

The Wesleyan.

Longworth I. King

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

HALIFAX, NOVA SCOTIA, FRIDAY, APRIL 1, 1881.

No 13

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.
VOL XXXIII.

THE "WESLEYAN."
OFFICE:—125 GRANVILLE STREET.

All letters on business connected with the paper and all communications should be addressed to S. F. HUESTIS.
All articles to be inserted in the paper and all notices should be addressed to T. WATSON SMITH.
SUBSCRIPTIONS may be made to any Minister of the New or Old Testaments, New Brunswick and Prince Edward Island, New found and Labrador.

FROM THE PAPERS.
The Baptist priests in Japan have taken the Bible in the course of their study, so that they can better oppose the missionaries.
The *New York Observer* says that two-thirds of the voting population of the city of New York are foreigners, and control every office in the city.
The minister of public instruction in France has ordered Herbert Spencer's work on "Education" to be printed and distributed gratuitously throughout the Republic.

The Viceroy Li-hung Chang, of Tientsin, China, within sixteen months has given the missionaries of the London Missionary Society \$50,000 for medical work.
An English correspondent states that there are twenty-three "Lives of John Wesley" published, in addition to an almost countless number of sketches in magazines, quarterlies, or other serial publications.
The pastors of the New York State Conference, at a recent meeting in Seventh Street Church, passed a resolution requesting the bishop, who is to preside at the coming session, not to transfer ministers into their body without removing an equal number of ministers of like grade to other Conferences.

From Edinburgh, Scotland, it is reported that the evangelistic work conducted by Major Whittle continues with unabated success. The number of converts increases daily. More than thirty ministers of the various evangelical denominations assist in the services, and superintend the workers in the inquiry-room.
The Chinese are said to believe that the reason why those who read the Bible become Christians is due to the stupefying power of the ink, which takes away the reason and leaves them ready to believe false doctrines. Warnings against the purchase of foreign books are frequent in consequence of this superstition.
The work of the Rev. W. F. Davis, of Massachusetts, among the lumbermen of northern Michigan, estimated as high as 40,000, has been very successful the past winter. Mr. Davis goes from camp to camp, singing and preaching, as opportunity offers, and distributing reading matter. An effort is soon to be made to put this work on a substantial basis.

At Manaroneck, N. J., Thomas L. Rushmore, superintendent of the Sunday school, has hit upon a valuable idea. He will, next Sunday, take a collection in the Sunday-school for the worn-out ministers. This looks like the road to success in a matter about which we have had too much reason to be ashamed as Methodists. Let the children take up the cause of the old itinerants.—N. Y. *Methodist*.

The Ecumenical Council, it is intended, shall be opened by a sermon by Bishop Simpson, to be followed by the administration of the Lord's Supper; and it is expected that in the evening of the same day, a conversation or some similar gathering will be held at the Mansion House, amid the genial hospitality of the Lord Mayor. This will provide a most agreeable opportunity for free intercourse.—*London Methodist*.

Mr. A. B. Stone has just purchased, for \$20,000, a beautiful site at Bath, L. I., called "Bath Park," for the Children's Aid Society. It contains 44 acres, with many trees, several nice pavilions, ninety bath-houses, and many conveniences for the future home, and has a frontage on the sea of some 450 feet. The bathing is peculiarly safe. The new "Summer Home" will be the resort of the poor children of the tenement houses during the hot weather. It is to be hoped, for many generations to come.

The Rev. George Hood illustrates the commercial value of missions by referring to the trade of the United States with the Micronesian and adjacent islands. It seems that the first missionaries went to these islands in 1852, and that in 1879 business was carried on which has yielded profit amounting to nearly \$700,000. The Board during the year appropriated for that mission \$16,700. Or in other words, missions paid out \$1, and commerce, in trade created by the missions, received back \$40.75. And this at a time most people know such a mission was in existence.

In one district in Japan seventy-one Buddhist temples are reported to have been diverted to secular uses since 1873, and over 700 in the whole empire since 1871.

Five women physicians were graduated last week by the College of Homoeopathy at St. Louis, one of whom received a prize for high excellence in medical and surgical studies.

A resolution has passed the Texas Legislature requiring that women shall be employed in the State Department for every position they are competent to fill, upon the same terms and conditions as men.

The Legislature of Massachusetts has received a petition, signed by 363 Boston teachers, requesting that school committees be empowered to elect teachers for a term of years or during good behaviour.

Hon. Schuyler Colfax says: "Let me prophesy: in less than five years from to-day no man of intelligence in the United States will advocate the present license system, nor will the traffic in whiskey be tolerated by the American people."

William Hurr, an Ottawa Indian, was recently ordained by a Baptist council in Indian Territory. The second chief of the Sacs and Foxes was present, to ask that Mr. Hurr be sent as a missionary to his people. "The Sautkies," said he, "are not inclined to listen to the pale-face," and then he quoted the words of Gray Eyes, the principal chief: "Send us an Indian on whom we can depend. Then we will hear him."

Mr. Richard T. Booth, on his visit to London, January 27, was entertained in the Memorial Hall by the British Woman's Temperance Association. In the course of the evening, Mr. Booth stated that since he had commenced his labors in England, some 30,000 people had taken the pledge. In the early part of February, Mr. Booth conducted a series of Gospel Temperance meetings in Darlington. During thirteen days of his labor there, 6,600 signatures to the temperance pledge were gained.

The South Australia correspondent of the *New South Wales Independent* writes: "Our latest religious sensation is Mrs. Bayeritz, a converted Jewess, widow of a Victorian bank manager. The lady is preaching here by the invitation of the Baptist ministers of South Australia, and has occupied their principal pulpits during the last fortnight. She at first joined the Anglican Church, but found that too straitlaced for her burning zeal. She is said to speak with great pathos, moving the people to tears and deep emotion."

Calvin, the Chicago correspondent of the *Presbyterian*, has this to say of a habit in his church: "Because I say, and maintain, that the rush of twenty or thirty ministers—two-thirds of whom already have pastoral charges—for every vacant church in our connection that pays a salary of a thousand dollars is a disgusting and a degrading spectacle, do I say that we have too many ministers—of the right kind? No! No! No fair-minded man will, upon reflection, so construe my words."

Cambridge University, England, by an immense majority of its senate—398 to 32—has opened its regular examinations to women students, granting them the same honors and degrees as to young men. The women can now have not simply the certificates of Girton College, but the coveted parchments of one of the venerable universities of England. It will awaken new enthusiasm and pride among the young men to preserve the college honours from being snatched from them by their alert, temperate and diligent sisters.

In a recent note on the extremely rapid death of two boys at York, Pa., after eating a wild root; reference was made, in passing, to the hemlock, with which Socrates was dispatched. It is remarkable, as it turns out, that this modern case of poisoning is by precisely the same plant as that used in the death of the great philosopher (*Conium maculatum*), as an examination of the stomachs of the unfortunate boys proved. It is, fortunately, not often that such positive proof of the deadly nature of this plant is furnished, and it should be made widely known.—*Independent*.

Chancellor Crosby lately gave this certificate of character to the native American as distinguished from the imported article. He said he had, in the past thirty years, investigated the cases of thousands of great-beggars, and had never yet found an American among them. All were immigrants. He once gave up an entire month to these inquiries, looked into hundreds of cases, and found in every one "a foreigner and a liar." The Chancellor also expressed some very strong opinions upon the indignity of being asked to swear to American birth by some foreign-born poll-clerk who is exercising all the privileges of citizenship without having been here long enough to give a legal notice that he intends to be naturalized.—N. Y. *Tribune*.

FOR YOUNG CHRISTIANS.

A common error is that the Christian life is all in the beginning. I am sure that the general thought, while it is not too much concerned about the beginning of Christianity in the soul because it can not be too much concerned about it, is not anxious about its subsequent development. It would have been just as wise for the ancient racer, after he had gone through the training process, stripped himself for the contest, and entered the arena, and run on three steps, to have stopped there, and declared the race won, and himself entitled to the prize. Why, the judge would answer, the race is but begun. Your preparation may have been assiduous and admirable, but it is the law of the arena that the entire course must be accomplished, and the prize adjudged as you shall have carried yourself around the whole circle. The race itself is the only test of your preparation and beginning.

But somehow we have too generally come to think that if we can only get a man to acknowledge his sinfulness, and walk for a time in darkness, and then pass out into a better state of feeling, to break forth in joy and solemnity, to see new light in the sun, and fresh greenness in the grass, to profess trust in Jesus Christ, that then the whole race is run, the victor's crown is on the brow.
Now it may be true that a man passing through such an experience has become a Christian, and it may be he has not. You can not predicate Christianity altogether upon feeling. It is not all fervors and raptures and high excitements and suffusions of sentiment. These may be the glorious door into the noble Christian life, and they may be the door into delusion. Christianity is a changed nature. To be a Christian is to be a new creation in Christ Jesus. Christianity is the setting of the purposes toward God; it is resolute determination to arrange our action with, and not thwart, the will of God; it is living as ever in our great Taskmaster's eye. And so the only test to the truth of the beginning is the whole race succeeding. "By their fruits ye shall know them," said the Saviour. The genuineness of the new life is to be judged of what you do each day in your business—not so much by what you thought on some dim day years back. Christianity is more a life than a feeling. If the life bloom other than Christian, the strong presumption must be that the root out of which the life issues is other than Christian.

It is the Springtime, and I want flowers in my garden. I go to a seed-store, and ask for hyacinth bulbs. Unless my sense of smell be acute the man may sell me onions instead of hyacinth bulbs. They look very much alike. I take them home, and plant them, and water them. If instead of the perfumed flowers I get some weed or vegetable, then I am sure I have not planted hyacinths. So it is with Christianity. Unless the bloom be Christian, it is certain that the bulb is not. The only test of sainthood is endurance in sainthood. The beginning is not everything in Christianity.—*Dr. Wayland Hoyt*.

"EXCEEDING ABUNDANTLY."
We were studying the epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses: "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory, throughout all ages," this expression fell upon my soul like a revelation from God. He can do by his power, I said to myself, above all even that we can think—nay, exceeding abundantly above all! A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and, although I had never fully contended my inward struggle to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn room at Kiel I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that my own efforts were of no avail; that Christ is

able to do all by his power that worketh in us; and the habitual attitude of my soul was to lie at the foot of the cross, crying to him, "Here I am, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy, who opposes me. Do all thyself. I know thou wilt do it. Thou wilt even do exceeding abundantly above all I ask." I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me peace like a river. Then I could comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ, which passeth knowledge. Then was I able to say, "Return unto thy rest, oh, my soul, for the Lord hath dealt bountifully with thee."—*D'Aubigne*.

SINGING THE GOSPEL.

The recent death of that singularly gifted and truly sainted woman, Miss Frances R. Havergal, brings to my recollection a very pleasant incident, published some years ago, relative to a service once rendered by her well-known hymn, beginning:

"I gave my life for thee," which it seems to me ought to go into her biography. The readers of the *Methodist* will be interested, I feel sure, in the remarkable bit of history to which reference has just been made.

At the earnest request of one of the most wealthy manufacturers of Philadelphia, on a certain Thursday evening in December, Philip Phillips visited the residence of the aged father of said manufacturer (himself one of the most prominent men of business and property in that city), the invitation saying: "Come and sing to him the gospel," for strange to say, although all the aged man's family had been Christians for years (belonging to the Society of Friends), and had been exercised in continual prayer on his account, yet he still remained, not only unconverted, but apparently utterly unconcerned. All other instrumentalities having proved ineffectual for his hopeful awakening, it was now finally determined—very singularly for Quakers—to resort to the instrumentality of song.

On the evening in question all were present at the aged father's house. After some little time had been very pleasantly occupied socially, Mr. Phillips was invited to sing. Meantime, as this sweet gospel singer began to lift up the voice of praise, the family looked up in fervent silent prayer to God for his special blessing upon the dear old father, to the end that his heart might be touched, and that his soul might be truly and effectually awakened. Several hymns had been sung with no special or visible effect. At length this matchless hymn of Miss Havergal's was introduced:

"What I did for thee,
What hast thou done for me?"
And while the words of the latter—
"I spent long years for thee,
I bittern-d and weep,
That one eternity
Of joy thou mightest know;
I see long years for thee, for thee,
But thou spent one for me, for me?"
were being sweetly and sympathetically sung, the aged father began to wipe the tears from his eyes. The Spirit was evidently doing its office-work, and the old man was beginning to yield at last.

The late lamented Alfred Cookman, who was also present, immediately proposed a season of prayer. All knelt down, the venerable father with the rest. The grace of the great Father was freely vouchsafed, and the penitent of over "three score and ten" presently arose and expressed himself a "new creature"; and from thence, we are told, "went on his way rejoicing."

It would be interesting to know all about the subsequent history of this most notable eleventh-hour convert. Is he still living? It is highly probable he has long since entered into rest, joining the sainted Cookman in the songs of the sanctuary above.
It would also be interesting to know whether Miss H. was ever apprised of this marked trophy of her sanctified song. It would not be surprising if both the singer and her venerable convert across the seas had long ere this met to sing around the throne of a common Saviour the still loftier song: "Not unto us, no, not unto us, but unto Him who hath loved us, and hath washed us from our sins in his own blood, and hath made us kings and priests unto God, unto him be praise and dominion and glory, and power forever and forever."—*Rev. R. H. Howard in N. Y. Methodist*.

DR. JOHNSON.

Thomas Cooper gives these interesting reminiscences of the deceased minister. They appear in the *Wesleyan Methodist Magazine* for March.

"I was more than seven years his senior; but there was such readiness of apprehension, keenness of observation and discernment, and general ripeness of intelligence in him, combined with such frankness and heartiness, that my soul clave to him. Those who know how changeable my life has been will be sure that we did not always agree in sentiment and opinion; and that my friend did not fail to tell me when he believed I was wrong—gravely wrong. But he told me always in sorrow, never in anger.

Frederick Johnson was a born artist. His mind was full of pictures. He saw pictures, colour, form and beauty, wherever he went, under God's sky and on God's beautiful earth; and he talked pictures, with the most easy and happy command of familiar words; so that there is no wonder that he became an impressive and popular preacher so early. There was a more commanding reason, however, than this for his great acceptance with the people; he was so thoroughly in earnest and felt so thoroughly the supreme importance of his work in the pulpit, that preaching for souls became a passion with him. We contrived to meet as often as possible; sharing each other's appointments; talking about sermons; and wrestling for holiness together and not seldom joining our efforts: Prayer-meetings for the salvation of sinners.

One occasion of our meeting is often spoken of in Lincolnshire, to the present time. In our mention of it, we always called it "the Horncastle glory." It had been a custom for some years (I believe it is still) to hold a Love-feast in the afternoon of New Year's Day. People were accustomed to come from distant villages, the chapel was usually crowded, and spiritual good was ever the result. On New Year's Day, 1833, my friend and myself were among the Local Preachers invited to attend the Love-feast, and three of us were requested to preach in succession, at night. I led the way with the grand text: "All things are possible to him that believeth." Johnson followed with the grandest of all texts: "God so loved the world, etc." Goodricke, another Lincoln Local Preacher, (who died in the mission work), followed; but was short, for the excitement had reached spiritual white heat under Johnson's sermon. And now followed the Prayer-meeting. The Rev. David Cornforth, a hearty Cornishman, said: "The Lord is here! Lads, conduct the meeting your own way." So we conducted it in what we knew would have been John Smith's way; stepping from pew to pew, talking to sinners and getting them to seek for pardon; and singing a verse of praise when they had found it. Four and twenty times we had to sing such praise; for so many souls professed to find peace before two o'clock in the morning, when the meeting broke up. My beloved friend and I had often a like experience in those days, though on a smaller scale.

Frederick Johnson's prospects were bright for success as an artist, but he resolved to sacrifice them all for Christ. I must not enter on the causes of my leaving Methodism. It was an evil day for me. My dear friend came over to Lincoln and found me and my distressed wife in the midst of our trouble. His heart was rung with anguish, and he burst into an agony of tears. However, I could not be persuaded to go back, although I loved Methodism with an unspeakable love. I paid dearly for forsaking it, losing the best years of my life, partly in backsliding and partly in sceptical error. My friend protested

against my Chartism. When I fell into the errors of Strauss, and gave up belief in the Divinity, miracles and Resurrection of Christ, remaining simply a worshipper of His moral beauty, my friend had great sorrow of heart, and often solemnly charged me to consider the peril I was running, not only for myself, but in misteaching others, just he always believed I should get right.

At length came the blessed time of my restoration to Christian belief. It was God's work only. I had the help of my dear friend and of noble Charles Kingsley when the work had begun.

When, after the lapse of twenty-four years, I stood once more in a pulpit beside my friend, he spoke of it with tears of joy. During the twenty-two years which have followed, whenever we met, he and I and his pious wife were seldom many moments before we were in our knees, supplicating the Divine blessing, as in days of our early friendship.

