people, generally, than in these eventful times: "What I say unto you I say unto all, Watch!" meaning, as I apprehend, Shake off all drowsiness, sloth, and inattention; and keep your mind constantly and fully alive to your dangers, privileges, and responsibilities.—From "Life of Thomas Jackson."

TRAINING FOR BUSINESS.

There is one element in the home instruction of boys to which, says a Boston paper, too little attention has been given; and that is the cultivation of habits of punctuality, system, order and responsibility. At too many households boys from twelve to seventeen years are too much administered to by loving mothers or other female members of the family. Boys' lives during those years are the halcyon days of their existence. Up in the morning just in season for breakfast; nothing to do but to start off early enough not to be late; looking upon an errand as taking so much time and money away from enjoyment; little thought of personal appearance except when reminded by mother to "spruce up" a little; finding his wardrobe always where mother puts it—in fact, having nothing to do but enjoy himself.

Thus his life goes on until school ends. Then he is ready for business. He goes into an office where everything is system, order, precision. He is expected to keep things neat and orderly; sometimes "kittie" files his letters; do errands—in short, become part of a nicely-regulated machine, where everything moves in systematic grooves, and each one is responsible for correctness in his department, and where, in place of ministers to his comfort, he finds task-masters, more or less lenient to be sure, and everything in marked contrast to his previous life.

In many instances this change is too great. Errors become numerous; blunders overlooked at first; get to be a matter of serious moments; than patience is overtaken, and the boy is told his services are no longer wanted. This is the first blow; and sometimes he never rallies from it. Then comes the surprise to the parents, who too often never know the real cause, nor where they have failed in the training of their child. What is wanted is for every boy to have some duty to do; to have some duty at a definite hour, and to learn to watch for that time to come; to be answerable for a certain portion of the routine of the household; to be trained to anticipate the time when he may enter the ranks of business, and be fortified with habits of energy, accuracy and application, often of more importance than superficial book learning.—Scientific American.

BEACONSFIELD'S SELF-CONTROL.

Those who closely watched the health of the deceased gentleman during the last fifteen years particularly cannot fail to have noticed the struggle which has been maintained by the mind against, and to some extent at the expense of the body.

While Mr. Disraeli sat in the House of Commons his life was an almost continuous effort. His impetuous bearing, his habit of emotional self-restraint, his almost uniformly placid style of delivery—artificially, and always as the result of purpose, never involuntary, varied by lighter and brighter passages of elocution—were the fruits of effort. The staccato posture, the motionless face, the abstracted or seemingly indifferent manner which the superficial observer mistook for indications of a constitutional lack of sensibility, were, in truth, tokens of the intensity of the emotional nature they disguised. Lord Beaconsfield was a man of profoundly deep feeling and a highly sensitive temperament, but with an indomitable will, habituated to self-control, the customary expressions of such feeling as he possessed were interdicted. For example, in place of movements of the ordinary excitomotor type, the noble Lord's physical habit was in the later-middle period, and toward the end of his career in the Commons characterized by slight and seemingly automatic but really conscious acts of the slightest kind often repeated. It was very curious and profoundly interesting to study these movements from the psychological standpoint. Under ordinary circumstances, Mr. Disraeli would sit for long stretches of time during the violent or terribly irritating attack of a political opponent with nearly closed eyes, as though asleep.

When the onslaught waxed furious, he would, as though with self-engrossing intent fix his gaze at the toes of his boots, moving them slowly so as to bring all points under observation. If the taunts or reproaches hurled at him were of so grievous a nature as to make any other man furious, he would straighten himself and brush some particle of dust from the front of his buttoned frockcoat or from the sleeve of his left arm. Then he would examine his nails, and as a climax, when few statesmen so assailed could avoid some token of

emotional restlessness, he would perhaps take out his single eyeglass, and fixing it firmly, look for an instant at the speaker in front of the gallery opposite Mr. Speaker, dropping the glass with one quick elevation of the eyebrow, this last mentioned trick being the only part of a series of actions which, though familiar to his observers, was never a mere matter of habit. Probably—and it is worth noting in reference to the recent incident of his approaching the Ministerial bench in the House of Lords after the division at the close of the Candahar debate—the noble Lord was less a man of habit in the true sense of the term—that is, as implying the relegation of large classes of actions to the sub-consciousness, to be performed automatically—than the average brain worker. The fact is interesting, as throwing light on the type of his physico-mental constitution, and as illustrating the character of strain which his life and the carrying of the deceased statesman had imposed on his mind.

It was practically too late when Mr. Disraeli became Earl of Beaconsfield to prolong a valued life by the means adopted. Speaking now freely, we believe the deceased statesman would have lived longer if he had not thus late retired to a scene of comparative quiet, upon which he ought, in the interest of his health, to have entered when the Queen urged him to do so some years before. As it was, Lord Beaconsfield was deprived of his accustomed mental stimulus at the precise moment when he most needed it, and, although his immediate personal feelings were those of relief; the physical case was putchaired at too great a price.—Lancet.

THE GEM CITY OF CENTRAL ASIA.

The position occupied by Herat," says Malletson, "on the high road between India and Persia, the centre spot of an extensive and fertile valley, well watered by channels from a perennial stream, marks her out as the natural garden and granary of Central Asia. It is situated on a plain about 2,500 feet above the sea, and is fortified with mud walls, presenting the form of a square, each side of which is under a mile in length. The streets are ill-built, narrow and dirty; in place is, "If dirt were to kill, where would we be?" "Only man's vile" at Herat, however, for half the city has been destroyed by the city and its environs. The climate is the finest in Asia; only two months of the twelve are hot, and even then the mercury rarely rises above 80° in the shade. The nights are always cool, often cold. The Heratis have a proverb, "If the soil of Isfahan, the cool breezes of Herat and the waters of Khwarzin were in the same place, there would be no such thing as death." The waters of the Heri, Connolly describes in 1831 as the best he ever tasted, and the fruits as the most delicious in flavor. People enter the gardens and eat at will, being weighed as they pass in and out, and charged for the avoidance of gain; a simple system which that same wag, Nasir Eddin, once defied by filling his pockets with pebbles, and casting out ballast as he took in loading, so as to bring the astonished proprietor into his debt. The soil is extraordinarily fertile, and the orchards, gardens, corn-fields and vineyards stretch to the mountains, four miles away on the north and twelve on the south, and along the valley as far as the eye can reach. There are extensive mines of iron and lead, only worked at the surface, and the cimeters of Herat are as famous in Asia as its horses. Silk is spun there largely, and carpets of wool and silk are manufactured. The other articles of exports are manna, assafetida, gum, saffron, and pistachio nuts. Half a century ago it paid an annual revenue of \$450,000, and Malletson declares that under British rule the income to the Government from the district would suffice to pay the expenses of garrisoning the chief cities of Afghanistan. Foster, who visited Herat in 1783, described the city as far surpassing Candahar in the extent of its trade. Christia, who spent a month there in disguise in 1810, is as loud as Conolly in his praise of its delightful situation, brisk business and phenomenal fertility.

COMMERCIAL HONOR.

There are numbers of men doing business who pride themselves on their commercial honor. That is to say, they value their pledged word above any money consideration that can be accorded them, and it is often said of them that "their word is as good as any other man's bond." When a merchant has attained this elevated position in the commercial world he can go no

higher; he can command no respect; he has secured for himself the most enviable position which any man can aspire to, often do we hear the remark, "a firm 'are gilt edged, they're good for all they contract for."

A man who, having made a bargain in buying, for instance, a falling market, and seeks no contract, but swallows his loss with a good grace and pays with the last dollar at his command, is a thoroughbred, and an embodiment of commercial honor. Such a man can never be brought down for his credit is unimpaired, and when he desires business favors he gets them. For the man was known to go back on his word.

There is, however, a class of men to say, another class of business men who never rank, say, higher than mere money makers. Their sole aim and object in life is to accumulate riches, and if they happen to get caught with a bad contract on their hands they are straightway subterfuges to avoid the payment of their honest debt. It is enough for them that the payment of the debt involves a loss, and putting aside a sense of honor, and passing under the shadow of a purged word, and ignore any contract that has not their dishonest name signed to it in full.

OUR YOUNG POLKA.

QUESTIONS.  
Tell me, oh, fair mother,  
Clinging your bosom to mine,  
Rich in your sweet home, and  
Blessing your girl and boy,  
After the school is over,  
Each little student proud,  
What did the children read?  
Dear little heads bent over,  
Scanning the printed page  
In the glowing picture,  
Sowing the seeds for age,  
What is the story, mother,  
What is the witching theme,  
That is a feast before them,  
Bright as a golden dream?  
Letters though small and thin,  
Words though as feathers light,  
Make on the snowy background  
Positive black and white,  
Yet more enduring, mother,  
Fruit from the smallest seed,  
Will be the pure of benefit,  
Thoughts that the child may read,  
And the fun and frolic.

ASKING A BLESSING.

Henry had never heard his father pray. A Christian friend, while visiting the house, was invited to conduct family prayers and also ask a blessing at the table. Henry wished his father would do so every day.

One evening only Harry and his little brother and his aged grandmother sat at the table, the rest of the family taking tea with a neighbor. "Grandma," said Henry, "may I ask a blessing?" "Yes," she replied, her eyes filling with tears. "O God, bless our bread and milk! Make us good children. Bless pa, ma, grandma. Amen," said Henry. He thought no more about it; but dear old grandma told his father when he came home. The father's heart was touched by the example, and he resolved to follow it and have a prayerless house no longer.

THE SOMNAMBULIST.

