

The Wesleyan.

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NOTES AND COMMENTS.

Robert Collyer spoke of Peter Cooper as "a man who never owned a dollar he could not take up to the great white throne."

A lady upon whom a pastor called, spoke to him about "patronizing the Church." Some who are more skillful in the use of language do not so betray their feelings.

A few days ago a man in New York was fined \$300 for giving tobacco to a giraffe in Central Park. Almost simultaneously a tavern keeper in Chicago was fined \$5 for selling whisky to children.

Converted—what then? If a true conversion, service for Christ in his Church. Lose not a day in losing that conviction in the head and heart of every young convert. —Nashville Adv.

It is not reason enough for going to a dramatic festival that "everybody" is going. "Every body" is a most unreliable guide. But on the other hand exemplary Christians will not be there. —Western Adv.

The mark which the Chinese laundryman puts on the clothes of one of our New Mexico preachers reads, "The Christian's." Like their Lord his disciples cannot be "hid"—the Chinamen know them. —Colorado Methodist.

Praying for every-day things leads us to think of them as God's things, and this in itself is a divine education. "In all thy ways acknowledge him." This is exactly what we do. The indirect or "subjective" value of prayer is realized by dwelling on the objects prayed for, and in such cases there is always ground for expecting a positive answer from God. —Richmond Adv.

"Would prohibition do any good?" It would at least do this much: It would free a Christian State from the burning disgrace of licensing vice, and raising revenue by such dishonorable means. If men sell liquor to make drunkards, let it be in violation of law, and not under its authority. To sell liquor to a man to get drunk on ought to be a crime against the State. —Methodist Advance.

The newspapers are so filled with whisky and theatre advertisements and with accounts of court trials, accidents, murders, cruelties and sensations that it is some satisfaction to anticipate that in heaven there will be no newspapers. And if no newspapers, no editors; and if no editors, no subscribers and no readers. As everybody reads the newspapers who then shall be saved? —Balt. Meth.

A speaker at a recent public meeting in London, named Thomas Cook, who nursed the distinguished Rev. Thomas Binney in his last illness, stated that among Mr. B.'s last words in his final hours were these: "Sir, it is a grand thing to have been a Christian minister; but if I had my ministry again I would preach one thing more than ever I did, and that is righteousness of life."

Captain Pratt, of the training school for Indian youths at Carlisle, Penn., tells of an Indian lad, eighteen years of age, who appeared at the school a few weeks ago, having travelled across the continent, mostly on foot to reach the school. When he left home he had only \$2.75 in money. By selling his Indian ornaments he obtained \$2.25 more, with which, after innumerable privations, he reached the school, when he was taken in and cared for.

The Rev. J. S. Boucher, Principal of the Carnarvon Training College, and author of "The best means of Counteracting Dissent," has brought himself into a ridiculous predicament by refusing to admit a candidate because such a one was baptized by a Nonconformist. However, it is well that there is, as they say in North Wales, a "Master over Mister Martin." The Privy Council ordered the bishop to admit the candidate. —Meth. Adv.

An old gentleman in Chicago has been playing a pleasant joke on the Presbyterian Home Mission Board of that city. Dressed in shabby attire, he dropped in one day last week and squaring up to the treasurer's desk laid out a sealed envelope. Before any one could speak to him he hurried out. The envelope was found to contain \$5,000 in United States bonds to be devoted to the needs of the mission. The name of the old gentleman cannot be ascertained.

The statistics from the Conference discover the fact that in Southern Methodism, the number of infant baptisms keeps up well with the baptisms

of adults. This indicates the love our Church has for this institution of our religion. We believe in infant salvation, and recognize baptism as the visible pledge that the promise is not only to us, "but to our children." It also involves the obligation resting on the parents to train their children for God. May family religion deepen in the Church. —Texas Adv.

"When the brethren of Durham," says the Richmond (Va.) Religious Herald, "were confessing their faults one to another and asking for prayer, the Rev. W. R. Gwaltney, the Edward Payson of the Conference, arose, and with deep emotion said: 'Brethren, I wish you to pray for me. Often I sin in being too anxious and burdened as to what will become of my family when I die, as my salary forbids my making any provision for the future.' How many a pastor has a burden akin to that of Brother Gwaltney!"

In a test in Chicago, last week, a telephonic conversation was carried on successfully between this city and New York city, over the new postal telegraphic lines. The entire further problem now relates alone to delicacy of instruments. A talk with a man twenty miles away implies a thousand miles, as soon as instruments are perfected. No new invention is required, unless it be indeed to provide a new device which shall the better do that which present instruments already do, though imperfectly. —N. W. Adv.

Sir John Lubbock informs us, in an able statistical paper, that of the eighty-five millions of pounds—the annual expenditure of Britain—perhaps not more than the odd five millions adds to our real happiness and comfort; the rest is the penalty of errors and insurance against evil. The sum of twenty two millions goes to pay for the wars of the past, and twenty seven millions to prepare for the wars of the future. Protection from criminals at home and settlements of quarrels amongst ourselves, cost us some millions more. —Ex.

A well known clergyman, who preached in Massachusetts, found his hearers diminishing day by day, and consulted an old Scotch seafaring man, who could not boast of much religion, but who stuck by the ship, why the people would not come to his Church. "I cannot exactly tell, my son; ye preached on Spring and Autumn most beautiful discourses, and ye improved the great accident and loss of life on the Sound; ye might try them with something out of the Bible, and being fresh, may be it will hold them another Sunday or two." —Exchange.

The "Denominational Devil" is the sensational title given by the New York Churchman to the evil spirit it is ambitious to exorcise. But it must first make its own home clean. It does not perceive that its pretensions are unscriptural "churchmanship," as called, is the worst form of sectarianism; and that the unattractive exclusiveness of its idea of the Church has been the most prolific source of division and discord among Christians, and the greatest hindrance to the usefulness and prosperity of our own communion. —Evangelical Churchman.

You could not make an insolvent bank solvent by naming it the Wesleyan Savings bank. Nor could the party of John Fletcher, ever qualified him to run a watering place, even with the aid of a camp meeting. Sheep as figure head directors are often put in to make the lambs follow. We know of a case of a presidency of a large semi-religious, semi-speculative enterprise being offered to a minister, who said "that he had not time to attend to it, and did not care to put any money in it." "We do not care," was the answer; "you need not attend the meetings very often. It is your name we want." He replied in substance, "if it is so valuable as that, I must be careful how I use it." —N. Y. Adv.