AN EDUCATED MINISTRY.

An educated ministry is the demand of the times. We have no heart to resist a claim so natural and so proper. We have no temptation to cater to any unreasonable prejudice, if such should exist, against education as a means of efficiency and useful influence in our pulpits or elsewhere. Far from it. On the contrary, let us educate to the full extent of our opportunity the young men entering upon the work of the ministry in the perilous and critical period which this particular crisis of our century marks. And let us who are already in the midst of our work recognize that the whole length of our lives is but the continuous opportunity of our never-ending education. Only let us put a value on education, either in ourselves or in others, that it will not bear. A ministry may be carefully, critically, technically correct, it may be intellectually strong, and yet in absence of spiritual power and fruit be a naked and miserable failure. A preacher may have immense thought-power and severe culture, and withal may preach the truth as it is in Jesus; and yet prove a pigmy, so far as the results of preaching go, beside some stalwart giant, who, with less intellect, and much less culture, has yet the authority of the Holy Ghost to speak what he knows, and speak it with power. The more the education, the better for us all, provided always that education is constituted the handmaid of religion. We can conceive of but its greater mistakes than the Church's undervaluing education in her ministry, and one of these is in her overvaluing it. She does this to the extent that she encourages culture at the expense of piety and spiritual power.—*Southern Christian Advocate*.

FROM ABOARD.

The latest news from the Samoa Islands, in the Australian group of the Pacific, announces the death of King Malietoa, the son of the famous chief who fifty years ago welcomed to these islands the messengers of the London Missionary Society. He was a man of good purposes, but no great mental ability, and consented to be overthrown largely by the foreign consuls in the islands. His nephew will be his successor, and it is understood, will walk in his footsteps. The influence of Christianity in this group of islands is seen in the very peculiar laws in these regions which forbid the sale of firearms and fire-water. Any sale of arms to the natives, unless by special consent of the government, is punished by a fine of \$500. It is a crime to import spirituous liquors into the islands, and any one who sells them is fined \$5, as well as any one who is caught in a state of intoxication. The foreign consuls assist the native authorities have both learned that rum does not aid them to civilize the people, nor make it more easy to rule them. The foreign owners and employers in the coconut groves find that they get better work out of their *fazats* without liquor, and that the sum of human happiness is increased by keeping out of their reach powder and rum. But what a compliment is this to the morality and Christianity taught by the missionary messengers of God will to men!

OUR HOME CIRCLE.

THE HOLY DEAD. BY RAY PALMER, D.D.

I heard a voice from Heaven. It said, In tones that sweetly thrilled the heart: "Thrice blessed are the holy dead, Who at the saviour's call depart; Who earth's long toils and sorrows end, And to the Lord they love ascend."

In spotless robes I see them shine, Each fairer than the morning star, When purely, as with beams divine, In the dim dawn she glows afar; Till, like her, in radiant day, They fade in Heaven's pure light away.

Though lost to sense, I yet behold The eternal gates unfolding wide, And forms of beauty all around, Downward to hail their coming glide, Ah! what celestial harpings sweet! What rapturous greetings as they meet!

So evermore the ransomed home Return, by Death's kind hand set free; And evermore the eternal dome Re-echoes with one sweet harmony, When men and angels swell the strain: "Worthy art thou, O Christ, to reign!"

Bright, blissful day! When severed long, Kindred to earth in gladness met, With unchanged love, for death too strong, Shall prove the heart can ne'er forget; That pure affections, once entwined, May soul to soul forever bind!

Oh! blest, thrice blest the saints of God, Now praising with the seraphim! What though earth's darkness path they tread? No tears again their eyes shall dim; Each sharpest pang hath rich reward, Forever they are with the Lord!

Independent.

WHAT A RELIGIOUS FAMILY NEWSPAPER DID.

Mr Nevers had long been a church member, but he was now in a cold, apathetic state spiritually. He was a burden both to himself and to his family; and the church well, it did not know what to make of it.

First, it was the minister; Mr. Nevers was tired of him. "Mr. Proctor is a good man," he would say, "but dull, dreadfully dull; puts no life in his sermons."

Then, too, Mr. Nevers had lost faith in the deacons; and one of the leading brethren had taken unfair advantage of him in a small way. "The very smallness of it makes it the more despicable," he said. Next he had got into some difficulty about his pew in the meeting-house; and finally he made up his mind that there was no sentiment of real Christian brotherhood in the church, and gave up attendance upon public worship altogether.

His wife and children went to meeting occasionally, however, when the weather was propitious and the "going" was good enough for them to walk over the always father rough country roads. Now that the master of the house did not go himself, he thought it hardly worth while to harness the horse. Then, too, the last time he drove to church he found Esquire Benton's horse hitched in No. 5. of the meeting-house horse-sheds, which had belonged to the Nevers family ever since the town was incorporated, as any one could see by the records in the town clerk's office, if they wanted to dispute the matter.

Take it all in all, Mr. Nevers was in a decidedly uncomfortable state of mind. Indeed, his attitude towards the church was almost belligerent. As the winter snows melted away and the ground became settled, Mrs. Nevers and the children hailed the Sunday mornings with delight, and flitted around as blithesome as the newly arrived blue-birds, with their morning chores and preparations for church-going.

Mr. Nevers, meanwhile, sitting around in the house in his week-day clothes, unshaven and unshorn, feeling ill-at-ease and guilty over his spiritual lapse, no doubt, amused himself by directing his good wife what to say to the minister and to various brethren with whom he had grievances.

When she came home and was hurrying about getting dinner—Mr. Nevers insisted, in these days of sad decline, on a hot meat dinner Sunday—he would sit in a comfortable corner and ask teasingly—

"Well, what did Parson Proctor say when you told him he wouldn't see me at meeting again till he rubbed up his intellect a little?" "How did Deacon Gilbert take my message about the snub he gave me in not introducing me to the new Hillsboro minister at the council there last summer?" "Did you tell Ed, Carter I hoped he enjoyed gazing out of the window from my old pew?" "What answer did you get from Captain Harris when you reminded him of the turpins he owes me for?" "Did you notice whose horse was hitched in our shed this time?"

"Of course, father, I did not make myself offensive by giving such messages," the patient wife replies.

"But I told you, Caroline."

"It wouldn't be showing a Christian spirit, John."

"I never heard that it was showing a Christian spirit for a wife to disregard her husband's wishes," the offended brother would retort. And so Achilles sat in his tent, day after day.

Mr. Nevers' shocking condition of mind and heart so grew from bad to worse that by the time the grass was showing its delicate green shading over his broad, rich meadows and pastures, and the gay downy buds of the apple-trees were making themselves visible, there came a Sunday when, through his emphatic interdiction, not one of the Nevers family appeared in church.

The very next day the pastor and his wife, who all along had been in the habit of calling occasionally, notwithstanding the unpleasant state of affairs, drove up to see if there was any one of the family ill.

"We are all very well, thank you," said poor Mrs. Nevers, blushing over the effort she was so suddenly called upon to make in concealing the new and paramount reason for her absence from meeting, in order to shield her husband, "but you know Mr. Nevers has got out of the way of going to meeting. Then," hesitatingly, "I don't think it's good for my husband to stay at home alone all day. He gets dull, and goes over to neighbor Hunt's barn for a chat, or Mr. Hunt comes in here and smokes in my sitting-room; and so, on the whole, I think I had better be here myself. But my heart is with you all the same."

"What do you do on Sundays when you remain at home?" asked the pastor with such real interest in his look and tones that Mrs. Nevers could take no manner of offence at the question.

"Oh, I keep things orderly and quiet. Our unbelieving neighbor does not call when I am at home, and my husband does not care to go out. After dinner I read the Bible with the children and go over the Sunday-school lesson with them as well as I can without helps of any kind."

"You take a religious newspaper, of course? You can interest the whole family as to what is going on in the visible church everywhere by means of that; and its editorials and contributions will enlarge their hearts and their understandings."

"We have no religious paper now," said Mrs. Nevers, timidly. "The subscription run out a year ago, and Mr. Nevers says he cannot afford to revive it again. Besides, he thinks the subscription is too high. For my part, I should be willing to go without something in the way of dress, or cut off some luxuries from the table, so as to keep the paper along. But Mr. Nevers thought best to stop it."

"So you do not take any paper now?" queried the pastor's wife. "You must miss it very much, you are all so fond of reading."

"Oh," Mrs. Nevers hastened to say, "we take a political paper, an agricultural paper, and our local paper. Mr. Nevers would not get behind in politics or prices current. He says we can get our religious and spiritual food from the Bible and our hymn-books. And so we can in a great measure, but one likes current religious reading also. When we took a religious paper and paid for it in advance, we enjoyed it greatly and received much benefit from it. In fact, my husband used to say he could not get on without it. There was one unwelcome thing about this matter; Mr. Nevers is not a laggard in money matters, but he suffered the paper to go on two years without paying for it, and at the end the money came hard. I think that has often been the case when a paper is given up. When two or three years' subscription is paid at once, and that after we have had the paper, we feel it to be an expensive luxury."

The pastor's visit presently drew to a close, and he went home. He was a poor man with a small family, but this night, while his wife was getting supper, he sat down and enclosed the price of the leading denominational paper of the section for one year, and ordered it to be sent to his back-lidden and recalcitrant parishioner, John Nevers.

The first number came Saturday afternoon of that week. The surprised but pleased recipient scrutinized the label closely, but the plain letters, "John Nevers, May, 1, 1881," one year exactly from that present day, gave him no clue to the identity of the donor.

The next day Mrs. Nevers and the children went to meeting, noting all the way how pink the apple-tree buds were growing, and feeling in their hearts a premonition of better things to come.

"How is Mr. Nevers?" asked the pastor kindly as he took the smiling woman cordially by the hand.

"Quite well, I thank you, and closely engaged in reading the—"

and Mrs. Nevers looked hard at the pastor's pleasant face. But he only smiled and said simply,

"I am very glad that—has resumed its weekly visits to your good household."

It was rather remarkable, for it seemed that for a month or two there was either an editorial or a

contribution that fitted right on to Mr. John Nevers; and an admirable fit, too, from head to foot. On the Sunday the apple-trees burst into bloom he shaved himself early in the morning, put on his best clothes, and said incidentally "To be neat and comely is a very simple and proper way of showing respect for God's day."

On the Sunday when the apple blossoms dripped down like the first undehiled winter snow upon the velvety emerald turf that spread about the home-stead and bordered the roadside, Mrs. Nevers drove to meeting; and by the time the apples were as large as gooseberries, Mr. Nevers had interested himself in "looking out" the Sunday-school lesson on Saturday night; and Sunday morning without a relevant word, he drove to meeting himself with his family.

On the return drive he ejaculated at intervals in this wise;—

"Esquire Benton has mended the broken bars in my meeting-house shed." "I believe I like the new pew better than I did our old one. We can't see the singers quite so well, but we are at a better angle with the preacher's face." "Deacon Gilbert was uncommonly friendly to-day." "Captain Harris asked me to drive over with you, Caroline, some day, call on the folks, and get a batch of early asparagus and lettuce in return for those turpins I gave him last fall. I presume he thought I didn't think of charging for them when he took them."

"Either Parson Proctor has improved wonderfully, or I have, for I have really been much edified to day."

There was a little space of silence among the occupants of the handsome and substantial family carriage after the last ejaculation, when Mrs. Nevers softly remarked, "A good deal depends upon the kind of spirit with which we listen to a sermon." And the oldest daughter added, "I think we all enjoy the Sunday service better when we have the—to read, in connection with the Sunday-school lesson through the week."

The Nevers family did not know for a certainty who it was that sent the paper to them, but it may inferred that Mr. Nevers had a suspicion in that direction from the frequent and substantial gifts that found their way from the farm to the parsonage in the course of the year. Parson Proctor told his wife that he never invested any money before that paid such good interest, both in a spiritual and temporal sense, when he took into consideration those extra creature comforts, and what was of far greater moment, the subsequent vigorous yet humble Christian walk of his old parishioner.

The characters and incidents in this sketch are not apocryphal. Names of the persons are, of course, fictitious. I was tempted at first to give the name of the lively, original, high-toned religious family newspaper that took the dumps and the bitterness and the spiritual deadness out of the soul of John Nevers, and placed his feet firmly and permanently upon the Rock.—Zion's Herald.

WELL USED WEALTH.

What is really admirable in the munificence of the Baroness Burdett Coutts, (now the wife of Mr. Ashmead) is the constant personal care, the wise and happily original exercise of individual initiative which it has involved. She has not been content with giving a general order for the relief of distress. She has herself investigated the claims upon her bounty of every kid, with as much vigilance as if, instead of the stewardess of her fortunes, Religion, education, social utility, moral improvement, generally have alike benefited from her bounty—and have benefited because she has insisted that her gifts should be distributed in her own way. In our Australasian Colonies, in South Africa, in British Columbia, she has built churches and endowed bishoprics. At the East End of London she has planted schools and healthy dwellings on the site of pestiferous slums. In Rochester Row, Westminster, is the monument of an enterprise to which she addressed herself thirty years ago, and which has since yielded a rich harvest of social good. The St. Stephen's Schools, Church and Parsonage cost the Baroness, according to the estimate of a writer in the current number of a monthly Magazine, between seventy and eighty thousand pounds. In Hanbury street, Spitalfields, is another institution funded by the same benefactress, affording at once a home and a workshop for a hundred and fifty women and some hundred children. The Rower Girl's Mission, in Clerkenwell close, with its loan fund and penny bank, the Art Student's Home in Finsbury square, the Columbia Market,

and the Columbia Dwellings, all owe their origin to the Baroness. The two last named were erected at a cost of nearly half a million, and the service which they have rendered can best be estimated by comparing the old Nova Scotia Gardens with the new Columbia Market and its surroundings. These gardens were one of the scandals and abominations of the metropolis. They were the home of everything which was morally and physically detestable. They were fringed and were burrowed under by the dens of thieves and murderers. Baroness Burdett-Coutts bought the freehold of the pestiferous area, and its aspect to-day—its model dwellings, inhabited by two or three thousand artisans and their families—is the best testimony to the transformation which it has experienced. Even thus, all that Baroness Burdett-Coutts aimed at has not been accomplished, for the Market, in spite of every effort to utilize it, has not answered the purposes for which it was designed.

Night Schools, Industrial Schools, Training Ships for Destitute Boys, Institutions for Teachers, Homes for the Fatherless and the Widow—these have been founded by Baroness Burdett-Coutts whenever the opportunity for their foundation has presented itself. Nor is it England alone which has been the scene of her good deeds. At a time of bitter want and misery, she enabled the inhabitants of the poverty-stricken and almost starving town of Girvan, in Scotland, to emigrate to Australia. A little later she placed the same means of relief within the reach of a multitude of Irish at Cape Clear, adding food, clothing, and fishing boats. Nor must it be forgotten that when our troops were in the severest crisis of the Crimean war, it was the Miss Burdett-Coutts of those days who took the initiative in the dispatch of supplies of all kinds. It is also certain that without her help the subjects of Rujah Brooke would have perished wholesale when famine descended upon Sarawak, and that the natives of this region are chiefly indebted to the lesson which they learned on her model farm for the progress they have made in agriculture. Nor, again, will Englishmen soon forget that it was Baroness Burdett-Coutts whose timely assistance at one disastrous memorable conjuncture prevented Dr. Livingstone from perishing of disease or famine in the deserts of Africa.

THE SABBATH.

Have you ever thought of the Sabbath as the world's birthday? There is no higher proof of the wisdom of God than this. Before men were gathered in great cities and busied in all the arts of life, He who knew the cares that would overtake the world, rested the seventh day and 'hallowed it.' The ore slumbered in the mine, no keel ploughed the ocean, the anvil had not been touched by the stroke of the hammer, none of the activity of the counting-house, or of the city, had been dreamt of. Yet God foresaw the future, knew all the restful energy with which men would be called to labour, and He prepared the Sabbath—as a day when men should 'rest from their labours.'

The more we think of this birthday the more we shall prize it. Who but God could have secured such a blessing for the world? One day out of every seven was preserved from the encroachments of worldly duty.

Perhaps two instances, the perfect truth of which is beyond doubt, may show the wisdom of keeping this Day of Rest to any who plead the heavy cares of life as a reason for labouring on the Sabbath.