Do any of our little readers walk or talk in their sleep? Ask mamma. Then you may look in the dictionary and see what somnambulist means. Here is a story from the Youth's Companion in reference to a little somnambulist: "One cold day in the fall of the year, when Peter was about ten years old, his Uncle John, who lived near their house, went away to be gone over night. His Aunt Emily felt lonely to stay alone with her five-year-old Johnny, so she asked Peter to come over and stay there, and sleep with Johnny. Now Peter sometimes walked in his sleep. About two o'clock in the morning, his parents were awakened by hearing somebody rattling the front door, and calling, 'Open the door!' 'That's Peter's voice, sure!' said his mother, and his father got up and opened the door. There, in the bright moonlight, stood Peter, with nothing on but his shirt, while under each arm he carried a pumpkin. There was a field of pumpkins close by his uncle's gate, where he had picked them. It was a sharp, frosty night, and the poor little fellow shook with the cold. His father knew he was fast asleep, so he took him and put him to bed. It was a great surprise to Peter to wake in his own room in the morning, and he could not imagine how he came there. Before breakfast his Aunt Emily came over, bringing his clothes, and they all had a hearty laugh over the way Peter stayed with her over night, and also at the pains he took to steal pumpkins, when his father had cartloads of them."

It is evident that Christ intends to be glorified in the judgment. A man who becomes His citizen in the way to receive Him who had the right to return citizens who have those servants allegiance, and omitted a trust.

The servants are but his no number. To whom, which we improve it in various—unto another two. (Matt. xxv. 15.)

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SUNDAY SCHOOL LESSON.

MAY 29, 1881. LUKE xix. 11-27.

It is evident that in the nobleman going to receive a kingdom, Jesus Christ intended to represent Himself. He had been dwelling in the world, a but swallows his lower...

The servants are represented as ten; but their is no hidden meaning in the number. To each he entrusted a pound, with the remark, "Occupy till I come."

In the Talents each servant receives a different number—five, two, one; in the Pounds, all receive the same, one pound (about the sixtieth part of a talent); also, in the Talents, each faithful servant shows the same fidelity by doubling what he received...

The principle is that each gets rewarded according to the degree of his faithfulness. He who had made ten pounds out of the one gets authority over ten cities, he who had made five, over five cities. These are figurative expressions, in keeping with others which show that one part of the reward of Christ's faithful servants is that they shall fill positions of responsibility and authority in his kingdom.

The parable shows, too, that these rewards will be publicly given and proclaimed. It illustrates those passages which speak of Christ confessing the names of His servants in that day (Matt. x. 32; Luke xii. 8).

Another point illustrated by the parable is that of variety in the rewards of heaven, and degrees of distinction there. Our Saviour speaks in the same strain in another passage (Matt. x. 41). The promises to him that overcometh are all illustrative of the same truth (Rev. ii. 10); while in St. Paul's glorious chapter on the resurrection, we have a most distinct enumeration of it (1 Cor. xiv. 42).

There is, in the punishment of the unfaithful servant, a greater similarity between the two parables. In each case the unfaithful one alleges the same reason for the non-implementation of what had been entrusted to him. He tried to throw the blame on the hard character of the service required, and the austere disposition of the Master.

"His language is the plain speech of a man who is a believer who has not found the state of grace offered by Jesus so brilliant as he hoped a legal Christian, who has not tasted grace, and knows nothing of the One who is his Father. It seems to him that the Lord gives very little to exact so much. With such a feeling the least possible will be done. God should be satisfied with us if we abstain from doing ill, from squandering our talent. Such would have been the language of a Judas, dissatisfied with the poverty of Christ's spiritual kingdom. In Matthew, the unfaithful servant is offended, not at the inferiority of the Master's gifts in general, but at the inferiority of those given to himself, in comparison with those of his associates. This is a Judas embittered at the sight of the higher position assigned to Peter or John."

OUTLINE OF SABBATH SCHOOL ADDRESS.

- HEAVEN. Descriptive of place. 1 H Holy Scrip. Rev. 21. 27. 2 E Everlasting. 1 Peter 1. 4. 3 A Angelic. Rev. 7. 9-11. 4 V Victorious. Rev. 7. 10-12. 5 E Enchanting. Rev. 21. 14-27. 6 N Nightless. Rev. 22. 5.

1 A prepared place for a prepared people—the abode of God—nothing unholly or unclean can enter, only those whose names are inscribed in the Lamb's book of Life—not suited to the wicked—they could not be happy there.

2 Spoken of as "an inheritance that fadeth not away."

3 The palace of angels and God. Saints below, glorified above, surround the throne, sing praises, and are obedient to the will of God.

4 People like ourselves, subject to similar trials and temptations; but they overcame, washed their robes while here below, made them white in the blood of the Lamb. See Wesley's Hymn (old Hymn Book) 730. 2, 3. Crowns on their head, palms in their hands: emblems of victory.

5 Beautiful descriptions given, gates of pearl, walls of jasper—streets of pure gold—foundation of precious stones. Freedom from sorrow, suffering and sin. The presence of Jesus specially attractive.

6 Day and night, light and darkness alternately here: there, all day, all night, no need of sun and moon. "The Lamb is the light thereof."

Note. The adjective, descriptive of place, should be solicited from the children. Hants Hbr. N. F. G. P. Story.

GRAFTING WAX.

We profess to have had some personal experience in grafting and using various preparations of wax, and have not yet come across anything better than the simple wax, the receipt of which we have so often published in the grating season, composed of beeswax, resin, and tallow, in such proportions that the wax will not run in the hot sun and crack in cold, wind, and weather. With it we have had as much success in grafting as anyone using any other wax.

And these are the proportions used: four parts of rosin, one part of beeswax, and one part of beef tallow. Melt them together in a skillet (which is the best) or a tin cup, and stir well. It should remain in the vessel, and use as needed. Twenty or thirty slions can be waxed with one warming-up. When much grafting is to be done, a little fire for heating the wax should be made on the spot, between two bricks or stones. At this time we do not remember ever losing a graft by reason of the wax if well applied. In a few weeks after the grafts have been set, we usually go over them, and add a little wax wherever it may seem to need it, as the high winds may occasionally crack the wax. This is but trifling labor and is no more than an inspection of the work—Germantown Telegraph.

USEFUL HINTS.

If you invest your money in tools and leave them exposed to the weather, it is the same as loaning money to a spendthrift without security—a dead loss in both cases.

Vick's Magazine says that two tea-spoonsful of carbolic acid mixed in three or four gallons of water will kill curiant worms quickly, and is equally valuable in destroying the rose bug when applied to rose bushes.

For baked custard, beat separately the whites and yolks of three eggs. Add them a part of milk with a little salt and some sugar, nutmeg and vanilla to taste. Set the dish on a pan of hot water in the oven and bake twenty or twenty-five minutes.

To make a candied lemon or pepper-mint for colds, boil one and a half pounds of sugar in a half pint of water until begins to candy around the sides; pour in eight drops of essence; put it upon buttered paper and cut with a knife.

Most fruit stains and coffee stains, if taken in season, can be easily removed from linen by placing the part stained over a pail, bowl or pan, and gradually pouring a stream of boiling water on the spot. Hold the kettle as high up over the spot as convenient, and the stains will fade out entirely.

Bulbs of hyacinths, tulips, lilies, &c., which naturally grow at some distance from the surface of the soil, should be planted in pots and kept in a cool, dark place until the roots are developed, the darkness having the effect of keeping back the growth of the top until the roots have made a good growth.

An excellent manure for the garden, or fruit grower, is made by mixing two or three handfuls of horse dust, through a load of stable manure, and let the whole ferment together. The horse dust increases the fermentation, and the heating manure softens the soil. The whole becomes a strong fertilizer if the heap is properly attended to.

M. Poirot, having observed that he has never seen flies, ants, worms, scorpions, rattlesnakes, or tarantulas, in those parts of North America where the cultivation of that plant as an insecticide. He believes that if the plants were applied as a manure to grape-vines, they would prevent the ravages of the phylloxera.

INFORMATION.

In the cure of Consumption there is probably no known medicine equal to the Syrup of Hypophosphites prepared by Mr. James I. Fellows, chemist, St. John, N.B. A number of cases have come under our notice the past year when the results which have followed its use have been astonishing. We write this unhesitatingly by any one, and advise the afflicted to try it. Editor Colonial Farmer.

So great is the faith reposed in Ayer's Pills by those who have given them a trial, that the consumption of them almost passes belief, far exceeding any precedent. They cleanse the blood, improve the appetite, promote digestion, restore healthy action, and regulate every function. They are pleasant to take, gentle in their operation, yet thorough, searching, and powerful in subduing disease.

FOR CANKER IN THE MOUTH, THROAT AND STOMACH.—For a wash for the mouth and a gargle for the throat, make a strong mixture of Perry Dye Pain-Killer in milk and water, sweetened with loaf sugar; and take, internally, three times a day, a teaspoonful of the Pain Killer mixed in a gill of milk and water, sweetened with loaf sugar.

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

TESTIMONIAL.

FROM CAPTAIN JOSHUA HARPER. SACKVILLE, N.B., Feb. 13, 1877. J. H. ROBINSON, E. Q., St. John, N.B. Dear Sir:—Early in October last I took a severe cold which settled on my lungs. After having a bad cough for about six weeks, I had a severe attack of bleeding from the lungs, while on a voyage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got a half dozen bottles, after taking which I feel myself a well man again. My weight which was reduced to 120 lbs. is now up to my usual standard of 162 lbs. Seeing what it has done for me, I can confidently recommend it to others afflicted with lung diseases. You are very truly, J. HARPER.

ROBINSON'S PHOSPHORIZED COD LIVER OIL EMULSION.

Robinson's Phosphorized Cod Liver Oil Emulsion of Lime is prepared solely by Harrington Bros., Pharmaceutical Chemists, St. John, N.B., for sale by Dispensaries and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00, may 30. Lm.

BROWN'S HOUSEHOLD PANACEA.