Says the New York Times: "A law which provides that the sale of intoxicating drinks shall not be licensed in any place which is within 100 feet of a school, has just been passed in Alabama, and their friends, but little troubled by the demand for license because of the fact that the school children were suffering a few days ago for want of beer, but the Aldermen, who are kindly disposed toward the liquor interest, had not yet received the anxiety of the eight applicants by promptly ordering that the school house shall be sold. Another school house was sold not long ago, apparently for similar reasons. If the number of saloons should rapidly increase, the favors of this accommodating Board of Aldermen may compel the residents of Boston to send their children to school houses in the suburbs."

THE SALVATION ARMY.

The Rev. W. H. Daniels, an American Methodist minister, recently in England, writes to the *Northwestern Christian Advocate* :—

Will the Salvation Army do for us? No. Why not? Because it has grown up in a class of society which happily is not to be found in any considerable numbers in this country. Few, if any, of our people are down to the level of that taste, and do not respond to those rude methods. America does not need them; her people have out-grown them, but there are children in Europe who are still charmed with them, albeit they are anywhere from ten to eighty years old. Besides imitations are apt to be failures. The Church of England has not succeeded, so far as I know, with its imitation, and certainly no church in this country is likely to succeed. Look at those fellows with their brass instruments on the platform at the Oxford circus, and those women with their tambourines, "timbrels" they are called in the Bible. How those chaps blow! How those girls make the parchment vibrate and the bells jingle, and how the music goes through you! But now suppose you go and hire some men to play on drums and trumpets and invite some women to beat tambourines, and get up a regular Salvation Army band, you will find that there is no spiritual power and possibly very little good music in it. What is the matter? I will tell you. That lad up there in the band at the Oxford circus "barracks" used to blow the cornet in her Majesty's service, till he sunk so low by his vices that her Majesty's army sloughed him off. Broken-hearted and ready to perish, he went down, down, till, just on the point of throwing himself into the Thames, he saw a squad of the Salvation Army marching by. With the instinct of an old soldier he joined the ranks, and presently found himself at the Salvation Army's barracks. They did not attempt to slough him off, he was just the sort of a recruit for them; so they showed him the way to the "fountain," taught him the "knee drill," God's Spirit put salvation into him, and it was not long before he could join in the "hallelujah chorus," and sometimes he felt like relieving his overcharged soul by a "salvation breakdown." Then he began to look for work, and found it; then he began to look for usefulness, and found it in the cornet he used to play; and now he drives a van by day and blows that horn by night for the praise and glory of God his Saviour. See how his cheeks stick out! See how his eyes shine! The man is saved. He knows it, feels it, quivers all over with delight at the thought of it; and he blows on that brass horn accordingly. No hired musician ever played the cornet that way.

That clean, tidy girl used to be a drab, and to play the tambourine at the doors of ale-houses, singing meanwhile with a beery voice and a broken heart; but some of the "army" sisters picked her up; Christ, who is not so particular as some of his professed disciples, saved her, and now she sings with a new voice, and sounds the salvation timbrel, and joins in salvation dances, and thus praises the Lord with all her soul and body. This is the material of which the Salvation Army is largely recruited; these are the wasted and worse than wasted talents that are put to the Master's service. It is amazing what an amount and variety of ability, and even of genius, has thus been rescued and harnessed for the saving of lost men and women; but their music cannot be imitated by mere musicians, nor can the tactics of the "army" at large be put to proper use by common Christians. Out of the depths of sin have these souls cried unto God, and out of the depths of joy and gratitude they march and dance and sing and pray, bringing, as I verily believe, more people to a sound, biblical experience of saving grace than any other body of believers in England.

SUCCESSFUL PRAYER.

The desire that simply flits across the soul as the shadow of the cloud glides over the summer grass, is no true prayer. It must take hold of the spirit, and gather into itself all the energy and earnestness of the applicant. The popular idea, indeed, is that prayer is a very simple matter; but, in reality, it is the highest exercise of the soul, and requires for its presentation the concentration of all powers. The English prelate was right when he said that "no man was likely to do much good in prayer who did not begin by looking upon it in the light of a work to be prepared for, and persevered in, with all the earnestness which we bring to bear upon subjects which are, in our opinion, at once most interesting and most necessary." So much as this must be evident from the phraseology of the Scriptures themselves. Observe the gradation in the terms, "asking," "seeking," "knocking." The "asking" is the lowest form of requesting; but the "seeking" implies the activity of one who puts himself to the labor of a search, and the "knocking" refers to the continued importunity that repeats its application, until it is satisfied that there is no one in, or until the door is actually opened. Here, too, come in those parables spoken by the Lord, to the end that men ought always to pray and not to faint. The true applicant is importunate. Like Job, he wrestles with the angel if need be, until the dawning of the day, or like the Syro-Phoenician woman, he renews his entreaties in the face of the seeming refusal, and from an apparent refusal, draws a plea which in the end prevails. No mere slogan is formation, therefore, will suffice. There is no prayer that is but the husk of appearance. The true applicant will "continue constant in prayer," and, when he is over, the exhaustion of his spirit will convince him that he has been laboring indeed. "Believe me," said Coleridge to his nephew two years before his death, "to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing that pleaseth Him at last, this is the last, the greatest achievement of the Christian's warfare on earth. Teach us to pray, Lord." —Dr. W. M. Taylor.

"DEATH, OR DEEP WATER." A vessel was once approaching Liverpool. Night was drawing near, the sky was cloudy, and there were tokens of a gathering storm. The captain did not seem to understand his business, and managed to get his vessel away down on the flats, where it was in imminent danger of being wrecked. A pilot started out to board the ship. He would have been glad to have avoided the job, but it was his turn and he must go where duty called. The pilot-boat came alongside, and the pilot jumped into the chains, sprang on deck, and said to the captain:

"What have you brought your ship down here for? Call all hands aft." They came, and he said, "Now, boys, it's death or deep water! Hoist the mainsail!" The men saw at once there was work to be done, and a pilot on board who knew his business. They sprang to their places with a will, and by putting forth their best exertions they saved the ship.

Are there not too many Christians who are out of the channel, and drifting on to the shoals of worldliness, and pride, and indifference, who need to hear the faithful pilot's voice, crying out, "Now, boys, it is death or deep water?" A mere theoretical knowledge of divine things will never avail us when the night of wrath and the storms of judgment gather on the world. A dead faith will not save us from shipwreck. If we are to make the heavenly port we must find safer sailing than can be found among the shoals and quicksands of empty pro-

fession and religious formalism. Let us heed the Pilot's voice, and endeavor, by God's grace assisting us, to launch forth into deep water and make sure work, both for time and for eternity. "Wherefore the rather, brethren, give diligence to make your calling and election sure."