When the Rev. Daniel Isaac commenced his ministry at Lowestoft, he was much surprised to find that many of the best men of his own Church followed the custom of the coast and, as the church bells were ringing for Sabbath morning service, sold their fish on the shore. There was no harbour in those days, but the fishermen 'made up' their boats on the beach and sold their fish there. He called the people together and told them how grieved he had been to see this desecration of the Sabbath, and asked them to think whether they could not find some other plan for disposing of their cargoes of herrings. The fishermen had not thought of the matter in this way before, and one after another rose and said, 'Mr. Isaac, I am convinced, by what you have said, that we are doing wrong, and I shall never act so again.' One man alone resisted his minister's appeal, and insisted that the Sunday work was essential. He told Mr. Isaac that he did not understand the necessities of the work, and must leave the fishermen to their own judgment in the matter.

Soon after the meeting all the

vessels put to sea, and after a prosperous voyage turned again towards the port. They had come within sight of the shore when, without any apparent reason, the vessel of the man who had said it was impossible to keep the Sabbath suddenly capsized. A friend who was near contrived to pick up the master and his men. All were saved they hoped; but when the master looked around—his boy was absent. Those who heard his cry never forgot its anguish: 'O, my son is drowned, he was asleep in the cuddy!'

The man raised money and built a new fishing-boat which, with its nets, cost sixteen hundred pounds; and was reckoned the finest vessel on the coast. His trouble had not changed his feeling about Sabbath work; he still insisted that he must sell his fish on the Lord's-day.

One day all the vessels went to sea; no storm was heard of; and every ship returned safely save the new vessel which had been the pride of the coast. None of the others had seen her, and neither men nor vessel were ever heard of again.

A somewhat remarkable testimony to the ruin which frequently attends Sabbath desecration came under the writer's notice a few years ago. Many of the customers of a large wholesale hosiery warehouse in London were accustomed to keep their shops open on the Sabbath. In many cases, this Sunday-trading secured an almost incredible run of business; but sooner or later those who engaged in it seemed sure to become bankrupt. It became a proverb in the house that such and such a man would fail, because he traded on the Sabbath; and when one man, who had been doing an immense business but had nevertheless failed several times, came to them in his extremity, the firm offered to set him up again if he would promise to give up his Sunday-trading.—Methodist Tract.

ON THE SEA.

The following narration of a middle aged sailor illustrates the wonderful way in which God's Spirit and his providence work for the salvation of the sinner:

"Eight months ago I was on board a barque bound to the West Indies. On the first Sunday afternoon out, the mate, a godly old man, came forward with a bundle of papers and tracts, and gave us sailors some, my share being three tracts, 'A Brand from the Burning,' 'Going Afloat,' and 'The Sinner's Friend.' I took them carelessly, but looked at the titles, and when I went below threw them into my bunk, where I found them in the last dog-watch, and began to read them. I found something in each of them to take my attention, but was specially interested in 'Going Afloat.' I was roused from my reading by the order, 'All hands on deck.' As soon as I got my head above the scuttle I saw that the wind had changed, and was dead ahead, and heard my name called, 'Tom, make fast the flying jib.' I got out on the jib boom, and sung out for some one to pull on the down-haul; but I could not make myself heard for the howling of the wind, and besides, the men were occupied taking in the small sails. So I threw the gasket around my neck, and tried to pick up the sail as well as I could, but found it a hard job, the sheet having got so far to leeward. Presently down the barque dived, and a sea struck me on the small of the back, and lifted me off the foot-ropes. I thought I was gone sure; but the end of the gasket hanging from my neck got a turn round the gallant-stay, and brought me up just as I was pitching overboard. I had no time to think of anything then; but afterward, when I got my sail fast and was on board all safe, and found everything snug, and sat down with my pipe, then the thinking time came. What I had learned from the Bible in Sunday-school many years ago, the prayers and instructions of my father and mother, the solemn words of the tracts so lately read, my narrow escape from death, and God's goodness to me all through my life, and especially now in this last wonderful deliverance—all these things came into my mind with great power. I slept no more that night."

"Next morning it was my first turn at the wheel; but it was no use to try, I could not steer. The mate presently came aft and told me to 'mind my helm.' At last I called him and told him how miserable I was—all along of those tracts you gave me to read.' 'Cheer up,' said he, 'and when the watch is relieved come down to my room and we will talk it over.' I did so. He prayed with me and I prayed for myself—prayed earnestly, and peace came at last. After that we often prayed together, and had many precious seasons before the voyage closed. I have been with not a few Christian

captains and mates, but never have met one who lived up to his religion as old Mr. Johnson did, and sorry was I when we parted. After that I went home to Galveston, and had a good time for two weeks, going to every prayer-meeting I could find, Baptist, Methodist, or Presbyterian, trying also to tell in my simple way what God had done for my soul."

OUR YOUNG FOLKS.

WAITING FOR PAPA.

Dear little brown eyes gazing Out through the twilight gloom, Watching so earnestly waiting, Waiting for papa to come— High-chair pushed back from the table, Sunny face patiently sweet, For papa must ask a blessing, Ere little Bessie will eat. Listen, I hear his footsteps, Only a moment to wait, Bring back the smiles, little brown eyes, Papa is opening the gate.

HARRY'S EARNINGS.

No boy, or man either, in all the country, was more ready and willing to help the needy than Harry Gray. One day he came to his uncle with an anxious look on his face, and said:

"Uncle, can you help a poor man who lives down in the village? He is very sick and entirely destitute." "No," said his uncle, gruffly; "I haven't any money to spare."

Harry looked disappointed. After a moment he said, hesitatingly, "Uncle, I'd like to earn some money."

"Well," said his uncle, looking up from his paper, "I told you I would give you three cents for every wheelbarrow load of stones you carted away from the hill, but you did not want to do it."

"I will do so now, if I may," said Harry.

"Very good; you may begin as soon as you like," said his uncle.

Harry jumped up, and ran out to find the wheelbarrow. Picking up stones was dull work, yet he set about it as eagerly and merrily as if he had loved it. He wheeled the great barrow up the hill, and began to fill it with stones, singing away as gaily as a lark. The summer sun grew warm, and Harry's shoulders began to ache, but with a bright smile on his face, he said to himself, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!" That was the secret of Harry's readiness for this work; he was doing something for his Saviour. He was determined to earn eighteen cents, so he tugged away at the heavy stones until the six loads were rolled down the hill.

He went home with that same happy look on his face, and said, "Aunt, will you give me a loaf of bread?"

"To take to that sick man?" "Yes."

"But you are too tired to go with it now."

Oh, no; I can go. Please let me have a little pitcher, too."

"What do you want that for?" "I'll bring it back safely," said Harry, coloring a little.

So Aunt gave it to him, for she loved the little motherless boy.

First he went to find his uncle, who gave him the eighteen cents. Then he went to the village grocery store and bought a little paper of sugar, a small package of tea, and his pitcher full of milk. If ever there was a happy little boy, it was Harry Gray as he walked up the village street, holding fast to his precious packages.

He reached a forlorn wooden house, and knocked at the door. "Come in," said a feeble voice. Harry went in, and there on a bed lay the sick man for whom he was looking.

"I have brought you something, because some one told me you were in want," said he gently.

"God bless you boy!" said the sick man; "I have not tasted a mouthful to-day!" Just then a woman came in. "See, Mary," said he, "God has sent us food at last; and the woman took Harry's hands in hers, and the tears poured down her face as she asked the dear Father in heaven to bless him.

Harry lay down upon his bed that night a weary little boy; but do you think he was sorry that he had worked so hard for his Saviour?

SUNDAY SCHOOL LESSON.

APRIL 10, 1881.

THE GOOD SAMARITAN.—Luke, x. 25-37.

The scene is laid in the road between Jerusalem and Jericho—one of the wildest and most romantic parts of Palestine. It has a wayside haunt for robbers. The distance is about seventeen miles. Many of the priests, Levites, and Pharisees were among the most frequent travellers on this road.

How long the wounded man lay thus we are not informed, but some time after a priest passed by. He saw the apparently dying man, but not wishing to be delayed in his journey, and perhaps afraid of attack if he stopped, he passed by on the other side, as though he had not perceived him. So an after a Levite acted in a similar manner. It is to be noted that these men, officials of the Temple, and presumably religious men, ought to have been the most exact in their fulfilment of all the requirements of the law. They could not get out of the obligation by any of their favorite excuses, for the man was a Jew from Jerusalem. But they were guilty of the guilt of leaving their neighbor to perish through the uncounted selfishness of their natures.

But another person comes upon the scene. His garb shows him to be a Samaritan. No help can be expected from him, for the Jews have no dealings with the Samaritans, but treating with the greatest contempt, and manifest toward them most inveterate hatred. It cannot be expected that the Samaritan will do any other than pass by, perhaps exulting as over a prostrate foe. But he stops—he looks at him—he is touched with pity—he proceeds to succor him. There are three points in the conduct of this Samaritan which should be specially noted:

1. The putting aside of all his prejudices. His humanity rose above every other feeling. A fellow creature needing his sympathy and help was all he thought of. Prejudice very probably whispered to him, "The man is a Jew, you are under no obligation to help him; he would not do as much for you." But he was deaf to such inward voices. He rose superior to the prejudices of his nation, though they had been most likely fostered by education, and strengthened by custom. It is a noble thing to be able to shake yourself free from all such narrow and bigoted notions. It is a spirit which young people should cultivate.

2. The entire disregard of self in all that he did. He never seems to have thought of the peril to which he was exposing himself by staying so long in that dangerous place. Nor did the inconvenience of delay in his journey seem to have entered his mind. He was intent only on the performance of his act of compassion; and in the fulfilment of the task no trouble and no expense were spared. His fellow-man was perishing; his duty was to rescue him, independently of all selfish considerations; and he did it.

3. The completeness of his work of compassion. There is such an amplification of it in the narrative that one feels as though the great Teacher delighted to dwell upon it. He bound up his wounds, pouring in oil and wine, the ordinary medicaments used in such cases; he set him on his own beast, walking himself; he took him to an inn, and stayed there with him that day, and night; in the morning he gave the best sufficient money to cover the probable expenses, promising that if they exceeded the amount he would pay the remainder on his return. Thus everything was provided for. The act of charity was complete in all its parts. It stopped short of nothing within the power of the good Samaritan. His charity was not like the almsgiving of Pharisees in the crowded city where it would attract attention. There was no one to see, and no one to applaud; and thus the genuineness of the Samaritan's act of kindness shines out all the more brightly forth from those silent solitudes.

4. The parable clearly answers the question, "Who is my neighbor?" Not merely our relations and friends who live near us, with whom we are associated, or those of the same religious belief, members of the same church, etc.; but our fellow-man, wherever found, in whatever circumstances placed, however wide the distinctions between him and ourselves, however degraded his character and position, is our neighbor whom we are commanded to love. In the teachings of Jesus all class distinctions are levelled. Universal brotherhood is the doctrine of God's word. The neighborhood taught here is not that of locality but of nature. God loves all men; Christ died for all men; there is one plan of salvation for all men. And thus our human sympathies are to be extended to all; our Christian love is to embrace all. Human pride and religious bigotry have tried to place limitations on the extent of the command; but they will not bear the test of the Saviour's teaching.—Abridged from Wesleyan Meth. S. S. Magazine.

A really good man had rather be deceived than be suspicious; and rather forgo his own right than run the venture of doing wrong to a hard thing. This is the temper of that charity of which the apostle says it shall never fail.—Bishop Butler.

"No one," says Jerome, "loves to tell of scandal except to him who loves to hear it." Learn, then, to rebuke and check the detracting tongue by showing that you do not listen to it with pleasure.

A WRONG.

There have been many dreadful cases of hydrophobia reported lately. In one family three little children were bitten by a worthless cur. One, a sweet little girl, has died in heart-rending agony. Her little brothers are in mortal terror of the disease. Who is there with power to match words with the agony of the poor parents' hearts? and all this that some trifling amount of man should keep still once trifling amount of a dog. We all affect a pity for the poor deluded mortals that we slip a golden calf, but what must they think of us for the delirium we bestow upon a yellow dog. The life of that sweet child was worth more than a heap of gold. Every human soul is cut out with their presence. They worry the cows by day and kill the sheep at night. One worthless wretch will work more damage in a sheep fold in one night than a lot of dogs in the whole year. It will protect in a year. They are not the best, but the innocent children of men-garbs who get bitten by a scabbed wretch. The only profit some people put some gold in the manure pile.

A POOR WAY.

One of the poorest ways a hard-working woman can take to save time is to sit up late at night. Many women, broken down and old before their time, might find a measure restorative to their health by going to rest regularly at eight o'clock. Even very restless little children usually sleep well the early part of the night, and if the mother gets sleepy at all it must be the more she is peculiarly passing, so much more need to be in bed-time. If you can sleep early, you will generally find you self wide awake at early morn, refreshed and ready for a good day's work. We all know with how much more dispatch we can work when we "feel just like it," and how work drags when our will power is feeble, and the whole tide of feeling sets the other way. Unwilling work is the hardest and the slowest we ever do. I know the temptation is very strong when the children are snugly asleep and the house quiet, to ply the needle into the late hours. Many women I have known have kept up this system for a number of years, but never without paying the penalty, and a very hard penalty it was. Many of them left a flock of little ones at an early age to be cared for by other hands. One at least spent years in an insane retreat, more I think, from want of sleep than from any other cause, and some drag on cheerless lives, suffering from nervous maladies for which there seems no relief. It was paying too high for even tidy garments and a neatly ordered house. To be a good sleeper, is, as a rule, a good mark for a worker. He will be able to do far more in a given time, and that with cheerfulness and ease, than the one who robs the night of three or four good hours in the hope of accomplishing that amount of extra labor.

THE HOUSE AND FARM.

Fish should never be boiled but steamed, so that no fine properties are dissolved in the water.

For sweet sauce melt a little butter, thicken with flour and brown sugar, mix with warm water, or milk and water, and pour over dumplings.

To make suet dumplings, mix fine chopped suet with flour and warm water, then add baking powder and some salt; roll into dumplings, and steam or boil above water.

In agricultural pursuits there are at least three primary considerations applicable to all cases in connection with successful cultivation, namely, draining, manuring and tillage.

The comb of a fowl is a sure indication of the state of its health. If it loses its bright, rich colour it is diseased in some way, and as the disease approaches its worst stages the comb turns black.

Paste for hanging paper should be made about the consistency of cream, perfectly smooth, without lumps; a little size will add to its tenacity, and a small portion of powdered alum will help it to dry.

The so-called milk paint is made as follows: The lime is slacked in the usual manner as for mortar to a thick paste; it is then thinned with skimmed milk and made hot for use. A brown color may be produced by the use of umber in the right proportions.

Have all the good bits of vegetables and meats collected after dinner and minced before they are set away, that they may be in readiness to make a little savory mince meat for supper or breakfast. Take the skins off potatoes before they are cold.

A Magnolia (Miss) truck-gardener considers air-slacked lime the best remedy for striped beetles. He has protected his young goose-vines from the depredations of the pest for years by this treatment. He says it has proved to drive them away when carefully dusted upon the leaves and round the stalks when the beetles first appear.

There is no danger of overstimulating the injury to man caused by the presence of partially decayed fruit and vegetables in a diet. If any of your family show symptoms of indigestion, or epiphany, or even the bias in your collar at once, and throw out all diseased fruit. Cabbages and turnips heating and sprouting in heaps under your living rooms will prove a certain source of ill-health, and in many cases of death.

INFORMATION.

Unfavorable conditions the chestnut and the oak will live a thousand years. The beech and the ash live less than half as long.

It is wonderful that a subtle miasmatic poison should produce that peculiar condition of the system when prevalent when alternate chills and burning heat freeze and scorch the body at regular intervals, and it is no less wonderful that medical skill has been able to reach and expel this poison from the system, as Ayer's Ague Cure always does.

The gold mines of British Columbia yielded last year \$1,013,827—\$518 per acre on an average. The output of coal was 250,000 tons.

DELIRIUM IN FEVER PREVENTED.—Mrs. Norton, calling on Grand Harbor, Grand Manan, N. B., says: "I have found GALE'S PAIN EXTRACTOR to relieve the most distressing delirium and violent delirium in fever, and the subsequent madness 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 brains, and had delirium, and their hair came out. I had the PAIN EXTRACTOR invaluable in that and other diseases."—Zelus

The principal streets in Liverpool are to be lighted with the electric light. The Council has just accepted a tender for the year at \$12,000, which is a dollar the price for gas with the same service.

The last religious census in France shows that there are 35,387,703 Roman Catholics, 457,531 Calvinists, 80,117 Lutherans, and 33,113 of other Protestant denominations. The Jews number about 50,000, and 90,000 are attached to no cult.

The common expressions, "I feel so dragged," "My food don't digest," "I do not feel fit for anything," which we so often hear during the spring and early summer months are conclusive evidence that the majority of people require at that season especially a reliable medicine that will strengthen the organs of digestion, stimulate the circulation of the blood, and "tone-up" the debilitated constitution.