Brown's Household Panacea is not equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache. It will most surely quiet the Blood and Heat, as its acting power is wonderful. Brown's Household Panacea is recognized as the great Pain Reliever, and of double the strength of any other Effort or Effortment in the world, should be in every family handy for use when wanted, as it really is the best remedy in the world for Croup, the Stomach, Head Pain and Ache of all kinds, and is for sale by all Druggists at 25 cents per bottle. Jan 22-ly.

MOTHERS! MOTHERS! MOTHERS!

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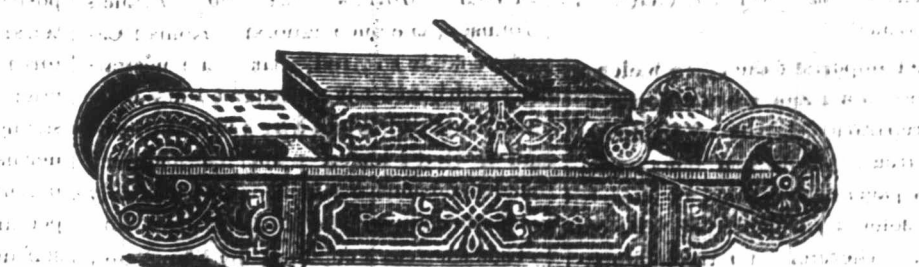
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THE WESLEYAN

FRIDAY, MAY 20, 1881.

HINTS FOR BUSY DAYS.

The days preceding our annual District meetings and Conferences will afford brief space for the work to be done. Some weaned brethren, who have been looking forward to these gatherings of the clans in the hope of rest, may even long, in view of the many threads to be gathered up, for power to turn Time backward in his flight. Unable, of course, to do this they can only address themselves vigorously to the "ordinaries and extraordinaries" of circuit work, taking care to meet their brethren at the appointed place on the appointed date. Less haste would render these yearly gatherings more rich in spiritual profit than they sometimes are, yet the closing of financial business, the tabulating of results, and the recurrence of numerous unforeseen contingencies, often unavoidably interfere with that thoughtful preparation which is sure to render such meetings "seasons of grace and sweet delight."

Such haste is not always unavoidable. A thoughtful people may often efficiently do a hurried pastor. It may be pleasant to have him call at the home, but if that visit, for the collection of a missionary subscription, a promised contribution to other Church funds, the annual payment for the fifty-two visits of the WESLEYAN, or the collection of statistics, must cost him the use of much-needed hours, and oblige him to neglect some special duty, a regard for the work and the workman will prompt a visit to the parsonage, or the dispatch of a message, which may cost little while it confers a great benefit.

Both pastor and people have some special duties at the close of the ecclesiastical year. In some circuits, in the absence of an efficient official board, the pastor must take a prominent part in the collection of his stipend—generally small enough in such cases—and present the circuit returns for official signature as little more than a matter of form. Need it be said that in such cases care should be exercised in striking the most correct balance possible, neither on the one hand giving an unworthy circuit credit for what it has not done, nor on the other placing too low an estimate upon those irregular contributions which now frequently supplant the more regular sources of circuit income. Happy are the many pastors who are not under the necessity of thus "leaving the word of God" to "serve tables."

Another important duty—in which no pastor should act alone when possible—is the preparation of lists of membership. Circuit records are not transcripts of pages of the Book of Life, but they are solemnly suggestive of its contents, and therefore no true minister will rashly deal with names once placed upon them. When obliged to do so through moral lapse or obstinate non-compliance with well-known rules, he will seek by some private list to intimate to a successor their former relation to the Church. The consequences of the neglect of such precautions are often charged against the itinerancy when the system itself is not deserving of blame.

A retiring pastor should place himself in a proper relation to his successor by recognizing, in advance of the fact, that in the regards of the people, "he must increase while I must decrease," and will therefore seek to prepare them for the transfer. In this way much may be done in the brief remaining space. Some years ago a highly popular minister, when revisiting a circuit, spoke at length to an elderly member of the Church of the large congregations and numerous special services of his pastorate. The old lady listened to him, and then quietly remarked that she feared he had "taken away all the good" with him. Her remark is of wider application than some imagine. Pastors may move along in a halo of popularity which is soon dispelled; or they may lead men to Christ, and into His Church, and making the Master and not the man prominent may set in motion a wave of influence for good which shall roll on with ever increasing volume until it breaks on the eternal shore.

Many years ago a Methodist minister was preaching his last sermon to a people who had not shown a proper regard for his comfort. At the close some one remarked to him on the pulpit steps

that they had not done all they ought but that God would make it all right. "Ah madam," was his reply, "God will do His part, but he has not promised to do yours." His reply is commended to all persons who may be about to allow a pastor to depart from their neighbourhood deficient in his salary, perhaps perplexed as to his financial ability to pay his debts and then reach another field of labor. In the business of life ministers are treated as men, in their support they must be treated as men. If any official board is allowing these closing days of the ecclesiastical year to pass, while some pastor about to retire is burdened with care and perplexed as to his future, let them gird themselves to the work of meeting their financial responsibilities. Heaven takes cognizance of these, and Heaven's King has said "the laborer is worthy of his hire."

A BOOK FOR YOUNG MEN.

Such, in truth, is the attractive-looking little volume entitled, "Memories of James Bain Morrow," from the pen of Rev. A. W. Nicolson. Soon after Mr. Morrow's lamented removal, we learned with pleasure of Mr. Nicolson's intention. The pleasure was two-fold—a life so widely known, and so rich in godly lessons, was to be kept as fresh as possible in the memory of the large circle of acquaintances, and few, if any, seemed so well qualified to sketch Mr. Morrow's life-record, and present the prominent features of his Christian service, as was the author of the volume now before us. The task was not an easy one. An artist now and then finds a face so noble in expression that any transfer to canvas is doubly difficult; and he who takes as the subject of his pen-portrait some harmonious, well-rounded character, has before him a task harder by far than that undertaken by the caricaturist, or the biographer of the man, whose life is varied by even the weaknesses which are often strangely combined with great force of character.

Mr. Nicolson has succeeded well in his labor of love—better perhaps than he would have done had Mr. Morrow left some carefully-filled journal. In the absence of any aid of this kind—crowded out by an aim to bless men rather than to study self—his biographer would have been less free to use what preachers are wont to call the "topical" style in the preparation of a sermon. As it is, we have eleven chapters, brief in some cases, yet calculated to keep before the reader the purpose of the writer. We regret that the volume had not reached our table a day earlier, and thus permitted us to dwell more at length upon its many points of interest, and its many suggestive and touching incidents. How a revival, commencing in the old Argyle St. Sunday-school and extending to the congregation, marked the turning point in young Morrow's life; how Francis Johnson, the once ignorant Roman Catholic soldier so lived, that the hesitating youth could not withstand his combined logic of life and lip; how the same man of God insisted upon his leading that band-meeting which was probably the first among the exceedingly numerous services conducted by him, how later in life he profited by his relationship to the Rev. Dr. Richey, whom he so greatly admired and loved; how he exemplified the Scripture counsel to "be not slothful in business" while "fervent in spirit, serving the Lord;" and how he proved that one may be a consistent, devoted Methodist, without being a bigot are all well told.

The chapters which tell of needed rest and recreation, of active work in connection with the Young Men's Christian Association, and of the scenes preceding and following the sudden call which reached him at Londonderry are no less interesting. To the concluding part of the narrative an additional charm is given by statements from the pen of Mrs. Morrow.

In a note which has met our eye, the Rev. W. H. Withrow, A. M., editor of the Canadian Methodist Magazine, says of the book: "I have found it of fascinating interest. I got it yesterday, and took it up last night, intending just to dip into it, but could not lay it down till I had read it through. As a piece of high-class literary work it is one of the best biographies I have ever read. It will be an inspiration to many a Canadian youth."

The book is published in the best style of our Toronto Publishing House, and bears also the imprint of our own Book Room, to which, by arrangement with the author, all orders are to be forwarded.

Send absent friends the WESLEYAN. We offer it until the end of the present year for only One Dollar.

CHRISTIAN HEROISM.

Only a few months ago the editor of a Methodist paper placed at the head of an article the question: "Shall the age of heroism return?" Just then some of our American brethren were disposed to charge the younger ministers with being more inclined to cling to the centres of Christian work than to go out to the distant and destitute fields on the frontiers of their great country.

The question, it seems to us, assumed too much. There is no reason to believe that the heroic spirit has departed from our Church, though it must be admitted that the tendencies of the age are not in its favor. The influences which surround our youth tend to enervate, and the prevalent love of physical comforts and social enjoyments demands the presence of strong incentives to self-denial in Christian service. But there seems little reason to doubt that our Church to-day has men who would prove worthy successors of Thomas Beard, the first ministerial martyr of English Methodism; of John Stephenson, whose strength was weakened and whose days were shortened by Bernadine imprisonment; of those fifty or more sons and daughters of English Methodism whose dust rests in one cemetery in the pestilential climate of Sierra Leone; and of John Hunt who, with his heroic wife, landed on Fijian shores, from a vessel whose captain scarce dared approach the scenes of cannibalism. And doubtless American Methodism has many among her millions who would be disposed, were it possible, to follow with equal steps in the track of those early heroes whose lives and labors, as told by Abel Stevens, have all the interest of early romance. A second Columbus can only be seen when a second America can be discovered; and a second St. Paul could only arise when such a work should lay before him as called forth the sanctified energy of the apostle to the Gentiles. Yet from time to time our mission-fields develop men who have strong resemblance to the members of the martyrs' noble host, and prove that duplicates of the earlier confessors would not be sought for in vain. Only to-day, in another column our readers will learn how quickly a minister was found to fill the place of a brother minister murdered in Mexico, the first martyr by Methodist ranks in that dark Roman Catholic country.