THE PASTOR'S SALARY.

The following paragraphs from *Scribner's Monthly* may be read with profit by many a Christian congregation:

"If a man is fit to preach, he is worth wages. If he is worth wages, he should be paid with all the business regularity that is demanded and enforced in business life. There is no man in the community works harder for what he receives than the faithful minister. There is no man—in whose work the community is interested—to whom regular wages, that shall not cost him a thought, are so important. "Of what proportionate use can any man be in the pulpit, whose weeks are frittered away in mean cares and petty economies? Every month, or every quarter day, every pastor should be sure that there will be placed in his hands, as his just wages, money enough to pay all his expenses. Then, without a sense of special obligation, he can preach the truth with freedom, and prepare for his public ministrations without distraction.

"Nothing more cruel to a pastor, or more disastrous to his work, can be done than to force upon him a feeling of dependence upon the charities of his flock. He is the creature of a popular whim, and a preacher without influence to those who do not respect him, is a man whose life is a waste. Votes his life to them. Manliness cannot live in such a man, except it be in torture—a torture endured simply because there are others who depend upon the charities doled out to him. Good, many pastors do not want gifts; they want wages. They need them, and the people owe them; but they take to themselves the credit of benefactors, and place their pastors in an awkward and false position.

MR. MOODY ON MINISTERS.

At a farewell service in Dublin, Mr. Moody said: "I wish to address a few words to the young converts about the importance of their identifying themselves with God's people, and the quicker young converts here do that the better. I have heard some people say, 'Why can't we have meetings oftener like the meetings that have been held here of late—why don't we have such meetings in our churches, and we would always like to go to them?' Meetings of the class we have had here do a great deal of good, I have no doubt, but then it is not that sort of thing, good as it is, that we need so much as regular work; and if our meetings here would unsettle the people, or have the effect of keeping them from attending their homes of worship, rather than continue to take part in them, I would go back to Chicago and settle down there at business of some kind or other. I have heard it said that ministers have an easy time of it, and that while they preach only two sermons in the week, I am at the work continually. Well, I can say in answer to such statements, 'I have settled at one period of my life, for two years in one place, and I wish I could have I was then preaching ten sermons in the week than I have been preaching in the time I have been preaching in this country. Clergymen have many things to do in addition to preaching. They have their people to look after, and they have the soul to visit. I would rather preach five sermons than go to the house of mourning. It takes more sympathy and strength from me than preaching. Then a minister has to make calls, receive visitors, and be social; and after all that he has to prepare his sermons.

But it has been said preparing two sermons is easy work. If you think so just try it, and see how you will get on. If you think your minister has an easy time of it, try his work, and see how long you will continue at it. Ministers are the only people, I might say, who don't get rest. I remember when, during a period of some five years, I tried often to get rest, and I never knew what it was. There were cases of sickness, there were funerals, and there was always something turning up to occupy the whole of my time. Ministers should have, like other men, one day of rest. Don't let young converts get it into their heads that the minister or pastor is not an important man. I consider that there is no man in the world more important than a good pastor, and if you have got one, thank God, and pray for him constantly that God may bless him. Let me urge young converts to join the minister in his work, and not to be unsettled as regards their duty. I believe the dearest thing to the heart of the Son of God on this earth is the Church, and we ought to pray earnestly for its welfare. We ought also to pray earnestly for the man of God who preaches, and do nothing that would cool or kill his influence or efforts. You talk about the success of our meetings here. What would they have been if your pastors had not been sowing the seed here for years? And when the seed is once sown, you may rest satisfied a reaping time is sure to come. I have visited towns where our meetings were not attended with as much success as I could have wished. Why? Because the ministers were not so much in sympathy with the work. If you have any regard for the truth that has been a blessing to you, stand right by the Church of God, and pray for those that are interested in its welfare.

SAFE IN THE ARMS OF JESUS.—Last week three young gentlemen were descending from the fifth story of one of Cincinnati's largest buildings in an elevator controlled by an elderly colored man. They were discussing the question of what the result would be if the elevator should fall, and one of them said: "I don't care for myself, but I am anxious for my old friend here," alluding to the colored man, and turning to him, said: "Uncle, where do you think you would alight?" The old man replied promptly: "I would light in the arms of Jesus! Where would you light?" The young men were silenced, and left the elevator without another word. —Herald and Probator.

—SYMBOLS.—A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds not miracles, nor one great, heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the water of Shiloh, "that go softly" in their weak mission of refinement, not the waters of the river, great and many, rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little faults, little indiscretions and imprudences, little indulgences of self and the flesh, the avoidance of such little sins, as excessive drinking, and fast, the negative beauty of a holy life. —Herald and Probator.

One of the most striking facts is that many of the converts who are made, and who are laboring well for Jesus, are those who are in the greatest need of the world who assure the highest value of his work. Hear ye him! "My of me gold tried in the fire, that ye may be rich, and while I am here, that ye may be blessed. In us up and the rebelion I shall shine with you, and the sun shall have grown thin with age, and the stars fallen from heaven like unripe figs. —Ariot.

THE SUNDAY SCHOOL

JUNE 10, 1883.

AT ICONIUM AND LYSTRA.

Acts 14. 1-18.

1.—In Iconium—The persecution which Paul and Barnabas suffered in Antioch effected simply a change of place, not of purpose. The same work which they commenced in that city, they resumed in Iconium. The unbelieving Jews—It is the distinguishing feature of nearly all the persecutions in the Acts that they originated in the hostility of the Jews. Against the brethren—Not only against the two missionaries, but all those whom they had brought to a knowledge of the Lord. Long time . . . abide—This can hardly be understood as involving a stay of less than several months, during which Paul and Barnabas were working for their livelihood. Speaking boldly—The "boldness" consisted as the context shows, in a full declaration of the Gospel in the grace of God as contrasted with the narrow Judaism with which the Greek proselytes had previously been familiar. Give testimony . . . miracles were a proof of divine commission to the Gentiles; whereas, in reasoning with the Jews, the appeal was to the prophecies of the Old Testament, as when Peter preached on the day of Pentecost, and when Paul preached to them in the synagogue of Pisidian Antioch. Part with the apostles—No numbers are given, but we may fairly assume that the converts were in a minority, and that they belonged, as a rule, to the lower classes, (1 Cor. 1. 26, 27.) and that the chief men and women of the city, as at the Pisidian Antioch, (chap. 13. 50), were against them.