Hanington's "Quinine Wine and Iron," taken according to directions, produces buoyancy of spirits, vigor of mind and gives lasting strength to the whole system. April 1-3 mths

Prof. S. W. Johnson of Yale College, estimates that New York city pays \$4,000,000 a year (\$12,000 per day) for the 40,000,000 quarts of water with which its annual supply of milk is diluted.

So extensively is the adulteration of tea now carried on in China that Mr. Medhurst, the British consul at Shanghai, recently wrote that 53,000 lbs. of willow leaves were in course of manipulation at one port alone, to be mixed with tea for shipment at the rate of from 10 to 20 per cent.

REST AND COMFORT FOR THE SUFFERING.

"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the greatest Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Croup in the Sumach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. an 28-1y

Dr. Haviland states, in a paper read recently before the London Medical Society, that much rheumatism, often leading to heart disease, is found in uninhabited valleys. He believes that this arises from the fact that the winds blow over the valleys and not through them, and thus they do not get enough fresh air to disperse the emanations from the soil.

It is stated by a writer in Blackwood's Magazine that the deaths by suicide among Europeans annually amount to sixty thousand, or at the rate of about one in every five thousand of the population, and that suicides have been rapidly increasing in all parts of Europe for the last hundred years. The writer says that self-destruction is now five times greater than it was a century ago.

MOTHERS! MOTHERS! MOTHERS!

Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. January 23-1y

MACDONALD & CO., HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK ALSO VESSELS' FASTENINGS AND FITTINGS. Public Buildings, Residences and Factories supplied with Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate. SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING And Roofing Materials in and for the Province of Nova Scotia. Nos. 162 to 172 also 303 Barrington Street, Halifax.

WHOLESALE 1880 - FALL - 1880 STOCK COMPLETE OUR IMPORTATIONS THIS SEASON ARE THE LARGEST In the Maritime Provinces. SMITH BROS. ENCOURAGE HOME MANUFACTURE NEW BOOT AND SHOE STORE. WE have just opened in the Store lately occupied by C. R. THOMPSON, No. 16 Granville Street, door South of the LONDON HOUSE, a splendid stock of BOOTS and SHOES, The greater part of which have been MANUFACTURED BY OURSELVES AT THE INDUSTRIAL SCHOOL, Expressly to suit the times, showing the purchasers the very best value for the smallest amount of money—and feel certain—that we can give better value than any house in the trade, in support of which, we call the attention of the public, to some of the advantages we possess. FIRST—We make our Staple Goods by HAND at the INDUSTRIAL SCHOOL, and are thus able to produce a much better article than those made by Machinery. SECONDLY—By making our Goods and selling them ourselves, you get them first hand hence you have only to pay for the material and one small profit. THIRDLY—As you buy from the maker his responsibility to you is greater than if he had purchased the goods of another and was selling them again. If the style and size of the boots does not suit, you can have them made at a trifling additional cost. We sell for CASH and cash only, to keep strictly to this we cannot send out for approval, all parcels being paid for before they are sent. Should they not suit we will return the money.

Consequently the cash buyer is not compelled to pay those bills that are lost as the result of the CREDIT SYSTEM. There is with many other advantages we could mention, warrant ourselves in asserting that we can give better value than any house in the trade. COUNTRY MERCHANTS who buy in small lots for Cash, would do well to give us a call before purchasing elsewhere. FISHERMENS and MINER'S BOOTS a Specialty. Remember the place 166 GRANVILLE STREET, First Door South of the LONDON HOUSE. March 12-1y A. A. BLISS. CORNER GRANVILLE & SACKVILLE STREETS. NOVA SCOTIA Machine Paper Bag Manufactory The Cheapest in the Market. SEND FOR PRICE LIST. ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS. CUSTOM TAILORING H. G. LAURILLIARD 29 HOLLIS STREET. HALIFAX, N.S. Agency for New York Fashions

1881 SPRING 1881 CLARKE, KERR & THORNE, Hardware Merchants, PRINCE WILLIAM STREET, ST JOHN, N. B. We have made active preparations for the SPRING TRADE, and have purchased with care in Foreign and Home Markets, our Stock for present season, a large portion of which has been received and balance shortly expected. OUR LINES INCLUDE: HEAVY AND FINE HARDWARE, AGRICULTURAL IMPLEMENTS, JOBBING GOODS IN GREAT VARIETY, OILS, ROPE, CHAINS, ZINC, GLASS, PITCH, TAR, ROSIN, SHOT, POWDER, TWINES, OILS, ETC. We make a specialty of CUTLERY Table and Pocket Cutlery, Scissors, Sheath-knives, etc. CABINET MAKERS' AND UNDERTAKERS' HARDWARE. We feel confident of uniting our WHOLESALE CUSTOMERS who have so liberally patronized us in the past. CLARKE, KERR & THORNE. march 11-3m

Fine American Bleached COTTONS Soft Finished FREE FROM DRESSINGS. —FOR— Ladies' and Children's Wear ENGLISH Bleached Cottons PLAIN and TWILL, Fine and Heavy Makes CANADIAN Bleached Cottons All at Lowest Possible Prices —IN OUR— RETAIL DEPARTMENT! Manchester, Robertson & Allison; ST. JOHN, N.B. oct 15, 1880-1y

A. STEPHEN & SON Manufacturers & Dealers in Furniture and Woodenware Are now preparing for the SPRING TRADE an IMMENSE STOCK OF FIRST CLASS FURNITURE OF EVERY DESCRIPTION. All from the LATEST PARIS, LONDON and NEW YORK STYLES. When completed we will have the Largest and Best Assorted STOCK IN THE PROVINCES TO SELECT FROM. AND ALL AT PRICES WHICH DEFY COMPETITION. A. STEPHEN & SON, 101 & 103 Barrington St., HALIFAX, N. S. Jan 7-1y

GEO. MACLELLAN VICTUALLER: 206 Argyle Street & 36 Spring Garden Road Wholesale and Retail Dealers in MEATS, POULTRY, Etc., Etc. Orders solicited and promptly attended to. REMEMBER—PEOPLE'S MARKET march-5y

THE WESLEYAN.

FRIDAY, APRIL 1, 1881.

A CORRECTION.

Amidst the strife of tongues recently occasioned by the College question, we have observed with regret a persistent attempt, in several quarters, to mislead the public mind with reference to the position of our own Church.

The facts are, that provision is made at Mount Allison College for the theological training of those who may desire it, altogether independently of the Arts course.

It is for the work done in the Arts course alone that Mount Allison puts forth her claim for such support as is rendered to other colleges in the Province.

The work done in such institutions as ours is of vast importance to the Province. We are surprised that professing patriots, statesmen, and political economists so often overlook the real wealth which they save to the country.

We would earnestly urge, upon ministers and people alike, a strong effort for a larger contribution to the present year. The proper training of the future ministry of our Church is with us a vital question.

It is possible that while others have been parading their claims with all possible persistency before the public, we have been too modest, because resting upon the justice of our case.

In view of this fact we can calmly await the decision of the Legislature, not doubting that that body will treat justly the only Protestant college which without hesitation has sent her students to meet a public test of their attainments.

As the college of the Methodists of Nova Scotia, her claims cannot be set aside. That any exception should have been taken to this fact in the debate of last week, only shows how far it is possible for a speaker, in the warmth of debate to make use of a supposed argument to the injury of his own cause.

In point, too, of educational work accomplished, the managers of Mount Allison fear no comparison. Since 1862, a brief period, not less than seventy-three have gone forth as graduates.

Whatever the Legislature may do for fail to do, in regard to our Collegiate work, our own people must not forget their own personal responsibility.

However, as our Church has already performed a duty in regard to the higher education, without respect to the limitations of Provincial grants, so it must in the future.

But there is another department of our educational operations which must not be overlooked. Once a year, in all our churches, a collection is made on behalf of the Educational Society of the Methodist Church of Canada.

We would earnestly urge, upon ministers and people alike, a strong effort for a larger contribution to the present year. The proper training of the future ministry of our Church is with us a vital question.

It is next in order to, and only less in importance than the selection of the candidates. In the latter, we are taught to believe in a Divine call, and the business of the Church is only to test and ascertain the validity of the evidence.

Second Day, Sept. 8.—Methodist history and its results; grateful recognition of the hand of God in the origin and progress of Methodism; Methodism as a popular movement sanctifying and elevating society.

Third Day, Sept. 9.—Evangelical agents of Methodism, ministerial and lay; women's work in the Church; scriptural holiness.

Fourth Day, Sept. 10.—Methodism and the young; training young people in Christian homes and in day and Sunday-schools.

Fifth Day, Sept. 11.—Historic relation of Methodism to the temperance reformation; the relation of the temperance reform to other reforms, especially to the observance of the Sabbath; juvenile temperance organizations and their promotion through the Sunday-school, &c.

of evil in its many appalling forms, and especially for the promotion and maintenance of Christian holiness, the work needs the work of the Methodist Church as much as ever.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

Let the day and the discourse be welcomed by our people. Let appreciative gifts be laid upon the Lord's altar. We enjoy very much as the result of our ancestors' piety and forethought, let us be no less mindful of those who are to succeed us.

daily news journal, and the use to be made of it in the Church.

Ninth Day, Sept. 16.—Home Missions: Maintenance of home missions amongst the poorest and most degraded populations. The important work which the Methodist laity have performed in this and in other directions, and the great opportunities which they have for the future.

Tenth Day, Sept. 17.—Foreign Missions: The results of Methodism in Pagan lands. The relation of the foreign work to the home work. How to avoid waste, rivalry, and confusion of the Pagan mind from different Methodist bodies occupying the same or contiguous fields.

Eleventh Day, Sept. 18.—Foreign missions continued: The use of the press in non-Christian countries for the promotion of the Gospel. The mission work required in Pagan and semi-Indian nations. The special need of a co-operative Methodism in Pagan and Pagan lands.

Twelfth Day, Sept. 20.—Christian unity: how Christian unity may be maintained and increased among ourselves, and made manifest to the world; as, for instance, by a common hymnal, a uniform order of worship, and co-operative labors at home and abroad.

Thirteenth Day, Sept. 21.—The catholicity of Methodism as manifested in its polity and history. Methodism as a bond of brotherhood among the nations.

On Monday last we had a brief call from Mr. George Raitton, of the Salvation Army, who is now returning from the United States to resume operations in Europe.

Mr. Raitton's appearance does not strike one as that of a model street preacher. His physique indicates a lack of that vigor which would long permit a man to speak in a loud tone in the open air of our American climate.

My DEAR MR. EDITOR,—I have it, as my self-imposed task, to show, in the present communication, my opinion as to probable cause or causes of the past deficiency in the income derived from the circuits of our three Eastern Conferences for this Fund; and to suggest means which should be employed to guard against the continuance of an evil which is now threatening to prove so distressing.

THE COMING CENSUS.—DENOMINATIONAL RETURNS. A week or two since we called attention to the danger of incorrect returns, so far as the Methodist Church of Canada is concerned, through the incorrectness of the specimen schedules distributed to the commissioners and enumerators.

Especially, the chief census officer for Nova Scotia, was the first, so far as is known, to detect the error, and he, with commendable promptness, took steps to correct it.

In a few weeks the second census of the Dominion will be taken, and it is highly desirable that all should unite in making it as complete as possible.

My attention has just been called to the fact that in the "Manual of instructions to officers employed in the taking of the census" the names of many denominations are given in a way that will inevitably lead to confusion in the returns.

Of the above list at least four have no existence under the names there given, in fact or in law; and should the returns be made in accordance with these instructions, the Methodist Church of Canada will be entirely unrepresented or else will appear in fragments bearing different names.

It is true the enumerator is cautioned to "be very careful" to enter the information given by the person questioned with precision; and to be sure that the denomination is well defined; but here is just where mistakes will occur.

Let us suppose the question is asked—"What is your denomination?" The answer is "Methodist." In some cases the enumerator will enter the answer as given, but in others a further question will be asked—"What branch of Methodism?" and some will answer "Methodist Church of Canada;" others "Canada Methodist Church;" and still others, remembering old time associations, will say "Wesleyan Methodist." The result will be that those answers will appear in the census as though they referred to different branches of Methodism.

The only way to secure correct denominational returns is for each person to be particular in giving the proper legal name of his Church; but this may fail to do unless their attention is pointedly called to the matter.

THE DEFICIENCY CANNOT BE ATTRIBUTED TO AN OVERESTIMATE OF THE ABILITY OF THE MEMBERSHIP OF THE THREE CONFERENCES. There are very few, if any, among the twenty-four thousand, more or less, who would plead inability to find each ten cents in the year for such a Fund, if "its claims upon the liberality of the Church" were made known to them.

THE DEFICIENCY MAY BE ATTRIBUTED, PERHAPS, TO THE THREE FOLLOWING CAUSES:—1. To the multiplication of claims upon the liberality of our Church since the organization of the General Conference of the Methodist Church of Canada in 1874; and to the urgency with which some of these have been necessarily pressed upon the attention of our people.

THE DEFICIENCY MAY BE ATTRIBUTED, PERHAPS, TO THE THREE FOLLOWING CAUSES:—1. To the multiplication of claims upon the liberality of our Church since the organization of the General Conference of the Methodist Church of Canada in 1874; and to the urgency with which some of these have been necessarily pressed upon the attention of our people.

Let every superintendent, faithfully meet his responsibility for the literal observance of these regulations on his circuit or mission; and it need not be very much feared that the aggregate of the circuit contributions will fall to amount to an average of ten or more cents per member, probably half or more of the circuits would, as a few new do, greatly exceed the required minimum average; and on only a very few of the newer or poorer missions would it be found impossible to reach this average.

I would respectfully suggest, as the regular time appointed for seeking subscriptions from the individual members in the classes, and for taking the collections in the congregations, is already past, that on every circuit where a subscription has not been already sought from every member, and a collection has not been made in every congregation for the Fund, special arrangements should be made for as early an application as possible to each member for a subscription for this year, and for a collection in each congregation where one has not yet been made.

I would also suggest that, as a special necessity exists this year for an increased income, special application should be made this year to friends, not members of Society, on each circuit, for special subscriptions and donations in aid of the Fund.

I have more to say in regard to the Fund, but probably the above is as much as you, Mr. Editor, can conveniently find room for in your next issue.

Yours truly, THE SENIOR TREASURER.

EDITORIAL NOTES.

The late attempt to destroy the Canada Temperance Act, led on by Senator Almon, teaches Temperance workers the probable point of attack in the future. Many of our people have had little opportunity to study that phase of the Temperance question which concerns the use of light wines and beer.

Our readers of the Blank summed civil among whom one man for another conducted another kin, the Church of conduct of and the other alleged against reed. It was conduct from this ext good work. it, except on wards of 20 are now in the theless the Rev. Dr. Du the Mission agents beside We can unc will often be they are ca beyond the r and law. N right to ass selves. The tives honest, the Gospel of difficult for the passive r pecially in A

From the slow rate at which contributions to the Wesleyan Missionary Society had reached the Mission house, London, up to a recent date, much anxiety was felt. It was feared that heavy contributions to the Thanksgiving Fund had been obtained at the expense of the ordinary receipts. This fear is happily proved to have been groundless.

THE PARAGRAPH IS COMMENDED PERANCE WHO ale and porte but one day best of all the "The best good results brought forth Court, Dublin rupt was a p Ireland, and his failure the fore it passed couple of hund sides other dr hundred qua

Surely the Witness cannot have forgotten the means by which the Presbyterians obtained their present hold upon Dalhousie; and yet, when we speak of some efforts in the past as having "been made in a corner," it feels hurt, and asks an explanation. We should suspect an attempt to poke fun at our readers, if mirth over this subject were in good taste.

Person value reproduced for the be vices wh "Tom praying never be an investi a man wo signed to It never woman to from, and believe the or telegra Wesley sa recommen

The esta Rooms by Tempera localities right dire pleasure. a substantial apart from has accom ing men cities, and

Census both time that all Provinces "Method

Rev. H. ted States are being whose effort

The Pre Conference ed through was return aged relat

At the re Conference ly of the M admitted in His station District.