He, however, errs who regards the presence of physical danger as the sole test of heroism. More difficult by far is the passive endurance of life's many unseemly and almost untried trials. As we look at brethren in our own country, who for the Gospel sake have turned from paths in which early companions have won comfort and wealth; and who, with their families, are year after year with the strictest economy—often amounting in the eyes of the world to meanness—scarce able to maintain their position; and as we remember that too often a statement of their difficulties calls forth but little sympathy from those who might be expected to cherish it, is it strange that we seem to see Christian heroism near home, and find in our own brethren, and in their partners in their peculiar trials and cares, and in the self-denying efforts of those lay-helpers whose presence often cheers them in discouragement, living proofs that apostolic love and heroism are not high qualities peculiar alone to the past, and that there are yet men whom the "dry-rot" of worldliness has not robbed of the Apostolic spirit.

DISTRICT BUSINESS.

DEAR MR. EDITOR.—Will it be prudent in one who takes no part in the official meetings of the Church to suggest a topic or two which he thinks to be unworthy of the consideration of the approaching District Meetings, when they come to the question—"What can be done for the promotion of the work of God?" If you think the subject hints would be well received, and be in any degree helpful towards the object our Church steadily pursues, their early insertion would oblige.

THE CLASS MEETING.

Respecting this institution, and the determination to maintain it from a well founded conviction of its proved service to the highest purposes of the Church, might it not be well to enquire whether its advantages have been sufficiently set forth in the sermons of our ministers—whether the implied and the expressed objections to the class-meeting have been completely answered? and whether the utterances in public on this subject have been frequent enough and followed by private, personal appeal and invitation? Many thoughtful Christians outside of Methodism consider the class-meeting of high importance both as a means of grace, and of Connexional strength and progress. Their judgment supposes the fitness of leaders and the convenience of the time and place of meeting. Would it not be well to enquire if all these constantly receive due practical attention from ministers on every circuit?

There is now a not inconsiderable number of Supernumeraries. Would it be proper to ask if their qualifications are fully utilized in some class in the neighborhood of their residence? There must be in the class to which it is the writer's privilege to belong a supernumerary who commonly after the opening prayer proposes a brief passage of Scripture, and speaks on it from three to five minutes. This has proved a valued help to the leader, and is acknowledged to be edifying to all present. Perhaps this exercise, or one that is better, may be in operation in every place in which a Supernumerary is located. When the Rev. R. Watson went to live in London, being a Missionary Secretary, he joined the class of a good man in lowly circumstances, and attended its meetings with exemplary and profitable punctuality. Might not enquiry be also made of the effect of the envelope system for raising circuit funds, both on the class-meeting and the leaders' meetings? and whether any additional guards are needed to prevent this novel fiscal measure from impairing those parts of Methodism which former generations of ministers worked so wisely and successfully? Does the charge referred to present no ground to fear lest essential portions of Wesleyan Methodism should become things of the past, and their substitutes be changes for the worse and not the better? If the latter, what shall be said of fidelity to the trust committed to the Methodists of the age following that of Mr. Wesley and those excellent preachers whom he loved to style "his sons in the Gospel?"

There is another subject which some may think of equal importance to that above mentioned, namely the

READING OF THE HOLY SCRIPTURES IN ASSEMBLIES FOR WORSHIP.

It will be borne in mind that Methodism long ago ceased to be a connexion of societies merely, whose services were regarded as supplementary to those of the national establishment. Sanctioned by a benign Providence and fostered by the God of all grace, Methodism has grown into a complete Church. It has called itself by this great name. It has consequently made itself responsible for the adequate Christian instruction of its adherents. Who can overestimate this solemn responsibility? The Church's methods of instruction are various. Attention is here to be directed to only one of these—the lessons of Holy Scripture as a part of public worship. Is it not the rule that a lesson from the Old Testament should be read at the forenoon service on the Lord's day, and that in the evening one lesson at least should precede the sermon? Those who are familiar with the "Discipline" may find more rules than are here produced for the reading of the Scriptures in public worship. One hopes they may. It is believed that the Rules of the Conference in England require that a chapter from each Testament should be read at the two preaching services on the Lord's day, and a portion of Scripture at every public service on week days. The Psalms would very properly be included. Indeed the Psalms would often be read.

One would willingly believe that the letter and the spirit of these rules are most generally observed in Methodist sanctuaries. But is not the reading of the Word of God in assemblies for worship so weighty an exercise as to justify careful enquiry occasionally on the subject? What would be the feeling of a congregation if the minister had to announce to it for the first time that the lesson was a message from Jehovah? Is His word less precious for being ancient? Ministers have the selection of the lesson; what is the principle on which lessons are selected? How often in a year is the Moral Law read as found in Ex. 20: 1-23? How often our Lord's Sermon on the Mount? Do none of the ministers read but one chapter at a public service on the morning of the Sabbath? Does no one content himself with presenting a part of a chapter only before his sermon? On the week day services, and at the regular church prayer meetings is the reading of the Holy Scripture never omitted? Are there none in the congregations, either merchants, farmers, mechanics, or labourers, or belonging to their families, who search the Scriptures but very little in their homes, either from want of leisure or inclination? Would it not be well to consider also that there might be among the worshippers those whose education is so limited as scarcely to be able to read any book intelligently? To such persons, if very few, what a boon it must be to hear the pure word of God, His precepts, and promises in the house of God, by a minister who so reads with emphasis, tone and pause as thereby to convey to the hearers impressively the sense? They might thus be led to peruse the same places in their devout privacy. The Book would thus become to them more than ever previously, not the word of man, but, as it is in reality, "the word of God which liveth and abideth forever."

The minister who has learned to make the utmost use of Holy Scripture for the edification of the worshippers, and the efficiency of his own discourses, is in possession of a great talent. And is it not a talent within the reach of nearly every authorized, worthy occupant of the pulpit? Will not every faithful, loving servant of the Lord Jesus Christ reverently emulate the example of the Master as recorded in Luke 4: 16-22. He so read out of the prophet Isaiah on the Sabbath that the eyes of all them that were in the synagogue were fastened on Him, they listened with the most interested attention, and when He preached from the text He had read, all bare Him witness and wondered at the gracious words that proceeded out of His mouth. With the best wishes for the happiness and success of all our ministers,

THE CHURCH PAPER.

The Herald and Preacher has these important statements:—"I can't be bothered canvassing for a newspaper. If you want subscriptions in this town you can send an agent." So says a much-respected minister of a village church. As we cannot send an agent to every town and village in our field, and as this brother's field is particularly small and difficult of access, we must give up all hopes of canvassing among his people, unless we can convince him that it is his duty to co-operate with us. In the effort to do this, let us remind him and all others of like feeling, that the object of the religious press is one with the work of the ministry, and wherever good papers are largely circulated the results are manifestly good. Our paper, if well circulated in his field, will help him in his work. His people will be well informed as to the work of the Church, and as to its great mission enterprise. They will be prepared by Christian reading to appreciate good sermons and more inclined to heed good exhortations. "The religious paper," says an exchange, "is the minute-hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God, as it appears in doctrine, conviction and providences. This is all lost in the family that takes no church paper, and the result is too apparent." The same writer speaks of the value of church papers, especially in families where there are growing children. Without the family paper "they grow up out of the spirit of the Church. They have imbibed nothing of its missionary life—have caught nothing of the spirit of its progress, and have no well-anchored affections toward it. They know nothing of its great and good men—nothing of its vital thought throbs along the circulations of their soul life. They have no knowledge of its doctrines in their practical application in human struggles, hopes, victories and disasters." The parents of such children wonder, in their declining years, why their children have left the Church. The writer answers—"They never had a church paper, and know no more of the Church in which they were born, of its spirit, progress and triumphs, than they do of Confucianism. The effect is also apparent in the Church when its benevolent causes are presented. Of the people who contribute to the pastor's salary two-thirds of it comes from those who read the church papers." This, we believe, literally true. The people who are most liberal in proportion to their means, in contributions to mission work and to the pastor's salary, are those who read the weekly religious paper. They are in sympathy with the work of the church; and not only so, they are the efficient workers.

EDITORIAL NOTES.

The Cyclopaedia of Methodism in Canada, by Rev. George H. Cornish, has just been issued from the Methodist Book and Publishing House, Toronto. A glance shows even a careless eye that no pains have been spared in its mechanical preparation; but few have the ability to judge of the toil it must have cost the author. A request to trace the career of several of the senior ministers of the Maritime Provinces, whose names appear in its pages, sent us on a thorough hunt among old Minutes, old journals and old letters. Unfortunately Conference Minutes, and Hill's Arrangement, based upon the Minutes, however correct in regard to English ministers, are of little value in determining the position of the Methodist missionaries of former days. In one or two instances Mr. Cornish, we think, has been misled by them, not at all to our surprise. His book is a marvel of literary work—work which costs weary hours and when performed has none of the glow and glitter of volumes dashed off from a rapid pen. It contains 850 pages, in which he treats of the history of the various branches of the Methodist Church of Canada from 1791, and gives a list of the circuits on which each minister has been stationed, the period of his reception on trial, ordination, &c., together with historical, educational and statistical information. A good portrait of the author, and several engraving of other ministers and churches add to its attractions. We wish Mr. Cornish a successful sale for this standard work. It ought to be found on the shelves of every Methodist minister or layman who desires a standard work of reference on the history of our Churches.

An English correspondent of the Christian Advocate gives some interesting particulars respecting Dr. Punahon's early life:—"He was again in Hull in 1838, in which year the Rev. Samuel Romilly Hall, a young Methodist preacher in his third year of probation, was attracting large audiences, especially of young people. William M. Punahon attended his ministry, and under its influence he decided to give his heart to God, and joined the Methodist society in that town. He threw his energies, heart and soul, into the cause he had espoused, although only in his fifteenth year. He became an active Sunday-school worker, and his addresses to the children soon marked him out for more important work. He was received as a local preacher at eighteen; his first sermon was preached at Ellerby, near

Hull. His career was at once determined; preaching the gospel was to be his life-work, and this was so evident in his early sermons, that his uncle, Sir Isaac Morley, proposed to send him to the university, pay his expenses in travelling through college, and secure him a living in the Church of England. This was it; but it was not God's plan, more William M. Punahon. Converted among them, and to them he clave with loving fidelity."