2.—They were ware—Showing that the assault was not made, but only intended. Flew into Lystra—A small town about thirty miles south of Iconium. Derbe—A small place, near Lystra, but not identified with certainty. The region . . . round about—Settled by a rude population, from the ancient races, living mostly in small villages. There is no trace in Luke's narrative of the existence of a synagogue in either of the two cities. For the first time, so far as we know, Paul had to begin his work by preaching to the heathen. No mention is made of any synagogue in Lystra; it is therefore probable that Paul was preaching in the market-place, (see chap. 17. 17,) or in some broad thoroughfare of the city. A cripple—The derivation of the word "cripple," Mr. Bloomfield remarks, is suggested by the old spelling of the word "creep, one who can only creep, and not walk upright. Perceiving that he had faith—It is evident on the face of the narrative that it was not every cripple or every sufferer that Paul would have attempted to heal; it was only such as, so to speak, met half way the exertion of spiritual power by their own ardent faith. The Greek word here signifies not to be healed, but to be aided, including the whole salvation both of the body and soul. In the speech of Lycaonia—This clause is inserted to explain why the apostles did not interfere sooner to prevent the idolatry of the natives. It was because they did not understand the language in which they spoke. It was a common belief among the ancients that the gods occasionally visited the earth in the form of men. This shows that the "gift of tongues" which Paul possessed so largely (1 Cor. 14. 18) did not consist in a supernatural knowledge of every provincial patois with which he came in contact.

3.—They called Barnabas, Jupiter—The reason why the Lycaonians fixed upon Jupiter, may have been because the city of Lystra was under the special protection of Jupiter. Mercury was added because he was the inseparable attendant of Jupiter. The priest of Jupiter—Who would naturally assume prominence on such an occasion. The apostles—This is the first place where Paul and Barnabas are so called. Paul constantly claims for himself the title in his epistles. It seems to have been borne in this higher sense also by James, the Lord's brother, (see Gal. 1. 19), and by Barnabas, here and in 1 Cor. 9. 5, 6; see also Gal. 2. 9. So that there were, widening the word beyond the twelve, fifteen apostles, usually so called. They rent their clothes—It was the extremest expression of horror, hardly ever used except in depreciation of spoken or acted blasphemy. We also are men—A Jesuitical policy might have induced them to accept the worship in order to transfer it to the divine Jesus.

4.—Who in times past [Rev. Ver. In the generations since] suffered—We have here the first form of what may be fairly described as St. Paul's philosophy of history. The "times of ignorance" had been permitted by God, and those who had lived in them would be equitably dealt with, and judged according to their knowledge. The same thought meets us again in the speech at Athens, (chap. 17. 30). In Rom. 1. 2, 11 we meet with it, in an expanded form, as a more complete indication of the righteousness of God. He left not himself without witness—Although the Gentiles in past generations had no written revelation, yet they were not left in complete darkness. God left among them the witnesses of his existence and perfections in the works of creation, and in his benevolent dealings with them. And accordingly we find that several of the heathen philosophers became acquainted with God through the light of nature. So-

crates and Plato, for example, though in a certain sense heathens, yet were in another sense the worshippers of the true God. And this knowledge of the true God was perhaps more extensive than is generally supposed.

CHOOSING BEEF.

"The appearance of the fat is the best guide in choosing beef," says London Queen. It is less opaque and yellower than the mutton, and should be mixed with the lean, so that the meat is marbled. I have never been through the market without seeing many joints so scarlet as to make me wonder who could buy it. I seldom pass down a row of shops in the back street of a large town without noticing meat white and flabby and watery. All these are sure indications of bad meat. But when she has chosen a good side of beef, a young housekeeper is often greatly puzzled to know what part of the side to have cut. It depends partly upon what object she has in view. Does she wish to be economical, and get the greatest amount of meat for her money? Then I should advise her to ask for the thick flank, or a part of the shoulder called the leg-of-mutton piece, both of which are solid lean without much fat or any bone. If she studies economy less and appearance more the first cut of the rib is the best joint, and she must be careful not to have a piece with gristle running between fat and lean, as this means not bad meat, but the worst end of the ribs. Sirloin has rather more bone, and is less economical. For soup meat, provided it is wholesome and sound, it does not so much matter what part is taken, or whether its quality is first rate. It may be tough if it is neither strong nor tasteless, and the shin does as well as rump.

USEFUL HINTS.

The capacity of pipes is as the square of their diameters. If you double the diameter of a pipe, you increase its capacity four times. It may be useful to know that hoarseness may be relieved by using the white of an egg thoroughly beaten, mixed with lemon juice and sugar. A teaspoonful taken occasionally is the dose. An injudicious use of bran in the poultry yard will result disastrously. It causes scouring and so weakens the fowls. Scald the bran and mix with ground grain and feed once a day. For dyspepsia, pour one quart of cold water on two teaspoonfuls of unslacked lime; let stand a few minutes; bottle and cork, and when clear it is ready for use; put three tablespoonfuls in a cup of milk, and drink at any time, usually before meals.

A potato that has been chilled is totally unfit for seed. Farmers are often at a loss to know why their potatoes do not sprout, when the solution of the mystery would be found in the fact that they were chilled before planting. Whoever desires to attain health, strength and beauty, should not seek them through the agency of bitters, tonics and cordials, or distilled or fermented liquors, which only induce the blood, but from free exercise in the open air, regular occupations, tranquility of mind, a mild diet, and a proper allotment of time for sleep.

New currant bushes are to be set, let them be four feet apart. If old bushes were not pruned last fall do it at once, before the leaves start. Thin out the old wood and shorten back the growth of last season at least a third. By measuring the size of the fruit may be much increased. In transplanting trees all the roots which may have become bruised or broken in the process of lifting should be clean cut away behind the broken part, as they then more steadily strike out new roots from the cut parts. In all such cases the cut should be a clean, sloping one, and in an upward and outward direction.

For Cramps, Pain in the Stomach, Bowel Complaint or Cholera, use Perry Davis' Pain Killer. See adv. in another column. Baldness may be avoided by the use of H. B.'s Hair Renewer, which prevents the falling out of the hair, and stimulates it to renewed growth and luxuriance. It also restores bald or gray hair to its original color, and radically cures nearly every disease of the scalp. Cures—Being in possession of a valuable remedy for Cholera, Hay Fever, Rheumatism, Bronchitis, and all affections of the head, I have consulted after numerous consultations to make known. Any individual suffering can get valuable information by addressing REV. G. FRED. DAY, Missionary, Nova Scotia, May 4th.