Rev. Geo P.E.L. in t gave in the ill-health likely soon say "God selves. Th health of awakens pa

THE The char ed against in Africa against a B George B group. The the conduct Scotch mis inate agents What furthe not yet appe tory of the whose death was afterwar the crime al olist has the subject:

Our reade of the Blan summed civil among whom one man for another conducted another kin, the Cor Church of conduct of and the other alleged against reed. It was conduct from this ext good work. it, except on wards of 20 are now in the theless the Rev. Dr. Du the Mission agents beside We can unc will often be they are ca beyond the r and law. N right to ass selves. The tives honest, the Gospel of difficult for the passive r pecially in A

THE PARAGRAPH IS COMMENDED PERANCE WHO ale and porte but one day best of all the "The best good results brought forth Court, Dublin rupt was a p Ireland, and his failure the fore it passed couple of hund sides other dr hundred qua

THE PARAGRAPH IS COMMENDED PERANCE WHO ale and porte but one day best of all the "The best good results brought forth Court, Dublin rupt was a p Ireland, and his failure the fore it passed couple of hund sides other dr hundred qua

THE PARAGRAPH IS COMMENDED PERANCE WHO ale and porte but one day best of all the "The best good results brought forth Court, Dublin rupt was a p Ireland, and his failure the fore it passed couple of hund sides other dr hundred qua

Personal observation has taught us the value of certain counsel, which we reproduce from the *New York Advocate* for the benefit of sections of our Province where it is likely to be needed: "Temperance workers and leaders of praying bands and evangelists should never be employed without as careful an investigation of their antecedents as a man would make of one whom he designed to employ as a confidential clerk. It never disturbs an honest man or woman to prove where he or she came from, and to show credentials. Do not believe the credentials until you write or telegraph to the persons. As Mr. Wesley said, 'Admit no one until he is recommended by one you know.'"

The establishment of Coffee and Lunch Rooms by the "Church of England Temperance Society," in one or more localities in this city, is a step in the right direction which we note with pleasure. The provision of good and substantial meals at a low rate, and apart from temptations to drunkenness, has accomplished much in the way of saving men from intemperance in English cities, and must prove a benefit here.

Census enumerators may be saved both time and trouble by remembering that all Methodists in the Maritime Provinces are connected with the "Methodist Church of Canada."

PERSONAL.

Rev. H. McKeown is visiting the United States. His pulpit appointments are being filled by Rev. W. B. Thomas, whose efforts are well-appreciated.

The President of the Nova Scotia Conference—Rev. Richard Smith—passed through the city on Friday last. He was returning from the funeral of an aged relative.

At the recent session of the Kansas Conference, Mr. F. M. Pickles, formerly of the Maine Conference, was "re-admitted into the travelling connection." His station is at Troy, in the Atchison District.

Rev. George Harrison, of Bedouque, P.E.I., in the course of a note last week gave us the sad intimation that through ill-health his "preaching days" are likely soon to end. We were about to say "God forbid," but checked ourselves. This intelligence of the failing health of an esteemed fellow-laborer awakens painful feelings.

THE BLANTYRE CASE.

The charges some time since preferred against certain Scotch missionaries in Africa resembled those brought against a Methodist missionary—Rev. George Brown—of the New Britain group. The Government has justified the conduct of Mr. Brown: the leading Scotch missionaries, and several subordinate agents have wisely been recalled. What further steps may be taken does not yet appear. A sad fact in the history of the case is that the poor fellow whose death was caused by flogging, was afterwards found to be innocent of the crime alleged. The London *Methodist* has these remarks upon a painful subject:

Our readers will remember the case of the Blantyre missionaries. They assumed civil jurisdiction over the natives among whom they labored. They flogged one man for stealing until he died, and executed another man for murder. Dr. Rankin, the Commissioner sent out by the Church of Scotland to inquire into the conduct of the mission has returned, and the other day his report was considered at the quarterly meeting of the Assembly. It seems that the main facts alleged against the missionaries are correct. It was stated, however, that the conduct complained of was limited to a quarter of a year. Apart from this excess the mission has done good work. There is no ill will against it, except on the part of Mr. Stoch. Upwards of 20 sons of neighboring chiefs are now in the Blantyre school. Nevertheless the meeting decided to recall the Rev. Dr. Duff Macdonald, the head of the Mission, and several subordinate agents besides. This decision is right. We can understand that missionaries will often be in practical difficulty when they are carrying on their operations beyond the range of civilized authority and law. Nevertheless they have no right to assume civil functions themselves. Their duty is to make the natives honest and obedient by means of the Gospel of Jesus Christ. It is rather difficult for the white man to practice the passive graces of Christianity—especially in Africa.

THE SALE OF BEER.

This paragraph from an Ulster paper is commended to those "friends of Temperance who would legalize the sale of ale and porter. And it has reference to but one day in the week, though 'the best of all the seven.'"

"The best proof we have seen of the good results of Sunday closing was brought forward in the Bankruptcy Court, Dublin, this week. The bankrupt was a publican from the South of Ireland, and he assigned as the cause of his failure the Sunday Closing Act. Before it passed he could, he said, sell a couple of hundred quarts of porter, besides other drinks, on the Sabbath. Two hundred quarts of porter per Sabbath

means 10,400 per annum, and the stoppage of the sale of such a quantity, leaving the whiskey altogether out of account, would make a considerable difference in the till. But it would make a very considerable difference, too, in the peace of the neighborhood, and in the condition of the pockets and heads of the neighbors, not to speak of the sanctification of the Day of Rest, to which the sale of said two hundred quarts, besides the other potations would not much conduce.

AN ACT OF HEROISM.

Two workmen on the Baltimore and Ohio railroad, John and Michael Sullivan, were killed on the 24th ult., in an effort to save a number of others: John Sullivan was the section boss of the sub-division, and had made a tour along the track to see if everything was in proper condition. He found a rail that was not quite straight; so he and his brother took a heavy trackman's crowbar and lifted the rail up to straighten it.

While they were busy at work the afternoon accommodation train bound east, with a heavy load of passengers came along. There was a curve just below the place, and they did not see the train until it was almost upon them. They took in the situation at a glance. The rail which they had been fixing was lifted up and the huge crowbar was wedged tightly in such a position that the train would certainly be thrown from the track unless the bar was removed. On one side of the track was a hill and on the other a steep bank running down to the river, so if the train was thrown from the track while under a full head of steam there would undoubtedly be an appalling loss of life.

The men seized the bar and began frantically to pull and twist it about. The engine of the train saw them, but could not stop. In their efforts to save others they seemed to forget their own danger. The bar was loosened and the rail lowered just as the train reached it, but the men who had done so nobly paid dearly for their daring. The engine struck them and killed John instantly, and mangled Michael so frightfully that he died in a short time. The men were married and leave families.

UNITED STATES LETTER.

The friends of the temperance reform in the United States may be divided into three classes. The first class advocates that the sale of intoxicating liquors should be regulated by a license law, and that wines and malt liquors may be used, but not to excess. They are those who are known as advocating moderate drinking. The second class confine themselves principally to the use of intoxicating liquors, and advocate total abstinence from all that can intoxicate. The third class include total abstinence and prohibition—that nothing should be used or sold as a beverage that will intoxicate. The second and third classes work together very well, the only difference between them being that one says more stress on prohibition than the other. There is evidently a growing conviction among the friends of temperance that total abstinence and prohibition are essential to the success of the temperance cause; this conviction is showing itself throughout the country in the enactment of laws for prohibiting the sale of intoxicating liquors as a beverage. And at no period has there been so general an interest manifested on the subject as at present.

THE CONFERENCES.

We are now in the midst of our spring Conferences. The reports from these Conferences, so far as they have been held, have been exceedingly favorable. Financially, it has been a year of success. The support of the ministry and benevolent institutions has been quite encouraging. The business prosperity of the country has doubtless contributed much to this result. Spiritually, I fear not so much can be said. Still, the churches have enjoyed generally their usual prosperity in this respect, and in some instances, quite extensive revivals have been experienced. We cannot give the numerical increase in the Conferences referred to, but it will doubtless be considerable.

METHODISM.

In all of the States is doing well, perhaps never better. In some of our large cities some complaint has been made that it was not advancing as fast as formerly, and there may be some foundation for the complaint. When all the circumstances are understood, I think it will be seen that there has not been much, if any, real decline in Methodism in the cities referred to. The population in some of our older cities has changed, the people have moved into the suburban neighborhoods, and the churches there have gained what the city churches have lost. In all of the rural and newly-settled portions of the country, Methodism is making rapid progress in all departments of the work. In the South, among the freedmen, its success has been glorious. Throughout the country it is erecting, on an average, three churches a day. Its educational and publishing interests were never so prosperous. It has come to be regarded as the great religious force of the nation. Numerically, it is much the largest Church, the Baptists being the next largest. What Methodism especially needs now is the spiritual baptism; with this, it would accomplish results in saving men never before experienced in the history of the country.

OUR MISSION WORK.

is pressing upon us as never before. At home there is a vast field for missionary labor. Immigration is pouring in upon us from all parts of the old world. The Western and Southern States have immense territory which is being settled rapidly. For instance: the State of Texas contains 274,366 square miles;

the United Kingdom of Great Britain and Ireland, with adjacent islands, only 121,115 square miles; and the Austrian Empire, including Hungary, only 240,351. Out of Texas might be carved 35 States of the area of Massachusetts. What a field is here for missionary labor! Then, the foreign mission work is pressing heavily upon us, and demands a large increase of laborers. The home work is in excess of our funds. The foreign does not receive the attention it requires, but the prospects for more enlarged contributions to this department are encouraging. The Church needs a fresh baptism of the missionary spirit.

IN THE LITERARY WORLD.

there is much of interest. Our publishers have issued recently several works of great value. Among them we would call attention to "*Madame de Staël: A Study of Her Life and Times*," by Abel Stevens, LL.D. We venture to say that no work of this class has appeared for a long time that will be received with so much satisfaction. Madame de Staël, for intellectual power and genius, was the most remarkable woman of her age, and her influence upon opinion and society in France and in the larger world of Europe, was extraordinary. Her abilities, virtues and eloquence were too much for Napoleon. Her spirit and pen goaded him to desperation. Dr. Stevens has drawn her portrait with singular minuteness and beauty, and for the first time, the world is permitted to see this extraordinary woman. Associated with her were a host of eminent men, the literary and intellectual lights of the age, who are noticed in the author's characteristic and fascinating style.

Messrs. Houghton, Mifflin & Co. have commenced the publication of a number of volumes devoted to the Lives of Eminent American Authors, under the editorial management of Mr. James T. Fields. This series will constitute a rich treasury of biography. One of the most valuable, religious, devotional works that has recently appeared, is from the press of Messrs. Robert Carter & Brothers, entitled,—"Christ and His Religion," by Rev. John Reid. We know of nothing more refreshing to the Christian heart to read. They have also issued "In Christ, or, The Monogram of St. Paul," by J. R. Macduff, D.D. A precious gem.

CENCIL.

OUR OWN CHURCH.

The new hymn-book was introduced into the church at Windsor, on Sunday, the 20th inst.

On the 17th ult., at English Settlement, N. B., a donation of \$17 was presented to Rev. W. Tweedie.

The trustees of the Portland Methodist Church have made arrangements for the completion of the main audience room by the 15th of July.

Rev. J. Wier, Lawrenceport, Halifax Co., reports:—"I have organized another Sunday-school. This is the third on this circuit."

The *Maple Leaf* reports a donation of \$40 to Rev. C. W. Hamilton, at Hopeville Cape. The meeting—a pleasant one—took place at the house of Mr. Gilbert Newcomb.

A pleasant entertainment was recently given in the Methodist church at Sydney, C.B. Choice music and readings, with a short but interesting paper on the "Last moments of Mary, Queen of Scots," by Rev. J. S. Coffin, were given in the course of the evening.

Among the Acts to which Lieut. Governor Wilmot gave his assent on Friday last, at the prorogation of the N.B. Legislature, is one "to enable the Trustees of the Centenary Methodist Church at St. John, N.B., to issue debentures on the security of their corporate property in the city of Saint John."

A pleasant gathering took place at Silver Falls, near St. John, on the 23rd inst. In the music and readings and recitations of the evening several friends from the city and Portland took part. At the close, the young pastor, Rev. D. D. Moore, was presented with an address, accompanied by a handsome pocket communion service. We have heard, from other quarters, of Mr. Moore's popularity and usefulness.

After some eulogistic remarks respecting our people on the Pugwash circuit, Rev. E. England says:—"We had, it is said, the best Missionary meeting ever held in Pugwash. There was a very large congregation, good music, rousing speeches and an excellent subscription, viz.: \$32 against \$10 last year. The meetings in other parts of the circuit were almost equally successful."

Rev. J. Shenton of St. John's, N.F., wrote on the 22nd ult.:—"At our quarterly visitation of the classes just closed, we found 118 new names on the class-books. Besides these many who had not attended for some time returned with new interest to their classes. We had many seeking for holiness, and the church has been much blessed. We closed the eight weeks of special services with a lovefeast last Thursday, in which many witnessed to the power of God to save them."

During the second week in March missionary meetings were held at Tatagouche, Bathurst, and New Bandon, in the Bathurst circuit. Rev. I. N. Parker presided, and Messrs. S. B. Gregg and S. C. Wells delivered addresses. About \$60.00 have been promised, instead of \$15 raised throughout the circuit last year. The Bathurst correspondent of the *Union Advocate* reports Mr. Parker's congregations to be "large and constantly increasing." At a social lately held at the house of Mr. John Kerr, \$21 were collected for circuit purposes.

From Rev. R. Weddall, Carleton:—"Two adults were baptized in the church with water, on Sabbath evening last. Our special services are still continued, a gracious influence pervades the meetings."

Rev. P. H. Robinson, of Onslow, thus reviews the work of the present year:—"Our congregations have been unusually large, and blessed influences of the Spirit have often been felt while in the house of God. At one of our preaching stations during the winter we were blessed with a work of grace in which the church was greatly quickened and several professed faith in Christ to the saving of their souls. And as the result quite a number will be added to our Church. Our people will do more for the Missionary fund than last year. We have been able to get some new subscribers for the *Wesleyan*. But while our people have been making an effort to help on the connexional work they have not been forgetful of home interests. Within two weeks we were invited to four donation parties.—Greenfield where we received \$24, North River \$22, East Mountain \$25, and Belmont \$30.45, making in all more than a hundred dollars. If other circuits would follow the example of the Onslow mission it would be a good thing."

From Wolfville, Rev. B. Hills writes:—"On the evening of the 20th ult., the friends at Greenwich held a donation party at the house of Mr. Enoch Newry. The roads were rather bad and there were several other attractions in the neighborhood, yet the meeting was a decided success. A number gathered and the handsome sum of \$30 was raised. On Sunday, the 20th ultimo, our Missionary meetings were held at Lower Horton in the morning, Greenwich, in the afternoon, and at Wolfville in the evening. Bros. S. F. Huestis and R. A. Daniel were the deputation. Mr. Daniel preached in the morning from, 'What think ye of Christ?' By request the sermon was repeated in the evening. The clearness, vigor, warmth and eloquence of the discourse were well calculated to arouse in his hearers a higher admiration and warmer love for Christ and Christianity, and to excite in them the true missionary spirit. Excellent meetings took place at each of the three appointments. Our receipts for the Missionary Society will not fall off this year. Probably there will be quite an advance all over the circuit."

Rev. W. B. Secombe reports from Bonne Bay, N.F., Feb. 10th, 1881:—"A blessed revival has recently taken place on this mission. For some time we have felt much of the presence and power of the Divine Spirit in our regular services. The word of truth has been applied, believers have been quickened, and the unconverted convinced of sin, and made willing to receive Jesus and His salvation. Nor were we left without evidences of His willingness and power to save. Several backsliders were also reclaimed and led to rejoice in God their Saviour. But during 'the week of prayer,' and subsequently, the Holy Ghost seemed to come down in the plenitude of His power. Night after night our penitent forms were thronged, and the cry was continually going up to heaven 'God be merciful to me a sinner.' After five weeks of incessant toil we are pleased to be able to say that upwards of ninety persons profess to have found peace with God. Several others are feeling the burden of sin, and longing for rest in Jesus. Last Sabbath afternoon we held a lovefeast which was a 'season of grace and sweet delight.' We listened to the testimonies of nearly one hundred persons. Several of those who spoke were heads of families, and had spent from fifty to seventy years in the service of sin. May not these be regarded as brands plucked out of the burning?"

ABROAD.

The *California Advocate* says:—"Last Sunday was a great day at the Chinese mission. Dr. Otis Gibson baptized six Japanese young men, one Chinaman, four Chinese women, and one American child." A "love feast" was followed by the Lord's Supper.

Revival services are still continued in various parts of Wales, and souls are converted. The tide seems to rise a little every week, and we may fairly expect to find a decided increase in membership, reported from several circuits at the next quarterly meetings.

GENERAL CHURCH NEWS.

The Waldensian Church in Italy has had an increase of 17,807 during the past year in occasional hearers at public worship.

The Italian mission (Episcopal), established seven years ago in New York, has now a membership of 600, of whom 300 have been confirmed, and a Sunday-school with 400 scholars.

In connection with the American Baptist mission among the Telougoos of India, there have been more than one thousand three hundred converts baptized since January, 1880.

Among the five civilized tribes of Indians in the United States are 74 missionaries and 154 church buildings, and among the other tribes 126 missionaries and 119 church buildings. There are 11,784 Indians who can read.