The funeral of Mrs. Brettle—wife of the Rev. Elias Brettle, of Newport, took place on Saturday last. Seven ministers, including the Chairman of the District—Rev. S. F. Huot, and a large number of other sympathizing friends, attended the remains to their last resting-place in the Oakland graveyard. At the church addresses were delivered by Revs. J. McMurray and W. M. Pike, the latter of whom related some touching incidents connected with the residence of Mr. and Mrs. Brettle in Newfoundland. Mrs. Brettle's death was sudden: she rose on Thursday morning as usual, soon after became speechless, and at one p. m. of the same day ceased to breathe. Our beloved brother, himself an invalid, has the hearty sympathy of his brethren and numerous friends. His bereavement is an unusually sore one. May Heaven grant him "uncommon consolation."

A memorial service for Rev. Dr. Punahon was held in St. James Street Methodist Church, Montreal, on the 11th inst. The Rev. E. Botterell, in a brief note, states that "the Rev. Mr. Stafford, Chairman of the District, opened the service, which was impressively continued by Rev. Messrs. Longley, Johnson and Dr. Jenkins, of St. Paul's Presbyterian Church. Mr. Johnson, who was with Dr. Punahon on his sad journey from Italy to England, and up to within a few hours of his decease, spoke principally of the final illness of the justly lamented minister, whose personal friendship he had enjoyed for a number of years." Mr. Botterell adds:—"The congregation was large and devout. Still more would probably have been present but for heavy rain which fell in the afternoon. The church was draped in black. The choir sang two hymns and two anthems. It was a sweetly solemn service."

Methodists have sometimes pleaded official position as a reason for making their homes scenes of gaiety and temptation. We once heard one of this class plead that his presence at a public ball was an official and not a personal matter. Such attempts at discrimination cost a man at once his self-respect and the respect of others. In reference to the course pursued by Lord Mayor McArthur, a writer in the London Methodist says:—"It is noteworthy that our Lord Mayor is keeping aloof, not only from mere political movements, but from fashionable entertainments, including dancing parties, and is going strongly for the religious and philanthropic. This is an example worthy of the chief magistrate. Fewer gastronomic achievements and more practical help and patronage of the things that are pure, lovely and of good report would add dignity to the civic chair in hundreds of English towns and cities."

The Register of the Vanderbilt University, at Nashville, Tenn. for 1880-1 has been received. Its seventy-six closely printed pages contain a large amount of valuable information. The several schools during the past season were attended by six hundred and thirty-two students. We observe that on a recent Sabbath the new Theological Hall of the University was dedicated, Bishops Tyre and Paine, officiating. The building cost \$100,000 and is the gift of William H. Vanderbilt. For the establishment of this magnificent University the Southern Methodist Church is indebted to the late Cornelius Vanderbilt, who in 1873 made a donation of five hundred thousand dollars, which was subsequently increased to one million dollars.

The Nashville Christian Advocate says,—"It is a noticeable fact, and honorable to human nature, that many of the most liberal benefactors of education in the United States are men whose own early educational advantages were very small. Noble spirits! They find in their own hard fights against odds the reason why they should smooth the path for others."

Some interesting items, having reference to one of our principal circuits, will be published as soon as the writer forwards his name. The name is needed as a guarantee of correctness, and not in every case for publication.

Able and half of the Church, by Revs. and Robt. The former the morning lessons Samaritan, Brunswick text Isa 33: ledge shall and stretch words to Timothy, subject of from Mr. Grafton St. was wisely discussed.

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Rev. E. A. Methodist C visit Canada mer. Mr. J. J. St. L. and lecturer.

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Rev. A. W. a brief visit to he was the gu of Charlesto Nicolson's ser Trinity Chur the pastor, is Zion's Herald

LITERARY.

"Harper's awaken in its cluster and first paper of Mountains, by view of Liab Corner of Eurney; "Our bird-life by among reading of "Ballads at ting Shakespe and a short st breaks a long

Of making truthfully "Two new ones on our table, lished by Olive to us by Mas this city, has hands. Mr. experience as a tentand, and M best American sic. Twilight schools, is a col music, arrange Sunday-school teacher of musi Burns of St. Lo ed to have a la the former is three copies w publisher for



Able and interesting sermons, on behalf of the Educational Society of our Church, were preached on Sunday last by Revs. John Lathern of Yarmouth, and Robert A. Daniel of Avondale. The former, at Grafton St. Church in the morning, drew eloquent and instructive lessons from the parable of the good Samaritan, and in the evening, at Sunnyside St. Church, took for his text Isa 33-6: "And wisdom and knowledge shall be the stability of thy times, and strength of salvation." Paul's words to his own son in the Gospel—Timothy, (1st Tim. 4-6) formed the subject of the discourse which we heard from Mr. Daniel in the evening at Grafton Street. The preachers theme was wisely selected and most effectively discussed.

In the course of a recent address at a meeting of a Church Building Society, the Bishop of Manchester referred to the Burial Act, and said that from what had occurred in reference to it, Churchmen might take courage as to the future. "Its operation had not as far as he knew," he attended by any disaster in his diocese." Bishop Fraser must surely have been poking fun at somebody, while talking upon a grave question. During nearly forty years we have frequently seen the dust of Episcopalian and non-Episcopalian placed side by side in God's acre, and have never dreamed of "disaster" from such a cause. The sleepers there care little respecting their neighbors.

Most of our readers know that there are two Book Rooms under the direction of the Methodist Church of Canada—the one in Toronto, the other in Halifax. We learn—and the fact affords pleasing proof of the growing business of the Toronto Book Room—that more than 100,000 volumes, including the new Hymn Book, have been published at that establishment during the present year.

The plan of religious services at the coming session of the N. B. and P. E. I. Conference, with a list of the homes opened for accommodation of ministers, has been handed in by Rev. R. Duncan, for publication next week.

PERSONAL.

Rev. J. J. Teasdale, of Yarmouth, has recently returned from a visit to the United States.

We are glad to learn that the reported retirement of Rev. S. C. Wells from the list of probationers, through ill-health, is not confirmed.

The Richmond Advertiser reports that "neither Bishop Pierce nor Bishop Wightman will attend the Ecumenical. It is a matter of regret that their health forbids the trip to London."

Rev. E. A. Telfer, of the English Methodist Conference, is expected to visit Canada during the ensuing summer. Mr. Telfer, now stationed at Jewin St. London, is a popular preacher and lecturer.

A memoir of S. G. W. Archibald, one of the most brilliant of that exceedingly able band of men who appeared in the political arena of Nova Scotia many years ago, is about to be published by Israel Longworth, Esq., of Truro. Brief extracts from advanced sheets will be found on another page.

Rev. A. W. Nicolson has been paying a brief visit to the United States, where he was the guest of Rev. H. W. Bolton of Charlestown, near Boston. Mr. Nicolson's sermon on the 8th instant in Trinity Church, of which Mr. Bolton is the pastor, is spoken of in high terms in Zion's Herald of last week.

LITERARY AND MUSICAL.

"Harper's Magazine" for June will awaken in its readers a desire for a linen duster and permanent. It offers the first paper of a series on the White Mountains, by S. W. Drake; a tourist's view of Lisbon, called "A Neglected Corner of Europe," by Lizzie W. Chapman; "Our Ruby-Throat," a paper on bird-life by Sarah A. Hubbard; and among reading for all seasons an account of "Ballads and Ballad Music, illustrating Shakespeare," by Amelia E. Barr, and a short story by "Saxe Holm" who breaks a long kept silence.

Of making Music Books, it may be truthfully said, "there is no end." Two new ones have this week been laid on our table. The Beacon Light, published by Oliver Ditson & Co., and sent to us by Messrs. Buckley & Allen of this city, has been put together by able hands. Mr. Hoffman has had large experience as a Sunday-school superintendent, and Mr. Tenney is one of the best American composers of simple music. Twilight Zephyrs, also for Sunday-schools, is a collection of good, pleasing music, arranged by G. W. Linton, a Sunday-school worker and practical teacher of music, and published by John Burns of St. Louis. The work is expected to have a large sale. The price of the former is 30 cents, of the latter three copies will be forwarded by the publisher for 50 cents.

CONFERENCE NOTICES, 1881.

The Nova Scotia Conference will commence its Eighth Annual Session (D.V.) in the Granville Ferry Methodist Church on Thursday morning June 16th, at nine o'clock. The following committees will please meet at the above named church at the following hours on Wednesday June 15th, viz. The Supernumerary Fd. Com. at 8 a. m. The Missionary Fd. Com. at 9 a. m. The Board of Examiners of Probationers &c. at 10 a. m. And the Stationing Com. at 2 p. m. RICHARD SMITH.

CONFERENCE PLAN, 1881.