THE AGONY OVER—Walking, the source of so much misery to many, becomes, after using Perry Davis' Pain Killer, a source of pleasure. Cures are small in size, their importance is not to be judged by their size, as any one fond of a tramp can testify. Try Putnam's Extractor for Cures. No discomfort, no caustic application, no blood letting, and yet splendidly efficacious. N. C. POLSON & CO., Kingston, Proprietors.

VITAL QUESTIONS. Ask the most eminent physicians. Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaints, giving natural, childlike refreshing sleep always? And they will tell you unhesitatingly "Some form of Hops!" CHAPTER I.

Ask any or all of the most eminent physicians. "What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs; such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women?" "And they will tell you explicitly and emphatically "suchu." At the same physicians. "What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malarial fever, ague, &c.," and they will tell you: "Mandrake or Mandlen." Hence, when these remedies are combined with others equally valuable. And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed which is not varied in its operation, that no disease or ailment can possibly exist, or resist its power, and yet it is Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II. "Almost dead or nearly dying." For years, and given up by physicians of Bright's disease, other liver complaint, severe coughs called consumption, have been cured. Women gone nearly crazy! From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women. People drawn out of shape from excruciating pains of Rheumatism, Inflammatory and chronic, or suffering from a rufala! Erysipelas! Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases. Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

A CHILD'S OPINION—A FACT.—Stanley had recovered from a very serious illness, brought on by too close application to his books, in his earnest endeavors to out-trip his little schoolmates in the race after knowledge. His little brother, Percy, a youth of three summers, was quite natural, held a very high opinion of the medicine (Robinson's) Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosgene (Lime), that has produced such gratifying results. At the same time had a very warm affection for it on his own private account. After having enjoyed sundry "retrogressions" from the nearly empty bottle, which by common consent had descended to him, he critically holds it up between his eye and the light, and with the air of a chief justice remarks,—"Mamma, I like zat better to hooster."

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. W. S. L. LITTLE'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is no mother 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 every where. 25 cents a bottle. Feb 10.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Headache, Toothache, Neuralgia, Rheumatism, Gout, Lumbago and any kind of Pain or Ache. "It will most surely quench the blood and heal, and 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 every where. 25 cents a bottle. Feb 10.

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BETTER THAN GOLD!

ENGLISHMAN'S COUGH MIXTURE

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

CONSUMPTION

IT MAY SAVE YOUR LIFE! IT HAS SAVED OTHERS A Large Reward Will be paid for a better remedy than Englishman's COUGH MIXTURE.

A WONDERFUL MEDICINE!

Englishman's COUGH MIXTURE. Is superior to any. LEAVING HOME! Consumptives leaving home for change of climate should not fail to take with them a supply of Englishman's Cough Mixture.

AN ESTABLISHED REPUTATION!

ENGLISHMAN'S COUGH MIXTURE. Is the most certain and speedy Remedy for all Disorders of the Chest and Lungs, in Asthma, and Consumption, Bronchitis, Coughs, Influenza, Discharge of Breathing Blood, Hoarseness, Loss of Voice, etc., this mixture gives instantaneous relief and properly prepared with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY!

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

SHOULD NEVER BE NEGLECTED

COUGHS & COLDS. Should always have rational treatment, and never be neglected. Such trifling ailments are too often serious warnings of Consumption; which may be cured or prevented by timely usage.

ENGLISHMAN'S COUGH MIXTURE

IS A POSITIVE CURE FOR COUGHS, COLDS, SORE THROAT, HOARSENESS, DIFFICULT BREATHING, Inflammation of the Lungs, BRONCHITIS, ASTHMA, CROUP, AND ALL Diseases of the Pulmonary Organs.

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

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

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

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

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

SMITH BROTHERS Wholesale Dry Goods Importers, Beg respectfully to announce the Completion of this

SPRING'S IMPORTATIONS, Consisting of over 800 PACKAGES. Upon examination this stock will be found exceptionally VARIED and ATTRACTIVE.

Our GREAT AIM is to offer FIRST-CLASS VALUE In every department. Our hitherto extensive premises have recently been remodelled, and made still more commodious and we earnestly invite the inspection of every buyer visiting the city before making his or her purchases.

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UNRIVALED IN Tone, Touch, Workmanship and Durability. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 115 Fifth Avenue, N. Y.



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

But for CHRONIC DISEASES the INVIGORATING SYRUP SHOULD BE USED IN CONNECTION WITH GATES' LIFE OF MAN BITTERS.

NOVA SCOTIA MACHINE PAPER BAG MANUFACTORY. THE CHEAPEST IN THE MAR. SEND FOR PRICE LIST ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS

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SMITH BROS.

THE WESLEYAN

FRIDAY, MAY 25, 1883.

WILL YOU HELP?

Before this issue of our paper can reach its readers the Eastern Section of the Book Committee will have closed its annual meeting. To that meeting we are looking for some arrangement which shall enable our church literature to take its proper place among our growing people.

To dictate what should be done does not belong to us. The general remark may, however, be ventured that at present the organ of our church in these Provinces is being conducted in a way which gives it a comparatively small circulation at a high rate of expense, thus causing both its business manager and its editor to pull in stretched traces.

It is necessary, however, to bear in mind that any action that may be taken by the Conference authorities will avail comparatively little while our preachers and people hold the foolish notion that our Publishing Office can run itself, or that it, by any official effort at headquarters, can put our books and periodicals and papers into the homes where they are most needed.

To aid in the circulation of these would be a most effectual way to serve the Master. One of the most devoted men with whom we have met, in the days of soul-concern took up "Bate's 'Speaking to the Life'" and was prompted by it to a devotion which has never flagged.

What a fruitful work was done by the minister through whose hands it reached that home! Need we say that we have wondered what arrangements certain successful pastors have been making for the mental and spiritual food of those converts they have recently reported through our columns.

As is remarked by our esteemed contemporary, the *Telegraph*, "the presence of the Lieutenant Governor, Chief Justice Allen, Mayor Jones, J. W. Lawrence, Esq., and many of the most prominent clergymen and laymen with an overflowing and deeply interested audience, made the occasion one of deep interest.

The general tone of the addresses at this celebration is deserving of mention. To indulge in "ifs" and "buts" in relation to the distant past is rarely profitable. The right and wrong of the acts which led to the expatriation of our loyalist fathers is hardly to be discussed in the light of our present experience.