The Wesleyans, Congregationalists, and Methodist Free Churches have united in a three weeks' revival mission in Castleton (Lancashire.) Services were held at the public-hall. 220 have professed to be converted. Persons who had not been in a place of worship for years attended night after night. Each convert was presented with a copy of the Rev. Robert Young's "New Converts Directed and Encouraged."

SECULAR GLEANINGS.

MARITIME PROVINCES.

The first shipment of plaster this season was made last week from Wentworth.

The schools of P. E. Island had last year an increased attendance of 1150 over that in 1879.

Polling in Annapolis county, under the Canada Temperance Act, will take place April 19th.

Three and a half tons of census matter were received at the Halifax post office on the 20th inst.

A bill to incorporate the Orange body was defeated in the Legislative Council of P. E. Island on the 24th inst.

The Graffid Manan people have taken \$6,000 stock in the new steamer to run between St. John and there.

The Legislature of P. E. Island gives power to any person to kill a dog that is found at large without being muzzled or having a clog attached to him.

The *Annapolis Journal* says "it was passing sad to see our steamboat wharf thronged with young men and women leaving for the United States."

For the week ending March 12th, 5172 tons of coal passed over the Pictou branch railway. For week ending 19th ult., 4464 tons.

Mr. Henry Hamilton's house, Cornwallis, was burned early Sunday morning, 20th ult. Loss about \$2000. Origin of fire unknown.

The miners at Sydney Mines are working full time. The company intend putting 60,000 tons on the bank to enable them to be ready for the spring trade.

The Presbytery of Lunenburg and Yarmouth has passed a resolution condemning the practice of horse racing "and all immoralities usually associated therewith."

Among the bills introduced into the House of Assembly on Monday was one by Mr. Ford, incorporating a company to erect a Wood Pulp and Paper Mill, at Milton, in Queen's County.

Word has been received that Col. Taylor is to come to New Brunswick in place of Col. Maunsell, and that he will be Deputy Adjutant General for Nova Scotia and that province.

Charles O'Donnell was killed near Wolford, on the St. John & Maine Railway by the Sunday night express train going Westward. It is stated that when last seen alive he was drunk.

A \$10,000 iron bridge is to replace the present wooden structure, used by the Windsor and Annapolis Railway Company, across the Annapolis River at Bridgetown.

The prospects of the coming season's work at the Musquodoboit gold mines are very excellent. Few Nova Scotians are aware of the wealth being drawn from the mining districts.

The *Moncton Times* says that Messrs. Dickey, Buckley and Fitchett, of Cumberland, lost money on their last shipment of cattle to England, but made something on their produce. They will not make further shipments at present.

Mr. John Fraser of St. John, will launch about 30th of April a ship of about 1,550 tons burthen for Bennett Smith, Esq., of Windsor, N.S. She is constructed principally of spruce, and will class 13 years at French Lloyd's.

A verdict, accompanied by \$3000 damages, has been returned at New York against the Manhattan Elevated Railway Company for having caused the death of William J. Lemihen, son of Capt. Daniel Lemihen, of St. John, N.B.

The complimentary dinner tendered to J. H. Fletcher, Esq., late editor of the *Island Argus*, by his friends, is reported to have been a successful affair. Mr. Fletcher has already left for his new home in the Far West.

The Alberton, P.E.I., correspondent of the *Pioneer* reports that three rum-sellers of that village were recently brought before the magistrate and fined \$50 each, with costs. About forty bottles of liquor were also seized under the Scott Act and destroyed.

The Joggins Coal Mining Company have commenced shipments from their works in Cumberland County, N.S. The intention of the managers is to provide for a large output during the summer in order to meet the increasing demand.

A telegram received on Monday announced the death of Capt. Louis D'ane, of the brigantine *Zulu*, of Barrington, N.S., at Charleston, S.C. The vessel was on a voyage from Cienfuegos to Boston, and put into the former port with the captain sick.

An arrangement will probably be made between the United States and Dominion Postmaster Generals whereby unpaid letters will be forwarded to address and postage balance collected, instead of being sent to the Dead Letter Office as at present.

The St. John Nut and Bolt Works were formally opened on the 24th ult. Two hundred of the leading business men of St. John were present, and were entertained at dinner by the proprietors. A large number of orders are on hand. The iron is obtained from Londonderry.

On Tuesday morning, while some men at Jordan River were preparing to launch a schooner which had been hauled up for repairs, she was caught by the wind, and thrown over upon the men at work underneath, killing James Hardy, Ragged Island Bay, and badly injuring Benjamin Smith.

In announcing the arrival of the *Nyctone*, the *Annapolis Journal* says, "that two steamers could be loaded here with apples at this moment. Shippers from several localities have been applying for them, but it was all taken up long ago.—Mr. Lawrence Delap has given the new steamship company the land required for piers and store houses.

This week Messrs. M. Wood & Son, of Sackville, shipped 100 head of New Brunswick cattle over the Intercolonial to Halifax, where they will take the steamer *Scotia*, of the Anchor Line, for England. Messrs. Elliot, Williamson, and Cunningham, cattle dealers of the Upper Provinces, will ship 780 head of Ontario cattle from Halifax, per steamer *European*.—*Moncton Times*.

NEWFOUNDLAND.

Great interest is awakened in Newfoundland in reference to the projected railway. Mr. Blackman has reduced his terms still further, requiring only an annual subsidy of £45,000 for 35 years and only 5000 acres per mile.

The bodies of four of the crew of the ill-fated *Isabel*, lost near Gull Island, St. Mary's Bay, on the 22nd of January have been washed ashore and taken in charge by the people residing in the neighborhood.

Two sealing steamships, out only eight days, returned to St. John's on the 23rd ult., with 25,000 seals worth \$50,000. They were but three days occupied in securing cargoes. The result is without precedent.

Stephen Gould, of Catalina, on the 19th, went into the woods for a load of firewood. On his way out, while hauling the wood up a little siding hill, his catamaran capsized upon him, driving a very sharp stump of a tree into his neck and causing almost instant death.

UPPER PROVINCES.

Ten car loads of geological museum specimens have arrived at Ottawa within two days.

It is understood that the Governor-General will leave for the North-West in June or July. He will go as far as Edmonton on the River Saskatchewan, following as nearly as possible the route of the Canada Pacific Railway.

Messrs. Manning, McDonald, McLaren and Co.—contractors under the Government on the Pacific Railway—have now 1931 men on their pay roll. They are finishing the unfinished portion of the road lying between Thunder Bay and Selkirk, which will be opened by the Syndicate when completed.

ABROAD.

The Nihilist Committee has resolved that if Sophie Pieofsky is executed the Czar shall die.

A page of the Czar, charged with having secretly served the Nihilist sentence of death upon the late Czar, has been arrested at St. Petersburg.

A man named Daly, who took land from which an Irish tenant had been evicted, has been shot and dangerously wounded.

A fire broke out in the Italian Opera House, at Nice, on the 23rd ult., at the commencement of the opera. A Paris correspondent places the total number of deaths at 73.

It is stated that the Government has taken measures to intercept the steamer *Australia* before she reaches New York and to arrest Coleman, implicated in the Mansion House plot, who is supposed to be on board.

A Cremation Society, with a capital stock of \$50,000, has been formed in New York. The object is to disseminate correct views regarding incineration and provide quick and cheap means of cremating the dead.

The inundation in the Platte valley, Neb., has nearly subsided. The bodies of a woman and her children were found drowned near Schuyler, and no doubt others will be recovered in that portion of the valley.

At a monster land meeting, held at Thwiles, Tipperary County, on Sunday, Mr. Dillon counselled Irish tenants not to pay unjust rent except at the point of the bayonet. The state of the country gives the Government much anxiety.

The remains of the late Czar were deposited in the imperial vault in the Church of Petropaulovsk Fortress on Sunday, amid salvoes of artillery. The church was densely crowded. The Catafalque was strewn with flowers and wreaths.

A messenger from Putschefterro reports that the place surrendered on the day peace was signed, after hard fighting, in which eighteen British soldiers were killed and 90 wounded. The Boers captured 3000 rounds of ammunition and two guns.

The severe weather and deep snows have caused fearful losses to the stockmen on the Western prairies and plains. It has been estimated that not less than 500,000 animals of various kinds have already perished for want of food and shelter, and the death rate does not abate as yet. One man in Nevada is said to have lost over \$100,000 worth of cattle.

About six weeks ago a dog entered a stable at Bergen Point, N.J., and bit a valuable horse, tearing away a portion of the jaw. The horse was tenderly cared for until a few days ago, when it showed every symptom of hydrophobia, refusing food or water. It then became so violent that no one dared approach it, and finally tore away the manger. The owner had to shoot the animal.

MISCELLANEOUS PAPERS.

NO. I. THE HIGHWAYS OF HUMAN THOUGHT. BY W. H.

It was an old-time saying, that all the great highways of the ancient world led to Rome. Such an acknowledgment would doubtless minister to the pride and vanity of that great centre of pagan civilization and world-wide power.

Who sees all suffering, comprehends all wants. All weakness fathoms, can supply all needs.

If we look at the race in its truest and deepest anticipations, no other object but Christ has ever met these profound and universal expectations and presented to them a substantial and satisfying realization.

The religious ideas and convictions which have ever been the common property and possession of mankind, have been deeply embodied in the history of the past and have awayed the intellect and conscience with a tremendous and victorious power.

Nature is all but silent to these solemn enquiries, which must find an answer somewhere before man's life can be blessed and crowned with peace.

Many beside the German poet have said: Could I find a path to follow Ah! how glad I were and blessed.

Is then man's life a cruel and heartless mockery, and the whole scene in which he spends his life, nothing but a stupendous delusion. Is the world

of man restless, satisfied and glad, and must he forever go on asking for the satisfying and the crowning good and bear nothing more in response than the dim and empty echo of his own voice? "What means this perpetual undertone of sorrow and this unpassable, agonizing doubt which has tormented the sages and multitudes of heathen and unchristian lands?" Surely "the world did wait the coming of its Redeemer." Thank God, the silence, deep and profound, is broken! The overpowering, painful and enduring suspense is at an end.

On the broad highway of human thought and feeling, there comes one who speaks in words so pathetic and Divine that the tangled way, become spayed with light, and the blinding mists which have hung about the heart and mind of man disappear before the summer dawn which breaks upon this troubled world!

MEMORIAL NOTICES. WILLIAM B. LODGE. Died at Mapleton, (Maclean Mountain) on Monday morning, March 7th, aged 68 years.

MRS. ELIZABETH KING. Died at Port Hastings, N. S., on February 7th, 1881. Mrs. Elizabeth King, in the 86th year of her age. She was born in the Parish of Rotterdam, London, G. B., and emigrated here in her younger days.

JAMES SMITH. Bear Island, C.B., Mar. 18, 1881.

JANE SCHURMAN WRIGHT. Died at Bedouque, P.E.I., Feb. 12th, 1881. Jane Schurman aged 68 years widow of the late Thomas Wright.

her change to come, the call of the Master was heard, and she passed quietly away, trusting in the Saviour, and leaving a large circle of relatives and friends to mourn their loss. H.

MR. JAMES DUFF.

Died on the 28th of Feb., at River Inhabitants Road, near Port Hawkesbury, C.B., Mr. James Duff, in the 83rd year of his age. Mr. Duff was brought up in the Presbyterian Church, but in early youth he was converted to God, under the ministry of the Rev. J. G. Hennigar, then occupying what was known as the Ship Harbor Church.

Under all circumstances do that which seems right at the time, and leave it for the future to determine whether it was the wisest course.

Port Hawkesbury, C. B., Mar. 21st, 1881. G. W. T.

MISCELLANEOUS.

TEACHERS.

The Report of the Superintendent of Education—Dr. Allison—is concluded with these weighty words:

In submitting for candid consideration the facts embodied in this Report, I desire to record my conviction that no light peril now threatens our system of Public Instruction from the prevalence of false notions of economy.

NEWSPAPER ENTERPRISE.

The publication of the details of the battle at Spitzkop between the Boers and the English, was, says the Chicago Tribune, one of the most marvellous feats of newspaper and telegraphic enterprise ever known.

to the Mediterranean; thence on the bottom of the Mediterranean to Italy; then through Italy and over the Alps, and through France, and across the British Channel to London. Not stopping there, it goes to Valencia, on the west coast of Ireland, and speaks across the Atlantic to Newfoundland, thence to New York, and from New York across the continent to San Francisco, and in the following manner it is printed in every daily newspaper in the civilized world—the times and of them in this country.

BREVITIES.

If you do not wish to read with the devil, keep out of his shop.

The best way to understand the judgments of heaven is to submit to them.

We are hanging up pictures every day about the chambers-walls of our hearts that we shall have to look at when we sit in the snail's shell.

The poorest of tones, and the noblest of callings, is what D. Cady calls the ministry of the gospel. He is right too.

Under all circumstances do that which seems right at the time, and leave it for the future to determine whether it was the wisest course.

It is impossible to penetrate the secret thoughts, quality, and judgment of man till he is put to proof by high office and administration of the laws.

The object of preaching is not to remind mankind of what man kind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions.—Sydney Smith

The truest self-respect is not in exacting honor that is undeserved, but in striving to attain that which receives honor and obeisance as its rightful due.

Education is not a charity, it is a necessity, and parents are guilty of a crime against the state when they refuse to give their children a decent education.—Ex.

A recent writer has said many people regard religion very much as they regard small-pox. They desire to have it as light as possible, and are very careful that it does not mark them.—Baptist Weekly.

The habit of American girls marrying Italian counts has slackened up a little of late. A life of following around a hand organ and passing the tambourine for pennies is not so attractive as formerly.—Scientific American.

She was in earnest when she said to the preacher, "Oh, Mr. —, it is useless to talk; but you cannot enter society unless you dance the round dance." And she is a professing Christian. A clear case of choice between Christ and Belial. The choice will bring its reward.

An exchange says: "We have received a story entitled 'A Dark Deed, which is respectfully declined. The first chapter opens with, 'It is midnight.' This is all right. It is often midnight—at least seven times a week—but the author forgot to add 'and silence brooded over the city.' This is a fatal oversight. Silence always broods over a city when it is midnight, in works of fiction—but nowhere else. We can't print a story in which silence does n't brood at midnight."

The young ladies of Rochester, Mich., have hit upon a successful plan for stopping church-door loafing. They have a permanent fund, out of which they pay for a standing advertisement in the Era of that place, as follows:—"The Donkey Club of this city would inform the young ladies especially and the public generally that they have made arrangements for an extensive demonstration on the steps in front of the Methodist Episcopal Church—the members locating themselves on either side of the main entrance—on Sunday evening next. Positions taken immediately after the close of the religious exercises within."

The following is an example of the power of the Gospel in a heathen land: A Kaffir girl, in South Africa, went to a missionary and dropped four six-pences into his hand, saying, "That is your money." "You don't owe me anything," replied the teacher. "I do," she answered; "and I will tell you how. At the public examination you promised a sixpence to any one in the class I was in who would write the best specimen on a slate. I gave in my slate and got the sixpence; but you did not know then that another person wrote the specimen for me. Yesterday you were reading in the church, about Zaccheus who said, 'If I have taken anything from any man by false accusation, I restore him fourfold.' I took from you one sixpence, and I bring you back four."

Mr. Moody recently amused as well as edified a San Francisco audience with an anecdote of a tour in Scotland where there were a great many distillers, and one of them had actually built the church steeple at his own expense. They were afraid of Mr. Moody's coming there lest he should give offence. He held his peace as long as he could, but at last he denounced the whole business, and the distiller in question wrote him a very polite note on the subject, asking what his objections were, and he answered it by saying "that we were commissioned, whatever we do, whether we eat or drink, to do it to the glory of God. If you can distill a barrel of whiskey and then kneel over it and say 'Oh, God, bless this whiskey, and send it to be a blessing to Thy name,' all right."

BROWN & WEBB (Established 1824.) WHOLESALE DRUGGISTS SPICE MERCHANTS AND DRY-SALTERS HALIFAX, N.S. Warehouse and Counting-rooms, COR. DUKE & HOLLIS STREETS Steam Mill and Stores TOBIN'S WHARF.

AVERY'S BALSAMIC SYRUP Can be confidently recommended as a most pleasant and efficacious remedy for recent coughs, colds, etc. This preparation is compounded from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success.

FAMILY COUGH MEDICINE being in reputation as well as more efficacious than any of the advertised COUG, COLDS, BRONCHITIS, and all other ailments, and cheaper than those commonly dispensed by Druggists.

BROWN & WEBB PROPRIETORS. BROWN'S UNIVERSAL PILLS (SUGAR COATED.) Are composed of the best Alterative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs.

BROWN & WEBB CRAMP & PAIN CURE No "Painkiller," however boldly advertised, surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used.