Wednesday, June 16th. 7.30 p. m. Granville, Sermon by J. L. Spangley. Address by J. Lathern. Annapolis, C. Lockhart. Thursday, June 17th. 6.30 a. m. Granville, I. M. Mellish. 9 " " Conference opens. 11 " " Conference Prayer Meeting. 7.30 p. m. " Conference Anniversary Missionary Meeting.—Speakers S. F. Huestis, J. Coffin, J. J. Teasdale. 7.30 p. m. Annapolis, J. Strothard. Friday, June 18th. 6.30 a. m. Granville, J. L. Dawson A. B. 7.30 p. m. " Conference Anniversary Educational Meeting. Speakers, A. J. Rogers, R. Brecken A. M., D. W. Johnson, A. B., and a representative from Sackville. 7.30 p. m. Annapolis, Temperance Meeting. Speakers, R. A. Daniel, B. C. Borden A. B., W. G. Lane. Saturday, June 18. 6.30 a. m. Granville, H. P. Doane. 7.30 p. m. " Praise and Holiness meeting. J. McMurray. Sunday, June 19. 6.30 a. m. Granville, Thos. Rogers, A. M. 11 a. m. " Ex-President. 2.30 p. m. " Love Feast. (J. G. Hennigar.) 7 p. m. " Jabez Rogers. Sacrament. 11 a. m. Lower Granville, Church opening, J. Lathern. 3 p. m. " G. O. Robinson, A. B. 3 p. m. Winchester Hall, Jos Gaetz. 7 p. m. Parker's Cove, Jas R. Hart. 11 a. m. Annapolis, R. Brecken, A. M. 7 p. m. " J. J. Teasdale. Clementsport, F. H. W. Pickles, W. Ainley. Upper Clements, John Johnson. Hillsburg, J. Coffin, C. Jost, A. M. Bridgetown, C. Parker, J. G. Giles, J. Craig. Middleton Ct., R. McArthur, E. R. Brunyate, B. Hills, A. B.

Monday, June 20. 6.30 a. m. Granville, D. Hickey. 2.30 p. m. " Ordination. Tuesday, June 21. 6.30 a. m. Granville, W. Ryan. 7.30 p. m. Granville, Christian Life and Work. Speakers, L. Sutcliffe, A. S. Tuttle, John S. Pike, R. A. Temple. 7.30 p. m. Annapolis, S. S. meeting. Speakers, G. O. Huestis, C. Parker, S. B. Dunn. R. SMITH, Pres.

NOTICE. If any brother of the Nova Scotia Conference does not intend to be present at the sessions held at Granville Feary, either of the undersigned will be glad to be informed of the fact. A. W. NICOLSON, W. H. HEARTZ.

May 12, 1881.

THE ROYAL BAZAAR.

On the 26th ult., a Bazaar in aid of the Aldershot Wesleyan Soldiers' Home, and the Chatham Soldiers' Home and Institute, was opened by Her Royal Highness the Duchess of Connaught in the large hall of Cannon-street hotel. Upwards of 800 tickets were sold for the opening ceremony, and several hundred applications had to be declined. The hall presented a very picturesque appearance, the thirteen stalls being covered by red and white and blue and white tents, and tastefully decorated with flowers. The Duke of Cambridge sent a letter to the secretaries, expressing his regret that he would be unable to be present, having to attend the Queen's Drawing-room, but the Duke and Duchess previously intimated that they would not attend the Drawing-room in order that they might open the bazaar as arranged. About one o'clock the royal party entered the hall, the Duchess being led by the Lord Mayor, and the Duke of Connaught leading the Lady Mayoress. Prayer having been offered by the Right Revd. Bishop Cloughton, Chaplain-General, the Rev. E. E. Jenkins, M. A., President of the Wesleyan Conference, read an address, which was beautifully inscribed on vellum by the Rev. H. Hoare. His Royal Highness the Duke of Connaught said: Her Royal Highness and myself beg to thank you for the address which has just been read, and I can assure you that her Royal Highness and myself share most fully in the sentiments which it conveys. Your cause has already done much good, and we know how truly anxious you are to promote the welfare and happiness of our two great services. We appreciate what you have already done, and hope God's blessing will rest upon your future work. After several persons had been presented to her, and about 120 ladies had deposited on a table near her purses containing sums of £5 or upwards, the Duchess declared the bazaar open, and accompanied by the Lord Mayor, the Duke and the Lady Mayoress, inspected the stalls and made several purchases.

THE FRENCH IN AFRICA.

Our cable despatches record the daily progress of the French campaign against the Kroumirs, who are subject to the Bey of Tunis, who again is a vassal of the Porte. The question which is now agitating Europe is whether France will occupy Tunis and hold possession of the country. That such a course is feasible is beyond question. The Sultan could not resist by force of arms, for the Republic has already warned him against sending ironclads to the ports occupied by the Bey. Italy would confine its protests to diplomatic notes. Great Britain, especially, with Mr. Gladstone in power, might be relied upon not to go further. Spain would simply denounce the action, and mourn over her weakness. The policy of France will doubtless be continued, and another step taken towards carrying out the nation's dream of African conquest and colonization. There was no more reason for going to war against the Kroumirs, who are simply robbers, than there was for entering upon the conquest of Algeria fifty years ago. The Bey of Tunis offered to investigate the alleged offences and punish the guilty parties, who were his subjects. Whatever may have been the conduct of the Bey towards the Consul of France, the Turkish Sultan, as sovereign of the country, offered full reparation to the French, and sent his plenipotentiaries to arrange the difficulties peacefully. But the French Government gave no answer to the communications of the Sultan's representatives, and war was entered upon. In the present difficulties the Republic has treated the Bey's communication and his subsequent appeals to the great powers alike with disdain. As regards territorial aggrandisement, Charles X. assured the English Government that France had no intention of any territorial aggrandisement in entering upon this war in Algeria. Yet the occupation took place, and Louis Philippe kept the country. A few days ago the French Government gave similar assurance to England, but the French troops will go to Tunis, and their withdrawal will be left for the future to determine.—Toronto Mail.

OUR CHURCH IN GERMANY.

These statements of opposition from Lutherans in Germany, and Romanists in Austria, occur in the reports read at the recent Methodist missionary anniversary in London:

In Germany our brethren have had to encounter resolute and organized opposition, proceeding not from the Romanists, but from the Lutheran (Evangelical) Church. They have been denounced from the pulpit and through the press. The prestige and authority of the clergy have been unparisngly used against them. The children of our members have been warned; local preachers and leaders have been amerced; and some who were engaged in collecting for this society have been fined, and the money they had collected has been taken from them. And yet only seven members have been lost, and, when those on trial for membership are included, there are 43 persons more in church-fellowship than there were last year. The number of class-leaders has increased from 118 to 136; the staff of local preachers and exhorters from 117 to 127, and there has also been an addition to the numbers of both scholars and teachers in the Sabbath-schools. The missionary contributions are equal to last year, and the collections and subscriptions towards the support of the work of God in the district are £78 in advance. About 150,000 tracts and other publications have been printed and circulated during the year. In Vienna our brethren are still under prohibition as to singing and prayer in their public services. They are at liberty to hold public meetings regularly, on condition that each one is notified to the police three days beforehand on stamped paper, each stamp costing a shilling; but everything giving to the meeting the character of public worship must be avoided.

AMONG THE SEAMEN.

English Methodists are not forgetful of the sailor, as we learn from the report presented at the late meeting, of the Home Mission Committee in London. "This work continues to be prosecuted with encouraging success. It is superintended by a specially appointed minister, and is directed by a sub-committee of the Home Mission Fund. The agents have paid more than 2,000 visits to the lodging-houses and hospitals, and more than 10,000 visits have been paid to ships and barges for the purpose of holding religious services and conversations, and tracts have been freely given. Interesting cases of conversion are related in the journals of the agents, and some of them are noticed in the quarterly paper. The free tea-meetings for sailors, held at the Seamen's Chapel, Commercial-road, and at St. George's Chapel, Cable-street, every Sabbath afternoon find great favour, and are successfully employed for intercourse among godly sailors and the reclamation of the careless. More than 4,000 seamen have taken tea at these places during the year, and sailors of every nationality who come to London are sought out by a specially qualified agent, and Bibles and tracts in several languages are freely distributed. These foreigners, who see the vicious side of England around their ships and in the lower parts of London, are thus presented with a view of its Christian side also, and can tell their friends at home of English Christian hospitality and instruction. The funds by which this mission is sustained are distinct from the Home Mission Fund, and are specially raised for the purpose."

OUR OWN CHURCH.

Four persons were baptized, and with seven others were received into church fellowship by Rev. R. Duncan, at Moncton, on the 8th inst.

The Truro Guardian reports that "Rev. R. B. Mack's farewell donation at Acadia Mines, on the 9th inst. proved a most successful affair. Friends of all denominations attended largely. Financial result, \$100. A donation held at East Mines on the 10th, realized the additional amount of \$31.

On Thursday week Miss Francis, who has filled the position of organist in the Kaye St. Church for nine years with credit to herself and to the entire satisfaction of the congregation, was presented by the pastor, on behalf of the church, with a handsome silver cake basket.

The new hymn book is to be introduced at once into our Church at Yarmouth North. Its adoption in the Brunswick St. and Grafton St. Churches in this city is announced for the first Sunday in June. Lack of a sufficient supply prevented their introduction into the latter churches at an earlier date.

From Rev. Joseph Hale, Boylston, Guysboro': "As the result of the gracious outpouring of God's Spirit on this circuit, we are able to report an increase of sixty in our numbers, sixteen of whom received the right hand of fellowship on Sabbath morning, the 1st inst. We are glad to say that the interest is still maintained."

The Fredericton Reporter says: "The pretty new Methodist church at Gibson, with its lofty and well-proportioned steeple, would be a credit to a locality of much greater pretensions, and from this side of the river presents a commanding appearance. Rev. J. S. Allen, the respected pastor, expects that the church will be ready for dedication some time next month, and when this ceremony does take place it will doubtless be witnessed by large numbers of our citizens."

The thirty-ninth anniversary of the Carleton Methodist Sunday-school was observed on Sunday afternoon. An opening address was made by the superintendent, A. C. A. Salter, Esq. Rev. John Read offered the opening prayer, and made a few remarks. The finances of the school, according to the report of the secretary, W. J. Clarke, are in excellent condition. Mr. J. E. Irvine also spoke. An interesting scripture exercise was given by a number of the scholars. Several sacred songs and recitations were given by others. There was a very large attendance of parents and spectators.