We ask our readers for no contributions to the support of our Book Concern, but we appeal to them to help us to put our books where they are needed. We ask them to help us to

increase the circulation of the WESLEYAN. If they will not Satan at least will do his part. Other Churches have all they can do, and Satan will not leave a vacuum. It were better that some could not read at all than read that vile stuff which reaches their hands. Even education is in some quarters being turned into a curse. It is no use to cry, 'Don't, don't!' Give them something better. We have no idea that the destiny of the press is evil. Sooner or later it will indorse the life of righteousness. If you can push but a pound toward that result, do it, and eternity will develop a cause for endless thanksgiving.

PASSING A PILLAR.

The citizens of our neighbor city, St. John, may well be congratulated on the delightful weather of Friday last, the great success of the long-talked-of celebration, and the entire absence of any injury to life and property among the many thousands of citizens and visitors. May this auspicious celebration of the end of a century and the beginning of another be an omen of good to a city whose record has had its dark as well as its brighter pages!

We are glad to know that the closing moments of the century were spent in our own Centenary Church by all who could crowd its seats and its aisles. No more appropriate act could have crowned the century. The whole tenor of Revelation teaches that He who looks for the reverent heart worship of the individual is not at all indifferent to those public acts which are at once a recognition of His greatness and our own dependence.

Our American neighbors continue to show increasing interest in their Church seminaries and colleges. The evidence of that interest is of the most practical kind, consisting of rich gifts and of the presence of their youth in large numbers at the various schools.

Of the devotion to such work of the sainted Wilbur Fisk we spoke in our last issue. An important tribute to its value is given by the late Bishop E. O. Haven in his charming autobiography. There he says: "Two years and a half spent in charge of Amenia Seminary gave me a high appreciation of the value of schools of this grade.

What blessings to the world come from a single class of college graduates! If they be only true Christian men! In your cemetery at Middleton I sat for an hour, a few years since, between the graves of Fisk and Olin. What grateful, though tearful, recollections went thronging through my mind! And how, like rivers of gladness and fertilizing power, the influence of those men goes coursing over this broad continent!

The happy evidences we have observed on the part of Maritime Methodists of developing interest in this most important department of church work, the education of youth, make us long for the day when the Church shall clearly discern her duty, and hold up heartily the hands of the noble men who are steadily pursuing their work in the absence of that degree of sympathy they deserve, and of that immediate remuneration which others find elsewhere.

Thursday next being a holiday, the WESLEYAN this week is printed on Wednesday—a day earlier than usual. This may account for some unpublished notices.

Our fathers loved even unto the death, is approaching her majority. May God bless both these nations! We are putting no discount on Canadian loyalty when we say that equally with ourselves our American neighbors say and write, "the Queen," as if there were but one queen, and that one Victoria. To such happy union of sentiment, with no real loss of national regard, have the events of the last few years, the suffering and death of Garfield in particular, been leading two great nations.

A single regret is that this successful celebration had not been emphasized by some befitting memorial to which our children could point. That lack should soon be supplied. Many of these Loyalist fathers lie in nameless graves, graves which, placed on the lands they tilled, may even have been ploughed over. We cannot recall the eloquent words in which Rufus Choate directed his countrymen how to make patriots of their sons, but the place of education was the grave of their sires and the text-book was the narrative of their deeds and sufferings. The day should come when the story of Loyalist devotion will be better told. Sabine's work is valuable but fragmentary; Dr. Byerson's is too general; the story has yet to be told in its nearest possible completeness. In the meantime let us express our gratitude to J. W. Lawrence, Esq., to whose enthusiasm on this subject the country owes so much.

ARE THEY NOT RIGHT?

Our American neighbors continue to show increasing interest in their Church seminaries and colleges. The evidence of that interest is of the most practical kind, consisting of rich gifts and of the presence of their youth in large numbers at the various schools. Of the devotion to such work of the sainted Wilbur Fisk we spoke in our last issue. An important tribute to its value is given by the late Bishop E. O. Haven in his charming autobiography. There he says: "Two years and a half spent in charge of Amenia Seminary gave me a high appreciation of the value of schools of this grade. If these seminaries are well conducted by religious instructors, they are fountains of pure thought and character. The church will surrender great powers when it abandons schools of this grade. Could I live my life over again, I would ask no higher honor than to manage one of them for life."

What blessings to the world come from a single class of college graduates! If they be only true Christian men! In your cemetery at Middleton I sat for an hour, a few years since, between the graves of Fisk and Olin. What grateful, though tearful, recollections went thronging through my mind! And how, like rivers of gladness and fertilizing power, the influence of those men goes coursing over this broad continent! And so when any of these their distinguished and honored alumni depart, and we recall their self-denying and heroic labors, we who are still alive bless God for what the Wesleyan University did in her earlier days of poverty and struggle. When we covet space in your columns to interchange our alumni sympathies, and to express our affection and esteem for the more eminent ones as they fall in the great battle of life, let it be taken also as a plea for our alma mater, as a proclamation of her worth, and as a clarion call to your wealthy laymen to rally around her yet more and more. There is no fountain of good to any nation comparable to that of a great Christian university, such as the Wesleyan University has been, and will yet more fully become. All honor to the men who, like Seney, Judd, and others, have added to her resources; but double honor to the men who, like Fisk, Olin, Smith, Cummings, Fos, and their coadjutors, bore the burden in the darker hours of her history, and have thus enriched the church and the world with a long catalogue of scholarly, devoted and illustrious men.

The age of heroism is not yet gone. A missionary periodical says that a Chinaman, when converted under the labors of Dr. Graves, at Canton, sold himself as a slave in order that he might go to Demerara and preach the gospel to his fellow-countrymen there. And this he has done so successfully that he now has a Church of two hundred converted Chinamen who are supporting missionaries among their own people.

There is reason to fear that British troubles in South Africa are not ended. Cetewayo has met with a terrible defeat. English action has been misunderstood by Zulu chiefs. Methodist mission stations have suffered some loss.

Thursday next being a holiday, the WESLEYAN this week is printed on Wednesday—a day earlier than usual. This may account for some unpublished notices.

Mary Clemmer, in an article in the N. Y. Independent on "Women as Healers," briefly sketches the career of a distinguished Canadian lady:—

Leonora Howard, the daughter of a physician in Canada, overcame great obstacles to pursue the study of medicine. She was graduated from Michigan University, and, though in fragile health, started for China, and at Peking was placed at once in charge of the hospital belonging to the Methodist Episcopal Mission.