BROWN & WEBB RHEUMATISM, LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHOEA, &c., &c.

BROWN & WEBB BOUND ANNUALS Golden Hours, 1875, 25c; Good Words, 1876, 25c; Family Treasury, 1876, 25c; Leisure Hour, half call, 1877, 30c; Day of Rest, 1879, 25c; Quiver, 1879, 25c; The City Road Magazine, 1878, 15c; Wesleyan School Magazine, 1877, 15c; Christian Miscellany, 1875, 20c; Every Boy's Annual, 1880, 20c; Little Wide Awake, 1878-79, 15c.

BROWN & WEBB FAMILY MEDICINE PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers Generally. PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB FLAVORING EXTRACTS Are unequalled for strength and purity of flavor by any imported brands. They are made from the purest and choicest materials, with no inferior or fattitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops.

BROWN & WEBB PRICE, 25 CENTS PER BOTTLE. Ask your Grocer for Them!

METHODIST BOOK ROOM, Cheap Books

The following Books are offered at greatly reduced prices. Some of them are only slightly soiled. We expect to move into another and better store in May next, and are anxious to dispose of old stock.

- Please refer to this advertisement when sending orders. Life in New Zealand, the Narrative of Edward Crowe, \$1.00 75; The Earth and its Treasures, 1.00 75; Life of Thomas H. Barker, 1.40 90; The Fishing Tourist, 2.00 1.00; The 1000 cups, with colored illustrations, 1.00 60; The Oasis of Golden Leaved of Friendship, 90 40; Rogers's Golden Treasury, 60 40; Love Made Perfect: the Life and Diary of Mrs E. F. Barker, 1.20 75; The End of all Things, or the Coming and the Kingdom of Christ, 1.50 90; Prayers for Private Use, especially of the aged and infirm, 75 40; The Pastor and the Parish: a Prize Essay, 1.00 60; The Rock of Ages, by Bickersteth, 1.20 75; The Children's Tabernacle, by A. L. E. with color illustrations, 1.00 75; The Child's Bible Narrative, with illustrations, 1.40 90; The Days of the Fathers in Romance, 75 90; Universalism Unfettered: a complete Analysis and Refutation of the System, 75 40; Paley's Evidences of Christianity, with Notes, 90 60; Trevelyan's Eternal Shipwreck, Exeter Hall Lectures, 1864-65, 1.25 90; The Treasury of Bible Knowledge, 2.00 1.00; Biblical Antiquities, 1.00 75; The Deity: an argument on the existence and attributes of the Godhead, 1.00 1.00; The Curious of Spices: Extracts from the Letters of Rev Samuel Rutherford, 2.00 1.25; Methodism in Maclesfield, by Rev B Smith, 1.75 1.10; The Physical Geography of the Sea, by M F Maury, L.L.D., 1.50 1.00; The Patriarchal Age, by Geo. Smith, L.L.D., 3.00 2.00; Gaby's Travels in the East, 2.50 2.00; Vol. 1, Smith's History of Methodism, Vol. 3, 2.10 1.00; Smith's Local Preachers Manual, City Road Chapel and its Associates, 3.50 2.00; Gausen's Canon of the Holy Scriptures, 2.80 1.25; Steven's History of M E Church, Vol. 2, 1.75 90; Punshon's Lectures and Sermons, Farrars Silence and Voices of God, Macduff's Clefts of the Rock, Wayland's Moral Science, Misread Passages of Scripture, Methodist Hymn and Tune Book, Canadian, 2.00 1.00; The Model Preacher by William Taylor, 1.20 1.00; Sir Thos F. Buxton, the Christian, 1.00 75; Memoir of Rev Henry Liddell, Life of John H W Hawkins, Unpublished Remains of Char Elliott, 1.20 90; The Book of Good Deeds, Glimpses of America, Sacred Names by G S Phillips, Object and Outline Teaching, Methodist Constitution and Discipline, by Geo Turner, Cooper's Talk, illustrated by Birket Foster, 3.50 1.25; Bridges Christian Ministry, Christian Teller, 2.00 75; The Young Lady of Pleasure, Christ's Presence in the Gospel History, 1.25 75; John Newton, of Olney; by Rev J Bull, 1.52 1.00; Life of John H W Hawkins, the Earnest Temperance Worker, Memoir of Stoddard, Missionary to the Nectorsians, Wesley Family, The Life and Labors of Gallaudet, Memorials of F O Keyseil, Tenent's Sermons, Heavenward, by Macdonald, Ministry and Polity of the Christian Church—by Rev Alford Barrett, 1.00 75; The Mother's request, 1.00 75; Autobiography of Heman Bangs, 1.50 1.10; Europe and America in Prophecy, Canon and Interpretation of the scriptures, 1.00 70; Companion for the Afflicted, 1.00 70; The Inquisition, by W H Hale, 1.25 75; Witherspoon on Justification, &c The Christmas Tree, Living in Earnest, 1.05 70; The Testimony of Christ to Christianity, 1.00 70; Mason's Select Memoirs, 1.10 70; Memoir of Timothy Gilbert, 1.00 70; The Long Holidays, 95 40; The Forest Boy—A Sketch of Abraham Lincoln, 1.00 70; The Pulpit Observer for 1858, 60 30.

BROWN & WEBB BOUND ANNUALS Golden Hours, 1875, 25c; Good Words, 1876, 25c; Family Treasury, 1876, 25c; Leisure Hour, half call, 1877, 30c; Day of Rest, 1879, 25c; Quiver, 1879, 25c; The City Road Magazine, 1878, 15c; Wesleyan School Magazine, 1877, 15c; Christian Miscellany, 1875, 20c; Every Boy's Annual, 1880, 20c; Little Wide Awake, 1878-79, 15c.

BROWN & WEBB FAMILY MEDICINE PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers Generally. PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB FLAVORING EXTRACTS Are unequalled for strength and purity of flavor by any imported brands. They are made from the purest and choicest materials, with no inferior or fattitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops.

BROWN & WEBB PRICE, 25 CENTS PER BOTTLE. Ask your Grocer for Them!

Address: S. F. HUERTIS, 125 GRANVILLE STREET, HALIFAX, N. S.

CLINTON MENEE... McShan... THE OI MENEE... Ba THIR REV. Price... W Barriste CONV 149 H... Money call and prompt fully observed... HEI COME EV GA... One of which will lower... and on... and on... the large... PETER 35 Court... Is a compound... la, stillingia, the iodide of blood-making... and most... known or av... of med... produced so... potent to cu... impure bloo... all scroful... Rose, or St... and Face-... Ectia, the... Salt Rheum... Ulcers, Sore... Disease, N... esses and... Affections... Emaciation... By its sea... it purges ou... contaminate... ment and dec... the vital str... strength, rest... infuses new... whole system... case which... blood need... SARCOPHAG... Emaciation... ous low-price... and without... blood-purine... firmly seated... medicine of... power, that... and most r... Physicians h... scribe it. It... jars, and i... Juice of mil... Prepared Practical... SOLD BY JOHN M. Attorney-at-l... Has resumed No. 42 Money collect... basins

BOOK ROOM, Books... are offered at... Some of them... We expect... and letter store... are anxious to dis...

CLINTON H. MENEELY BELL CO., SUCCESSOR TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, NEW YORK

McShane Bell Foundry, Manufacture of superior quality of BELLS, Special attention given to BELL CASTINGS, Illustrated Catalogues sent free.

Baptisma! THIRD EDITION BY THE REV. J. LATHERN. Price 75 Cents.

HENDERSON'S COMBINED CATALOGUE OF EVERYTHING FOR THE GARDEN

Ayer's Sarsaparilla. Is a compound of the virtues of sarsaparilla, licorice, mandrake, yellow dock, with the iodide of potassium and iron, all powerful blood-making, blood-cleansing, and life-sustaining elements.

JOHN M. GELBERT, JR., LL.B., Attorney-at-Law Notary Public, Commissioner Supreme Court, &c. &c.



HOME EVIDENCE IN FAVOR OF THE PAIN-KILLER.

Hint No. 1. If you wish to save yourself, your family, and your friends a world of suffering and pain, which at present you endure needlessly, and also save many dollars in Doctor's bills, go at once to the nearest store, and buy a few bottles of PAIN-KILLER.

WHY experiment with unknown mixtures without character or reputation, when this world-renowned PAIN-KILLER which has stood the test of over 40 years, can be had for the same price at any Drug Store in the Dominion?

Hint No. 2. Ask your Druggist, Grocer or Apothecary, for a bottle of PAIN-KILLER. If he passes it down without ceremony, ask him while extracting the quarter dollar from your wallet, if this is the genuine made by PERRY DAVIS & SON, at some time watch the expression on his face. You can easily tell if his conscience is all right; also examine the bottle closely yourself.

Hint No. 3. When you ask for a bottle of PAIN-KILLER, and the gentleman store-keeper, without scarcely looking, remarks, "use 'are just out, but have another article as good or better, which sells for the same price," "is, 25 cents." Turn on your heel and say, "Good bye, Sir! That man cares more for the two or three cents extra profit which he gets than he does for your health or happiness."

Hint No. 4. Beware of all the worthless mixtures, and dirty, gross combinations which are offered you in almost every store, enter, and which some unprincipled shop-keepers try to palm off as a substitute for the PAIN-KILLER. These mixtures are gotten up expressly to sell on the reputation of the PAIN-KILLER, but have nothing in common with it.

If you cannot obtain the genuine PAIN-KILLER in your locality, (a fact not very likely), you should address the Proprietors, and by sending them the sum of \$3.00, one dozen regular sized bottles, or \$1.00, seven large bottles will be sent, charges prepaid, to the nearest address by railway to any part of the Dominion.

The PAIN-KILLER. Is recommended by Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals, in short, everybody everywhere who has ever given it a trial.

THE WORLD'S BEST BOOKS For a Trifle.

- No. 1. JOHN PLOUGHMAN'S TALK. By Rev. Charles H. Spurgeon. 12 cents.
No. 2. MANLINESS OF CHRIST. By Thomas Hughes. 10 cents.
No. 3. MACAULAY'S ESSAYS. "Milton," "Dryden," "Bunyan," "History," "Samuel Johnson," two Essays, "Atterton's Letters," and "Montgomery's Poem." 15 cents.
No. 4. THE LIGHT OF ASIA. By Edwin Arnold. A remarkable poem. 15 cents.
No. 5. IMITATION OF CHRIST. By Thomas Kempis. 15 cents.
No. 6. LIFE OF CHRIST. By Canon Farrar. Without Notes, Contents and Extensive Index complete. Issued in two parts, per part, 25 cents.
No. 7. CARLYLE'S ESSAYS. "Goethe," "Burns," "Luther's Psalm," "Schiller," "Memoirs of Mirabeau," "Death of Goethe." 20 cents.
No. 8. LIFE OF ST. PAUL. By Canon Farrar. Without Notes, Contents and Index complete. In two parts. Price per part, 25 cents.
No. 9. LIFE OF ST. JOHN. By Canon Farrar. Without Notes, Contents and Index complete. In two parts. Price per part, 25 cents.
No. 10. LETTERS TO WORKMEN AND LABORERS. By John Ruskin. Price, per part, 15 cents.
No. 11. THE IDYLS OF THE KING. By Alfred Tennyson. 20 cents.
No. 12. ROWLAND HILL: HIS LIFE, ANECDOTES AND PULPIT SAYINGS. By Rev. Vernon J. Charlesworth, with Introduction by Rev. Charles H. Spurgeon. 15 cents.
No. 13. TOWN GEOLOGY. By Charles Kingsley. 15 cents.
No. 14. ALFRED THE GREAT. By Thomas Hughes. 15 cents.
No. 15. OUTDOOR LIFE IN EUROPE. By Rev. E. P. Thwing. A new copyrighted book. Illustrated. 20 cents.
No. 16. CALAMITIES OF AUTHORS. By I. Disraeli. 20 cents.
No. 17. THE SALON OF MADAME NECKER. Part I. Translated for the Standard Series. 15 cents.
No. 18. ETHICS OF THE DUST. By John Ruskin. 15 cents.
No. 19. MEMOIRS OF MY EXILE. By and 21. Louis Kossuth. Complete in two parts. Price, per part, 20 cents.
No. 20. MINTER HORN AND HIS FRIENDS, or, Givers and Giving. By Mark Gayn. Illustrated. 15 cents.
No. 21. THE ORATION OF DEMOSTHENES. 24. NES. Translated by Thomas Leland. In two parts. Per part 20 cents.
No. 22. FRODOEN AGRESTES; or, Readings in Ruskin's "Modern Painters." 15 cents.
No. 23. JOAN OF ARC. By Alphonse de Lamartine. 15 cents.
No. 24. THE THOUGHTS OF THE EMPEROR MARCUS AURELIUS ANTONINUS. Translated by George Long. 15 cents.
No. 25. THE SALON OF MADAM NECKER. Part II. 15 cents.
No. 26. THE HERMITS. By Charles Kingsley. 15 cents.
No. 27. JOHN PLOUGHMAN'S PICTURES. By Charles H. Spurgeon. 15 cents.
No. 28. PULPIT TABLE TALK. By Dean Rausay. 10 cents.
No. 29. THE BIBLE AND THE NEWS PAPER. By Charles H. Spurgeon. 15 cents.
No. 30. LACON; OR, MANY THINGS IN FEW WORDS. By E. C. Colton. Price, 20 cents.
No. 31. LETTERS FROM A CITIZEN OF THE WORLD. By Oliver Goldsmith. Price, 20 cents.
No. 32. AMERICA REVISITED. By George Augustus Sala. Revised for this publication. Price, 20 cents.
No. 33. LIFE AND WORKS OF CHARLES H. SPURGEON. Illustrated. Price, 20 cents.
No. 34. JOHN CALVIN. By M. Guizot. Price, 15 cents.

Cyclopedia of Methodism IN CANADA. BY REV. GEO. H. CORNISH

To the numerous inquiries in reference to this work, the Book Steward has pleasure in stating that the manuscript has been placed in his hands and arrangements have been made for its publication. It will be issued as speedily as consistent with the care necessary to insure correctness in a work so valuable.

USE THE NEW PROCESS BAKING POWDER. CHEAPEST & BEST.

FRED. B. WOODHILL, DAVIDSON BROS., Manufacturer, Wholesale Depot, HALIFAX, N.S.

NEW BOOKS AT THE METHODIST BOOK ROOM.