From Central Kingsclear, N. B., Rev. H. J. Clark writes: "The frame of our new church, 25 x 40, at Lake George, has been raised and boarded in. We hope to get it completed this summer. It will be a hard struggle, but we hope to succeed. The friends at Central Kingsclear made us a donation last week of about sixty dollars. Some came from Lincoln and Fredericton to cheer us. The Baptists, with whom we are living on the most friendly terms, kindly assisted us. We have some kind and generous people on this mission."

At the end of a list of children who have died on his circuit at Digby Neck, N. S., Rev. Jas. Sharp adds: "These are only a part of the number of children who have died on this circuit since the present year began. The oldest inhabitants say that the mortality has never known to have been so great. Few families have escaped the disease, which has baffled the skill of physicians and in so many cases proved fatal. This visitation of God has exerted a salutary influence upon the hearts and lives of some. During our special services a few expressed their desire to seek the Lord and to live the life of the righteous, that their last end might be like his."

From Hants Harbor, N. F., Rev. G. P. Story writes, May 3, 1881: "Our missionary meetings have been successful both as regards attendance and finance—the collections being nearly double that of last year. Brethren Swann, James, and Paine rendered efficient service. Two lectures have been delivered during the winter, one by Bro. Swann, "How men have made themselves," which was much appreciated, and the other by self on "Little foxes."

Three entertainments for the benefit of the parsonage have been given by Mrs. Story, and several of the children and teachers of the Sabbath school. Our new church at Lance Cove, 40x28, will be opened for Divine worship next month. Although I cannot report any extensive revival of religion, some 20 persons have professed to find peace with God, (one old man over 80 years of age), and have joined themselves to the Lord's people. We thank God and take courage.

Rev. A. Lucas writes: "On Sunday, the 15th inst., the Methodist Church at Petitcodiac was opened for Divine worship. The Chairman of the District—Rev. R. Duncan, preached morning and evening to as many as the church could accommodate. The sermons possessed an eloquence which spoke to both ear and heart. In the dedication service the trustees were represented by Bro. Fleetwood, to whose untiring efforts with tears as we bowed before God in that dedicatory prayer. It was a memorable day in the history of our Church in Petitcodiac, and in the experience of those who saw in it an answer to many prayers and part of the reward for Christian labor. He to whom it is offered alone knows how much self-denial and labor it represents. This church was commenced in September 1879, with a clear conviction, received while in prayer, that God call-

ed us to "arise and build." Some feared, others scorned, but the building went on, for "the people had a mind to work." The cost has been about eleven hundred dollars. A debt of about three hundred dollars remains. To meet this the ladies of the church, to whom much praise is due for past efforts, are preparing for a bazaar. The children of our families are as much in earnest as their mothers, having their own circle for church purposes. The Methodist outlook here is more hopeful than ever before.

ABROAD.

The Australian Missionary Society reported receipts for the year aggregating \$73,386. Of this sum, nearly one half came from New Zealand and the Fiji Islands.

The last Methodist Church in debt in the city of Buffalo, expects to be relieved of its burden of \$14,000 this fall, and another Church hopes after that to begin a new edifice.

At Malta a commanding site has been given by the English Government for a chapel, and aided by the Thanksgiving Fund, and by the munificence of a private individual, as well as by general contributions, the much-needed sanctuary will soon be built.

The Belfast chapel-building scheme, inaugurated by Mr. Alderman T. G. Lindsay, J. P., who proposed to give £1,000 to each of some four chapels, to be erected in well-selected centres, and to cost at least £2,500 each, is being taken up with much spirit.

The Rev. Wm. W. Van Orsild, who worked his passage to Montana for the privilege of preaching the gospel, writes: "I am at a new town 330 miles east of Bozeman and 400 miles west of Bismarck. I am the sole representative and the first of our Church in the Yellowstone Valley, where a few years ago Sitting Bull and his band would not allow a white man to show his face. This place has a population of from 800 to 1,000, and is on the line of the North Pacific Railroad. There is no church here. I am making arrangements to secure lots. We have good congregations and a few members."—N. Y. Advocate.

SECULAR GLEANINGS.

MARITIME PROVINCES.

The new ship Loando, built at St. John for Mr. Bennett Smith, Windsor, was launched on Saturday.

G. N. Howland was fined \$100 on Saturday at Fredericton, for violation of the Canada Temperance Act.

The lumbermen of the upper St. John have been jubilant over the great rise of water of last week.

It is stated that Prince Leopold, the Queen's youngest son, will be created Duke of Albany on his next birthday.

A protest is to be entered against the Scott Act election in Colchester. Mr. O. S. Weeks Q. C., has been retained.

The Italian barque Resoluto, arrived on Monday from Bahia with 18,338 bags of sugar for the Nova Scotia Sugar Refinery.

Gaspereaux have been caught in large quantities during the last few days at the mouth of the Gaspereaux River Kings County.

The amount subscribed to the Halifax Cotton Factory up to Tuesday evening was \$266,700. It will no doubt go into operation shortly.

Walter M. Buck, Provincial engineer of New Brunswick, was found dead in his bed, at the Exchange Hotel, Fredericton, on Sunday night.

In spite of the busy season Mr. Symes addressed over 600 representative farmers and business men from all parts of King's County on Monday last.

Over thirty dealers in liquor were reported on Monday, at the St. John City Police Court, by officers of the force for selling without license.

A public meeting is to be held at Windsor on Saturday, to take into consideration the erection of a Cotton Mill and the organization of a Stock company.

A few days ago several hundred Chinese mobbed a railroad company's warehouse at Yale, B. C., wrecking it. Two thousand Chinese were on a strike and more trouble was expected.

A young man named Fisk, whose hand was shattered by a gun shot wound, died on the 10th inst. at the City Hospital, Charlottetown, under most distressing circumstances.

A young man named Ganong, engaged in Henderson's factory, Woodstock, while working in the engine room on the 10th inst., was caught in the machinery and instantly killed.

Two prisoners confined in the Liverpool jail, and awaiting trial on a charge of robbing the store of I. Newton Mack, of Mill Village, escaped from that institution last week.

Gold has been discovered at East Chezzetcook. The specimens of quartz give promise of considerable richness. Claims have been taken out and work will be commenced immediately.

No one has yet been appointed to the Nova Scotia Chief-Justiceship. It is rumored that the Government will delay accepting Sir. W. Young's resignation for a short time.

The barque Alpheus Marshall, of over 1200 tons, was launched at Bear River on Saturday. She is owned by Mr. Alpheus Marshall, Mr. J. W. Parker Messrs. Troop & Sons, of St. John, and others.

William Chaisson of Rollo Bay, P. E. I., was burned to death in the schooner Pursuit at Pinette on the 9th inst. It is supposed that he went to sleep in the bunk and that the vessel took fire from a defective stove.

There was not much excitement over the election on the Canada Temperance Act in Colchester Co. In Truro the vote was, for the Act 197, against 47. The majority through out the county will probably reach 1000.

The Windsor Mail of last week says, Mr. Dawson of St. Croix informs us that he intends to raise the frame of the new mill this week. This was almost ready when the fire occurred, and he is going right on with it. This kind of pluck is what we want more of in Hants County.

At a recent meeting of the Charlotte-town City Council a letter was read from the Woollen Factory Co., stating that they intend to put into operation a mill for the manufacture of tweeds, yarns, blanketing, flannels, etc., within the limits of the city. They therefore claim exemption from city taxes for the space of five years in accordance with the law passed during the last session of the Legislature.

UPPER PROVINCES.

The statement that the Marquis of Lorne is to resign the Governor-Generalship at the close of his North-West trip is semi-officially denied.

On Monday afternoon the death of Harrison Stephens, a Montreal millionaire, probably the largest real estate owner in the country, was announced. His wealth is variously estimated, but it cannot be short of three millions.

The new freight shed of the Canadian Pacific at Point Douglas, Winnipeg, is completed. It was to be taken possession of by the freight officials last week.

ABROAD.

Three thousand immigrants arrived in New York on the 15th inst.

At Cincinnati on Thursday week, the thermometer rose to 90.

There were six deaths from sunstroke on Friday in New York.

Energetic precautions have been taken at Warsaw against the announced anti-Jewish disturbances.

Dr. Humphrey Sandwith, well known in connection with the ambulance service during the Russo-Turkish war, died lately in Paris.

Le Temps announces that General Breard, escorted by cavalry, has gone to Tunis to hold a reception of French residents.

It is intimated that the Sultan's anger at the Punitian affair, is likely to react unfavorably on the Greek question.

Some improvement in Mrs. Garfield's condition was reported on Tuesday morning. The symptoms were encouraging, the fever less and the mind clearer.

The Chicago City Council have asked the Legislature to authorize an issue of \$5,000,000 bonds to build water works that shall not be contaminated by sewerage.

The Lord Mayor of London recently entertained the venerable African missionary, Dr. Robert Moffat, at a banquet at the Mansion House. Dr. Moffat was the father-in-law of the late Dr. Livingstone, and has now reached the venerable age of eighty-three years.

The barque Gananoque, bound from Belfast to Miramichi, in a fog on the 8th inst., struck an iceberg near Bird Rock, in thick fog. She filled rapidly. The crew, safely landed at Bird Rock, were taken off on the 12th by a passing ship. Nothing was saved.

The steamship Gresham, while being towed out of the harbor of New Orleans, collided with the tug, which struck her hull abaft the foremast, the steamer sinking. No lives were lost. She was owned in Newcastle, Eng., and was valued at \$100,000. The cargo was valued at \$42,000.

The scheme of retrenchment, shortly to be submitted to the Russian Council of State, includes the abolition of some military districts, commissions and establishments, a reduction of the strength of the army to a peace footing, a reduction of the staff and salaries of Ministers of War and marine, and the stoppage of pay of generals on long furloughs.