In three months in 1873 she reported 567 patients at the hospital; later, 2,015 cases as day patients for the year. The same year she was called to treat Lady Li, the wife of the Viceroy of China. A steam launch was sent by him 120 miles to bear Miss Howard from Peking to Tientsin. She was able to restore the Viceroy's wife from impending death, and that one deed (for here was a Chinaman who loved his wife) did more for all the women of China than centuries of mere missionary work had been able to do before. Miss Howard was never allowed to leave Tientsin. The Viceroy, the leading statesman of China, opened a dispensary, placing an English missionary at its head, defraying all its expenses himself, while his wife opened another for women, placing Miss Howard in charge of it, advancing all the money necessary to support it.

It is said that an Episcopal bishop once silenced a candidate who was exclaiming himself for having dyed his red hair black, by the crushing reply, "The Psalter must be read in the churches." This may be but a story, yet we know a fact scarcely less ridiculous which occurred in the treatment by a rector of a young man who had at last been permitted to state certain doubts in a private interview. Having opened a New Testament, the rector placed a finger upon a certain passage with a silent but triumphant emphasis which became audible as he read at an early pause in the conversation, and with most impressive voice, 1st Tim. 5: 12. This reply to the young waverer was intended to be as crushing as that of the bishop, but the rector was less fortunate. His interviewer only asked him to read the previous verse and when this had been done he quietly remarked, "But, Mr. — I am not a young widow!" It is not to be supposed that any further confidence was given to so defective a teacher. And yet many of the most impressive lessons of ritualism have no better foundation than this.

A copy of *Transactions and Reports of the Fruit Growers' Association of Nova Scotia*, now on our table, gives indication of the rapid growth of one branch of production in the Province. An excellent portrait of the late Dr. C. C. Hamilton adorns this pamphlet, and reports on various topics of interest to fruit growers swell it to an hundred pages. Amateurs may here obtain some most useful hints on the choice and cultivation of fruits, and those who design to make fruit growing a remunerative business will do well to study it. It is estimated that the quantity shipped across the Atlantic might be immensely increased, with no danger of a glut in the market. One essayist, we observe, goes so far as to say that "if apple trees in full bearing shaded every foot of land, from the Basin of Minas to Annapolis Royal, the crop would not be a handful, comparatively speaking, when placed upon the markets now opened up to us in England."

Sometimes, alas, the commercial standard rules in the Church of Christ. The *Christian Weekly* gives this humiliating instance:—"The fact is," he said, that Mr. — is not a success. The remark was made concerning a pastor who had just resigned his charge. "But," was the response, "I thought a good many had been added to the church under his ministry." "Why yes," said the first speaker, "there have been a good many from the Sunday-school and from the poorer class of people. But he has not brought any one of any means to speak of into the church."

Such a spirit, if at all general, must curse any church. The age of heroism is not yet gone. A missionary periodical says that a Chinaman, when converted under the labors of Dr. Graves, at Canton, sold himself as a slave in order that he might go to Demerara and preach the gospel to his fellow-countrymen there. And this he has done so successfully that he now has a Church of two hundred converted Chinamen who are supporting missionaries among their own people.

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THE LOYALIST CELEBRATION.

The Watchnight service in Centenary Church, St. John, was attended by an immense congregation, the supply of tickets for admission to the edifice having become exhausted at an early hour in the afternoon. All the aisles and corridors were packed and the greatest enthusiasm prevailed. The floral decorations in front of the reading desk consisted of cactus, century plants and geraniums, and the Stars and Stripes and Union Jack were displayed on either side of the choir platform. On the platform were:—Lieut. Governor Wilmot, Chief Justice Allen, Mayor Jones, General Warner—U. S. Consul, Rev. Mr. Holbrook, Rev. Dr. Macrae, Rev. Dr. Pope, Rev. John Read, J. V. Ellis, M.P.P., T. W. Daniel, J. W. Lawrence, Col. S. K. Foster, George Thomas, Dr. Botsford, R. Marshall, W. D. W. Hubbard, J. Sullivan, R. W. Thorne, E. T. C. Knowles, T. H. Hall, Rev. H. Daniel.

After the large choir had sung with powerful effect, "O God, our help in ages past, Our hope for years to come," Rev. Dr. Pope offered up a pathetic prayer, which was followed by the reading of the prayer for the Queen and subsequently the Lord's Prayer by Rev. Mr. Holbrook.

Chief Justice Allan, the first speaker, remarked that it was too late now to commemorate the landing of the Loyalists in a substantial way, but perhaps next year, the anniversary of the division of New Brunswick and Nova Scotia, the people of this city may be able to determine upon some scheme to perpetuate the memory of the Loyalists. He proposed the Lieut. Governor, a descendant of the Loyalists, as chairman of the meeting, an announcement which led to His Honor being elected to the chair by acclamation. The Lieut. Governor, on taking the chair, stated that the next day he would be 75 years old, his age thus covering the best part of the century that was now expiring. At the time that forefathers came here they had to camp out under canvas. In his day the two houses of worship in the city were the old meeting houses of the Methodist and Presbyterian Churches. He remembered the march of the 104th Regiment in the year 1812 and the illumination in honor of the victory of Waterloo. His recollection took in St. John in time of prosperity and in time of woe. The people were all, he was thankful to say, attached to the Queen (who he remembered being crowned in 1837) who by her virtues had endeared herself to all her subjects. His Honor made a feeling reference to the absence of bad feeling between the United States and Canada.

The choir then sang Woodbury's anthem, "I was glad when they said unto me, we will go into the house of the Lord."

Dr. Pope stated that the copy of the Scriptures from which the Word of God would be read was brought to the city by one of the Loyalists. Rev. Dr. Macrae and Rev. John Read then read the 91st and 100th Psalms (the former was read in the city on Sunday, the 18th of May, 1783,) and the choir sang Emerson's anthem, "Guide me, O thou Great Jehovah." Judge Skinner referred to the heritage left us by the Loyalists, and said, within the last few years the great North West had been opened up, which would be a home to thousands, and we should be able to leave a splendid heritage to our children, and one of which they may be proud.