- STUDIES IN ENGLISH LITERATURE. By W. M. Swinton. 2.50
FOUR CENTURIES OF ENGLISH LETTERS, edited by W. B. Spooner. 2.00
AFTERNOONS WITH THE POETS, by Charles H. Dresher. 2.00
SELECTIONS FROM MACAULAY, edited by G. O. Trevelyan. 2.50
BRITISH RULE IN SOUTH AFRICA, by W. C. Holden. 1.40
OUR INDIAN EMPIRE, ITS RISE AND GROWTH, by the Rev. J. S. Banks. 1.25
YOUNG FOLK'S HISTORY OF ENGLAND, by Charlotte M. Yonge. 1.50
HISTORY OF THE ENGLISH PEOPLE, by J. R. Green, M.A., 4 vols. 10.00
THE LIFE OF HIS ROYAL HIGHNESS PRINCE CONSORT, by Theodore Martin. 4 vols. 8.75
THE HUGUENOTS: Their Settlements, Churches, and Industries in England & Ireland, by Samuel Smiles. 2.50
LIFE OF A SCOTCH NATURALIST: Thomas Edwards, by Samuel Smiles. 2.50
ROBERT DICK: Geologist and Botanist, by Samuel Smiles. 1.50
SPIRITUAL STRUGGLES OF A ROMAN CATHOLIC; An Autobiographical Sketch, by Louis N. Beaudry. 1.00
THE BELOVED PRINCE: A MEMOIR OF THE PRINCE CONSORT, by W. Nichols. 75
HOMELY TALKS, by Mark Guy Pearse. 85
THE RESCUE OF CHILD-SOULS, by Rev. W. F. Crafts, with an introduction by Rev. J. H. Vincent, D.D. 65
MILESTONE PAPERS, by Daniel Steele, D.D. 1.00
EVANGELISTS IN THE CHURCH, from A.D. 35 to 1875, by Rev. P. C. HEBBLEY, with sixteen portraits. 1.25
GOSPEL MIRACLES—in their relation to Christ and Christianity—by Rev. Wm. M. Taylor, D.D. 1.50
STONES CRYING OUT and rock witness to the narratives of the Bible—the evidence of the last twenty years. Collected by L. N. R., author of the Book and its Story etc., illustrated. 1.25
PILGRIM PSALMS. An exposition of the Songs of degrees—by Rev. Samuel Cox. 1.00
LIFE OF THE REV. GEORGE WHITEFIELD—by Rev. Luke Tyeeman. 2 vols. over 600 pages each. 3.50
FRAGMENTS—religious and Theological—a collection of papers, by Rev. Daniel Curry, D.D. 1.50
PASTOR AND PEOPLE—or Methodist in the field—by Rev. J. H. Potts. 1.25
STUDIES IN THE ACTS OF THE APOSTLES—by the Rev. C. C. Coady, M.A., a book highly recommended. 1.50
HISTORY OF THE CHRISTIAN CHURCH, by W. M. Blackburn, D.D., Professor of Church History, Chicago. 8.00
LIVES OF THE LEADERS OF OUR CHURCH UNIVERSAL, from the Days of the Successors of the Apostles to the present-time. 2.00
MISSIONS AND MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH, by Rev. J. M. Reid, D.D., 2 vols. 3.00
SECOND COMING OF CHRIST, by Bishop Merrill. 1.00
THE NEW TESTAMENT IDEA OF HELL, by Bishop Merrill. 1.00
PERFECT LOVE. New Edition, by Rev. J. A. Wood. 1.25
PURITY AND MATURITY, by Rev. J. A. Wood. 1.00
SCRIPTURAL VIEWS OF HOLINESS, by W. Macdonald. 1.00
CHRISTIAN PURITY, OR THE HERITAGE OF FAITH, by R. S. Foster, D.D., LL.D. 1.75
LOVE ENTHRONED: Essays on Evangelical Perfection, by Daniel Steele, D.D. 1.50
BEYOND THE GRAVE: Three Lectures before Chautauqua Assembly in 1878, by Bishop Foster. 1.50
THE LAND AND THE BOOK: or Historical Illustrations drawn from the Manners and Customs, the Scenes and Secularity of the Holy Land, by W. M. Thomas, D.D. 2.25
CHRIST IN THE WILDERNESS; or Practical Views of our Lord's Temptation, by Rev. L. H. Wiseman. 1.10
SERMONS, by the Rev. Samuel D. Waddy, D.D. 1.20
THE LIFE OF THE REV. SAMUEL D. WADDY, D.D., by his youngest daughter. 1.80
PRAYER AND ITS REMARKABLE ANSWERS, by Wm. M. Patton, D.D. former price 1.50—now 1.00
Address S. LUTHER'S, 125 Granville Street, Halifax

Music Books FOR SALE AT THE METHODIST BOOK ROOM

- THE CANADIAN ANTHEM BOOK, Enlarged Edition. 81.25
THE NEW HYMN AND TUNE BOOK, English. 90
GOSPEL HYMNS, Combined Edition, Nos. 1, 2 and 3, Fourth Covers. 70
GOSPEL HYMNS, No. 2, Board Covers. 35
GOSPEL HYMNS, No. 3, Board Covers. 35
THE WAVE OF SUNDAY SCHOOL SONGS. 70
THE CANADIAN HARP AND ORGAN COMBINED. 75
PROGRESS. 43
HALLOWED SONGS, By Phillip Phillips. 50
SONGS OF ZION, Harmonized Edition. Melody. 20
GOSPEL HYMNS, Words only, Combined Edition. Each 12c. Per dozen, \$1.30
GOSPEL HYMNS, Words only, Nos. 2 and 3. Each 6c. Per dozen, 60c.
SONGS OF ZION, Words only. Each 6c. Per dozen, 60c.

AT THE METHODIST BOOK ROOM.

WE have lately taken the AGENCY for I. K. FUNK & CO'S PUBLICATIONS and will always have on hand a supply of the STANDARD SERIES, and other BOOKS which they publish, of special value to ministers.

YOUNG'S Analytical Concordance TO THE BIBLE.

"Cruden's Concordance is child's play compared with this gigantic production." S. F. HURSTIN, Methodist Book Room, 125 Granville St., Halifax, N.S.

WOODBURY BROS., DENTISTS, NEW YORK. DR. H. WOODBURY

THE BEACON LIGHT

THE BEACON LIGHT is an unusually attractive and beautiful Sunday School Song Book, by J. H. TENNEY AND REV. E. A. HOFFMAN, who have had a very successful experience as song writers and composers.

PREACHERS' PLAN HALIFAX AND DARTMOUTH. SUNDAY, APRIL 3, 1881. 7 a.m. BRUNSWICK ST. 7 p.m. Rev R Brecken Rev W H Evans

BOOK STEWARD'S DEPARTMENT. S. F. HUESTIS, Book Steward. RECEIPTS for 'WESLEYAN' Week ending March 30th, 1881.

Table with columns for names and amounts. Includes Rev D W Johnson, Rev J W Murray, Rev J H Taylor, etc.

MARRIED

On the 24th ult., at the residence of the bride's father, by the Rev W H Hearz, Mr. Albert Leander Batts to Eliza Alice, second daughter of Alexander Clarke, Esq., of Stony Beach.

DIED

At Noel, Hants Co., N.S., on Dec. 13th, 1880, William Hooper, aged 71 years. At Lawrencetown, Annapolis Co., on the 30th ult., by the Rev W H Hearz, Esq., of the late Mrs. Mary Ann Warwick, aged 83 years.

FRESH SEEDS FOR 1881. BROWN BROTHERS & CO. Send for a Catalogue.

THE ARGYLE BOOT AND SHOE STORE, 147 ARGYLE STREET. The subscriber, thankful for past favors during his ten years' stay in his 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

NEW ESTABLISHMENT, which, for convenience and general adaptability to the wants of the public, is unsurpassed by any store in the city. We shall endeavor in the future, as we have in the past, to sell the BEST GOOD AT THE LOWEST PRICES on merchandise, and to refund money if goods do not suit.

E. BOREHAM, 147 Argyle Street. Latest and Best Dictionary Extant! HANDY, REASONABLE. Dictionary of the English Language. The most extensive and comprehensive book of the kind ever published.

WHOLESALE Dry Goods STOCK COMPLETE In a Few Days. ANDERSON, BILLING & CO. SEEDS, FRESH, TRUE. BROWN BROTHERS & CO.

THE PLEASURE DANCE In its relation to Religion and Morality. A SERMON BY B. J. W. J. HUNTER, D.D. PUBLISHED BY REQUEST. Price, 10 Cents. Ad 125 S. F. HUESTIS, Methodist Book Room, 125 Granville Street.

BRITISH RULE IN SOUTH AFRICA Illustrated in the Story of KAMA AND HIS TRIBE And of the WAR IN ZULULAND. By W. CLIFFORD HOLDEN. PRICE, \$1.40. Address S. F. HUESTIS, Methodist Book Room, 125 Granville St.

COMMENTATOR THE MOST COMPLETE on the Bible in one volume, ever published. Endorsements by 291 ablest scholars. Adapted to all; embodies latest research. Contains Life of St. John; tables showing time of each patriarch, prophet and king; authorship and age of books of Bible; how the earth was peopled from Noah; parables and miracles of Old and New Testaments; the twenty-four Sermons of Christ in their order; the eighteen Miracles of the Apostles. 1020 pages, 475 Illustrations, price \$3.75. Extra forms, selling fast. Agents making \$2000 to \$4000 a month. BRADLEY, GARRETTSON & CO., 66 N. 4th St., Phila. March 11-17

GET YOUR SEEDS AT THE established house of BROWN BROTHERS & CO.

WILLIAM F. PICKERING MERCHANT TAILOR. PRICES: SUITS TO ORDER \$14.00 to \$32.00. PANTS \$4.00 to \$8.00. Vests and Vests \$6.00 to \$12.00. OVERCOATS \$10.00 to \$25.00. REFRESHERS \$5.00 to \$18.00. ULSTERS \$12.00 to \$26.00.

Call and Examine, AND COMPARE PRICES AND QUALITY OF GOODS, BEFORE LEAVING YOUR ORDERS ELSEWHERE. Perfect Satisfaction Guaranteed IN ALL CASES. ADDRESS: 193 Brunswick Street (FOOT OF COGSWELL ST.) HALIFAX, N.S. Jan 7-17

GATES' ACADIAN LINIMENT. A well-known vegetable compound, possessing a well concentrated combination of soothing and healing virtues, and been extensively used throughout Nova Scotia for a number of years, and has proven itself to be one of the best articles in use for internal and external diseases.

CLIMAX BREACH-LOADING SHOT GUN. \$6.50 ZULU, \$5.50. We guarantee the barrels to be of superior quality, and will shoot equal to a gun costing 10 times the price and equally soft.

PHOTOGRAPHY. PERSONS living out of town, who intend visiting Halifax on pleasure or business should visit the STUDIO OF THE HALIFAX PHOTOGRAPHIC COMPANY AND SIT FOR A NEGATIVE. 105 Barrington Street, Corner of Prince St.

TESTIMONY OF THE AGES. Or Confirmation of the Scriptures. A new and massive work, containing nearly 500 distinct testimonies gathered from ancient and modern sources, forming a splendid Treasury of Arguments, Facts, Illustrations and Evidence of the Truth of the Word of God.

STAMMERING CERTIFICATE. We, the undersigned, residents of North Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with, and oftentimes pained to witness her struggling with that impediment, stammering, have now much pleasure in testifying, through this medium, that she has been relieved of the above referred difficulty.

HOPE FOR THE DEAF. Garmore's Artificial Ear Drums. PERFECTLY RESTORES THE HEARING AND ENJOYS THE SOUNDS OF NATURE. We refer to those using them, and to those who have been cured. Agents: J. W. GARDNER & HARRIS, 444 St. John St., Montreal, Q.

CLAYTON & SONS, CUSTOM TAILORING. Manufacturing Clothiers, IMPORTERS OF CLOTHS & TAILORS' TRIMMINGS. 11 Jacob St., - - Halifax, N.S. Good Black Broad-cloth Suit, made to order, \$22.75. Very Fine, do, do, made to order, 17.75. A very large assortment of goods from which we make our Celebrated Trowsers to order at \$4.75.

R. J. SWEET, Importer & Wholesale Dealer. OFFERS FOR SALE VERY SUPERIOR TEAS EXTRA FINE IN FLAVOUR. ALSO: REFINED SUGARS. Very Bright Lemona Melasses. R. J. SWEET, COR. DUKE AND HOLMES STS., HALIFAX, N.S. Jan 14-17

RINGBONE CURED! August 1, Me., March 8th, 1880. Dear Sir: I have occasion to use FELLOWS' LEMMON'S LINIMENT on a horse's sore bone from a Ringbone that I could not cure. I have been using it about three weeks, and find it does a you know for it, as the lameness is gone, and the animal has almost outgrown the sore. I really believe a few days more will make an entire cure.

PHOTOG RAPHY. PERSONS living out of town, who intend visiting Halifax on pleasure or business should visit the STUDIO OF THE HALIFAX PHOTOGRAPHIC COMPANY AND SIT FOR A NEGATIVE. 105 Barrington Street, Corner of Prince St.

TESTIMONY OF THE AGES. Or Confirmation of the Scriptures. A new and massive work, containing nearly 500 distinct testimonies gathered from ancient and modern sources, forming a splendid Treasury of Arguments, Facts, Illustrations and Evidence of the Truth of the Word of God.

STAMMERING CERTIFICATE. We, the undersigned, residents of North Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with, and oftentimes pained to witness her struggling with that impediment, stammering, have now much pleasure in testifying, through this medium, that she has been relieved of the above referred difficulty.

HOPE FOR THE DEAF. Garmore's Artificial Ear Drums. PERFECTLY RESTORES THE HEARING AND ENJOYS THE SOUNDS OF NATURE. We refer to those using them, and to those who have been cured. Agents: J. W. GARDNER & HARRIS, 444 St. John St., Montreal, Q.

W. L. LOWELL & CO, BANKERS & BROCKERS. Railroad, Bank Stocks, Bonds, and all Negotiable Securities Bought and Sold. Dealers in UNITED STATES, CANADIAN, and STERLING EXCHANGE UNCURRENT MONIES, &c. COLLECTIONS made on all ACCESSIBLE POINTS. ORDERS for the purchase and sale of STOCKS, &c., in MONTREAL, NEW YORK and BOSTON, executed PROMPTLY by TELEGRAPH.

165 HOLLIS STREET. FIRE AND LIFE INSURANCE. We are at all times prepared to accept of risks on all classes of property at very lowest rates in the following well known established reliable Companies. Detached Dwellings and contents insured for ONE or THREE YEARS. ETNA INSURANCE COMPANY, HARTFORD, CONN., Incorporated 1812. Losses paid in 62 years over \$51,000,000. HARTFORD FIRE INSURANCE COMPANY, HARTFORD, CONN., Established 1794. Losses paid over \$24,000,000. NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, LONDON AND EDINBURGH. ESTABLISHED 18-9.

WILLIAM CROWE PIANOS & ORGANS. IMPORTER OF ANDALUSIAN, SRETLAND, MERINO, WELSH, FLEECY, and BERLIN WOOLS. SCOTCH YARNS. Full-bell, Floss, Embroidering Silk, Linnon Flannel, Mohair, Woaded and Cotton Goods; stamped Straps, Yokes and Toilet Sets; an Suits, Cloth, Velvet and Kid Shippers; Fancy Work of all kinds, with Materials; Work Boxes; Jewel Cases, Glove and Handkerchiefs; Cardboard Mittens; White, Black colored, and Gold and Silver Cardboard; Fancy Baskets.

Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers. 133 BARRINGTON STREET, HALIFAX. DEALER IN Sewing Machines ALL KINDS OF MACHINE NEEDLES SENT BY MAIL TO ANY PART OF THE PROVINCES. AGENCY FOR Mme. Demorest's Patterns of Ladies' and Children's Garments. CATALOGUES OF WHICH WILL BE MAILED FREE. WILLIAM CROWE, 133 Barrington Street, HALIFAX, N.S. March 6, 1880-17

FRESH SEEDS. BROWN BROTHERS & Co. Halifax. COOKS (Established TOURS in 1841.) No Pars Ultra of Luxury, Comfort & Economy FIVE GRAND EXCURSION PARTIES to EUROPE giving choice of dates and routes, April 27th, June 11th, and July 2nd, 1881. Price varying from \$30 to \$600. TRAVEL AND HOTEL FIRST-CLASS, all necessary expenses included. Also Special Excursion in August for METROPOLITANS, London and return. \$115 and \$125. PAMPHLETS with Map containing full particulars sent free by mail on request. Tourists Tickets for Independent Travellers issued by all routes. Address: Messrs. Cook and Son, 261 Broadway N. Y. C. A. Barattini, Manager. P. O. Box 4, 97

HOPE FOR THE DEAF. Garmore's Artificial Ear Drums. PERFECTLY RESTORES THE HEARING AND ENJOYS THE SOUNDS OF NATURE. We refer to those using them, and to those who have been cured. Agents: J. W. GARDNER & HARRIS, 444 St. John St., Montreal, Q.

SOAP. The Subscriber has now on hand 3000 BOXES SOAP Of his own manufacture, consisting of CROWN, PALE, LONG R.B., EXTRA NO. 1, N. S. PALE, " " BLUE MOTTLED " " Also a great variety of Soaps in pressed bars, viz.: BLUE MOTTLED, MAYFLOWER, N. S. BROWN, and other brands, all of which he offers for sale at very low prices. Also One Ton Black Soft Soap For Steamer's use. CHARLES F. MOTT, 123, 125, 127, Granville St. mar 23-3m

S. F. H. T. WAT. VOL. THE OFFICE. All letters paper and addressed to T. WAT. All articles sent to T. WAT. SUBSCRIBER of the Wesleyan. FR. Six of York Unit. to go abro. New York fourth School M.D. Dr. Day over 7000 eight-tenth results of. A recent Bishop of Westminster in my dioc. At a recent Chinese bo. Testament. The amo. the United less than the liquors in. The Exam says that "one, that of single year pastorate in. The way paper into for each Off. take the Christian. From Ch. Hen H. V. Secretary of Loan Cabinet Douglas, assist. las, of Mont. We are o. against the a. in foreign mis. expends two- as all societi. together spend. By the way. succession of. anical Confer. have a new of. Variety is e. prove so in th. Christian t. in Birmingha. when the past. churches—Co. thodist, and. pulpit. Postmaster. clining a ban. York march. their appro. which he has. past, but he. fitness has on. In noting th. famous Irelan. 000 in whiske. Baptist aply. lords or the la. down, it is w. peration." The Dowag. of Denmark. lived for the. greatest soci. self only with. by putting acid. for the benefi. Noticing th. the Methodist. gas, much is. is falling into. are surprising t. movements. A. there is more in. in total abstin. The Bishop. Grace Church. tributed the s. Church of Eng. missionary ent. which the Bish. being reconse. \$10,000 in exte. The New Or. formidable re. later! I support. "The preachers. receiving these. care without p. sure remedy for. every form of. the getting of m. in the changing.