The Court of Appeal, in the action against Morwood & Sons, steamship owners, of West Hartlepool, rendered a decision reversing the decision of the lower Courts, and deciding that a contract between shippers and shipowners for the shipment of cattle on deck was illegal; that the shipper has no remedy under such contract against the shipowner or owners of the rest of the cargo for cattle jettisoned for the safety of the whole. The laws of England and other civilized countries hold the practice of carrying cattle on deck illegal.

A St. Petersburg correspondent says that a few days ago an ensign found a mine of thirty-seven pounds of gunpowder under a stone bridge at a steamer landing, in a street leading to Tarkeslo railway station.—Two naval lieutenants have been arrested at Cronstadt for appropriating a quantity of dynamite from the Imperial Mining Department.—The Nihilists have answered the manifesto of the Czar by a proclamation saying they accept the war which has been forced upon them, and are confident of victory. The greater the oppression the firmer will the people become.



CONTRIBUTED.

MISCELLANEOUS PAPERS, No. 4.

THE BOOK AND ITS CROWN OF JOY.

BY W. H.

One of the most striking features in the New Testament is found in the tone and spirit of joyfulness which run through it from beginning to end.

The composition and creation of such a Book in the age in which it was produced, is a feature of the most striking character.

If this immortal Book had been of mere earthly origin—the production and outcome of a lengthened process of human development—then the world would have loved its own; but because it is not of the world, therefore the world hath hated it.

By which the best of men can navigate the sea of time, and gain the coast of bliss eternally.

IN MEMORIAM.

MRS. HENRY A. FULTON.

The WESLEYAN of the 15th ult. contains a notice of the death of Mrs. Fulton. A memoir may be expected from one of her sons in the ministry, in the mean time the bereaved husband furnishes the following obituary.

Eliza Fulton was born at Onslow, Colchester Co., in 1815, and died at Wallace, Cumberland Co., April 2nd, 1881.

Sackville, N. B.

MISS LIDIA K. LUCAS.

of Fogo, and daughter of Mr. J. G. Lucas, has just passed to her reward.

She had scarcely left her bed for some months. Persevered that she must die she waited God's time, submitted to His will, and prepared for His coming.

THOMAS WEBBER.

Capt. Thomas Webber, died at Westport, very suddenly, on Jan. 5, 1881.

thoroughly Calvinistic induced religious indifference and inactivity. During many visits to Boston he attended the ministry of Father Taylor, the sailor and preacher, and under his earnest and evangelical preaching his eyes were opened, and he was led to a knowledge of the truth.

MISCELLANEOUS.

S. G. W. ARCHIBALD.

Israel Longworth, Esq., of Truro, is now publishing a biography of this distinguished Nova Scotian.

The town of Truro, or, as it might be called in reference to the time when the subject of our memoir was born there, the settlement of Truro, has reason to be proud of having given birth to Samuel George Archibald.

After the relation of several interesting anecdotes and a statement of the difficulties with which young Archibald struggled, Mr. Longworth goes on to say:

On his return [from the United States] it was his first intention to resort to Scotland for instruction in theology, with a view to his becoming a Presbyterian minister.

BURNED MONEY AND ITS RESTORATION.

It will be remembered that the American Express Company had several safes in the cars that were burned at the railroad disaster near Truro, N. Y., Jan. 23.

It is a most agreeable dressing, which is at once harmless and effective for restoring the hair to its natural vitality and color.

ness with which, apparently, nothing but black brittle masses are handled, that it is very likely that every note, coupon and bond that was burned will be separated and identified.

BREVITIES.

When thou art obliged to speak be sure to speak the truth, for equivocation is half-way to lying, and lying is the whole way to hell.—William Penn.

The massive characters in this world, the holy deeds, the strongest nationalities, the enduring doctrines, have all been reared on the granite of the everlasting word.

The man who farms his brains to their full extent year after year, and does not believe in occasional fallowing, will find at last that brains, like land, will run out.—Greville.

Childhood often holds a truth with its feeble fingers, which the grasp of manhood cannot retain, which it is the pride of utmost age to recover.—John Ruskin.

A member of a fashionable church, being asked by a stranger why the members of his church were called up to shake hands with persons joining the Church, said, "Oh, it means they go up to bid them good-bye."

At a printers' festival lately the following toast was offered: "Woman! Second only to the press in the dissemination of news." The ladies are yet undecided whether to regard this as a compliment or otherwise.

There is this consolation for some Methodists: if they cannot go to the "spring races," the "agricultural fairs" will be coming on after awhile.

It is interesting to notice how largely the Bible influences the literature of the day. Its phrases are so telling that they pass current everywhere.

John Bright said this: "I think the influence of a good man or a good woman, teaching ten or twelve children in a class, is an influence for this world, and for the world to come, that no man can measure, and the responsibility of which no man can calculate."

A well-known divine seldom preached longer than fifteen minutes. When remonstrated with, as he sometimes was, for his too short sermons, he would answer, "When you are able to remember all I can say in fifteen minutes, then I will give you more."

The editor who undertook to publish a newspaper that nobody would find fault with, has been obliged to give up the business, and is now engaged in peddling skim milk.

A rule of life by the Southern Presbyterian: "The way to live so that each year shall be a sweet memory and a treasure of blessing laid up, is quietly to do each day's work as it comes to our hands.

"Singing down" is the old Methodist way of stopping those who talk too long in meeting.

Once while Dr. Samuel Johnson, the literary bear, was talking very learnedly, one of the company laughed.

Rev. R. B. MacArthur says: "If men and churches are not trained to give out of their poverty, they will not give out of their wealth."

"If there is one instance on record where a preacher improved the spiritual condition of the people by scolding them, we will pay a liberal price for the record."

Naakum, a "flower boy" of Truro, much requested by "ship captains" as an interpreter, was a fellow of unappealing countenance, but the more a point of view was expressed, the more he shined.

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CRITICAL NOTICES OF THE ENGLISH PRESS.

The Baptist Magazine writes:—"The service that Dr. Young has rendered the Biblical Student by his gigantic labor is invaluable in its worth."

The Nonconformist writes:—"It has been a labor of the kind seldom undertaken by one man."

The Methodist writes:—"Of Dr. Young's qualifications for his task there is full evidence for English readers there is no other Concordance to be compared with it."

Orders received for this valuable work by S. F. HUESTIS.

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GEN. CONFERENCE COLLECTION.

NOVA SCOTIA CONFERENCE. Superintendents of Circuits and Missions will please bear in mind that the Annual Collection for the General Conference Fund must be reported and paid at the approaching District Meetings.

ANNUAL DISTRICT MEETINGS.

St. John District. The Annual District Meeting for the St. John District, Province of New Brunswick and Prince Edward Island, for the current year, will be held in the Exmouth Street Church, St. John, N.B., commencing Wednesday, June 15, 1881, at 9.30 o'clock, a.m.

Truro District. The Truro District Sabbath School Convention will meet at Pictou, Tuesday, June 7th, at 9 o'clock, a.m. Interesting papers will be read and important subjects discussed.

Liverpool District. The Annual meeting of this District will be held (D.V.) at New Germany, commencing on the 7th of June, at 2 p.m.

Cumberland District. The Annual meeting of the members of the Cumberland District will be held (D.V.) in the Methodist Church, Parrsboro, to commence on Wednesday, June 8th, 1881, at 9 o'clock, a.m.

BOOK STEWARD'S DEPARTMENT.

RECEIPTS for 'WESLEYAN' For week ending May 18th. Rev. John Astbury for Mrs S Gray, Geo Tucker, 2 each 4 00

MARRIED

On the 12th ult., at the Methodist Parsonage, Stellarton, by the Rev. I. E. Thurlow, Mr. Peter R. McKillop, of New Glasgow, and Miss Ellen Robley, of Pictou.

DIED

At Williamsdale, River Philip, on 17th inst., of pleurisy, R. Mariner Johnson, in the 63rd year of his age.

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SUNDAY, MAY 22, 1881. 12 a.m. BRUNSWICK ST. 7 p.m. Rev. H. P. Doane Rev. R. Brecken

MOUNT ALLISON WESLEYAN COLLEGE AND ACADEMIES.

FRIDAY, JUNE 3rd. At 4 p.m. Special Meeting of the Board of Governors.

SATURDAY, JUNE 4th. At 3 p.m. Annual Meeting of the College Board.

SUNDAY, JUNE 5th. At 11 a.m. Sermon before the Theological Union, by the Rev. H. McKim, of St. John.

MONDAY, JUNE 6th. At 9 a.m. Anniversary Exercises of the Male Academy.

TENDERS

TENDERS addressed to the undersigned, and endorsed "Tender for Jeddore Light-house," will be received at Ottawa, up to the 8th June next, for the construction of a Light-house Tower, with Keeper's Dwelling attached, and outbuildings, on Jeddore Rock, Halifax County, Nova Scotia.

THE ARGYLE BOOT & SHOE STORE,

17 ARGYLE STREET. The subscriber, thankful for past favors during his ten years' stay in this old stand, now begs to remind his friends and the public that, having cleared out at auction the balance of former stock, he is now prepared to wait personally upon his customers in his

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MAIL CONTRACT.

SEALED TENDERS, addressed to the Post-master General, will be received at Ottawa until noon, on Friday, 27th May, for the conveyance of Her Majesty's Mails, four times per week each way, between

MAIL CONTRACT.

SEALED TENDERS addressed to the Post-master General, will be received at Ottawa until noon, on Friday, 27th May, for the conveyance of Her Majesty's Mails, three times per week each way, between

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SEALED TENDERS, addressed to the Post-master General, will be received at Ottawa until noon, on Friday, 27th May, for the conveyance of Her Majesty's Mails, six times per week, each way between

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