Mr. J. W. Lawrence, the President of the New Brunswick Historical Society, then said: We are now in the last hour of the century, to fill up the last page in the last chapter of New Brunswick's hundred years, and where a more fitting place than the highest spot in the city, which was founded by the Loyalists, where a more fitting place than in the last ecclesiastical structure erected in the century! As the first act of the Loyalists on landing was prayer and praise, it is fitting, in this loving hour, that we should think of the loving kindness of the Lord in the midst of His temple. Their first act of worship on landing was in the great temple of nature, whose maker and builder is God, with the heavens for a canopy and the trees of the forest—the spruce, the fir and the pine—for its wall, and buttresses.

The prayer for the Queen to-night recalls the days of George III., her grandfather; if he had only had her wisdom and had taken the counsel of a Chatham instead of a North, instead of the two flags which now float over this continent there would have been only one, the standard of Britain. The presence of the American Consul and the Rev. Mr. Holbrook (acting for my friend, the Rev. Geo. M. Armstrong), and the salutation to the British flag at Yorktown some eighteen months ago, show that the two flags now float peacefully together. May we always continue to dwell together in the unity of spirit and the bond of peace.

Mr. Lawrence then went at some length into historical matters, describing the origin of the Methodists in St. John, etc. Rev. Mr. Currie, Rev. Dr. Hopper and Rev. Mr. Holbrook then spoke briefly, and were warmly applauded. Rev. Mr. Daniel pronounced the benediction, and the congregation adjourned after singing "God Save the Queen" with a power and pathos seldom heard in this loyal city.

At midnight the birth of another century was saluted by fifty shots fired from two pieces of artillery in the Old Burying Ground, intermingled with which could be heard the sweet chimes of Trinity that sent their peals of welcome far and wide over the city. —[St. John News, 19th.

NOTES FROM BOSTON.

On rather an obscure little street which intersects two of the leading thoroughfares in Boston is situated a small place of worship. One look at this unassuming little edifice convinces the passers by that the congregation which worships in this building cannot be of a wealthy class, nor would they expect to find among the worshippers any who attend the "House of Prayer" in silks and satins or the latest fashionable cut coat. However, let us go in. We cross the threshold, and once within the precincts of the "Lenox St. Chapel" we find there an earnest band of true, zealous worshippers. But who is that leading? Surely this is "a man sent from God." Listen to his words, they are simple yet eloquent. His sermon is not teeming with studied phrases, nor do his words convey to his hearers the impression that he has been sitting long in his study trying to turn out original thoughts; on the contrary, they are words from the Bible, and on this particular evening he is talking about the "house not made with hands, eternal in the heavens," and his plain manner of speaking impresses us with the idea that if we are going to win souls for Christ we must be simple in our preaching. The leader who has so favourably impressed us is the Rev. W. L. Lockwood, personally known to many of our ministers and lay brethren in Nova Scotia, to whom it is better known here as a man in whom dwelleth the "Holy Ghost." I could not begin to tell you the blessed results which have followed his labors in this part of Boston. I have heard men and women in this chapel tell us how far they had gone in sin, how they had for years been slaves to drink, and had vainly sought to overcome the power of drink in their own strength, but they had been led through his help to trust in Jesus and the appetite had been removed. Hardly a week passes but some souls are saved. When they are converted, however, they do not remain with us, but go forth to join the church of their fathers, Baptist, or Presbyterian, or whatever other persuasion they may desire; but "the best of all is" they often come in to tell us "God is with them." If we ask this minister how it is that God seems to smile so graciously upon his labors, and gives him such power in winning souls for Him, he modestly replies, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." This is the secret of his soul-saving power. God knows him because he is the possessor of "Holiness." Young men who have been converted in this little Zion have gone forth to preach the gospel in other lands, and one of Mr. Lockwood's first converts has been in Halifax lately laboring as an evangelist, whose labors God seems now to be smiling graciously upon at Pictou. Mr. L. was also the instrument in God's hands of bringing the writer of these notes from nature's darkness into the marvellous light of God.

The Lord our God is pouring out of His Spirit in and about Boston in a most wonderful manner. Sinners are being converted, drunkards are being saved, backsliders are returning, and still the work goes on. The Noon Prayer-meetings held under the auspices of the Y. M. C. A. are well attended and much good is being accomplished. Until recently they were conducted by a converted actor, but now they are led by Rev. Dr. Ellis (Baptist), and Rev. L. B. Bates (Methodist), the former conducting them the first three days, the latter the next three, but the greatest characteristic of these meetings is that the Spirit leads them. I have witnessed wonderful evidence of the converting power of God in this means of grace. Rumsellers and bar-keepers, Atheists and Roman Catholics, have alike experienced a sense of sins forgiven and have publicly testified to the power of Christ to save.

The Boston Sabbath School Union also hold a Bible Class in Tremont Temple on every Saturday afternoon, which is conducted by Rev. Mr. Meredith (Congregationalist). It is the largest class for the study of God's word I ever attended. There were over 1,500 present last Saturday. It was certainly a glorious sight to see men and women on this the busiest day of the week, and at a busy hour (3 p.m.), assemble themselves together for the purpose of studying the Sunday-school lesson that they may be the better able to present it to their scholars on the ensuing Sabbath. But I must not further trespass on your space, and if this may find a welcome corner in your journal it may encourage my youthful pen to transcribe other matters of interest in connection with the work of God in Boston.

Boston, 18th May. A HALLOWEENIAN.

THE IRISH LOVEFEAST.

They Rev. Wesley Guard, of Dublin, said at the recent anniversary of the Wesleyan Missionary Society: I must remind you, brethren, that we are working in the face of terrible opposition. We have no direct mission to Roman Catholics, simply because we could not accomplish it. Nowhere throughout the world has Roman Catholicism such a grip upon its people as it has in my unhappy land. But we have success. In Dublin, a young man thirty years of age, a splendid specimen I was going to say of dissent, with a magnificent face, indicative of noble descent—not your ideal Irishman at all—he stood up at a lovefeast said, "Friends, six years ago I was a bitter Papist. I did not know there was such a verse in the Word of God as this, 'God so loved

the world that he begotten Son, who in Him showed everlasting life believing that the devils at home broken down by tithed Christian where I lodged Wesley's sermon. I was at a religious meeting upon me; I did was able to trust Jesus Christ, I was of that blessed, perfect faith." And in Sunday school our best society and a local pro- Him it were pro- him through the unsearchable more consistent or my virtues. After he resumed man get up, for the local pr- "My family's name is Wesley. My father was a priest in trans- ment into his mind, and He could not persecution to him, and so the- ibn, and so the- ed mercy in God man also said the love of C- in Him as my- sumed his se- South Africa, of the Dutch- officer, and his country in sp- going to a Ro- an acquaintance served one of- side street, you bent? "a chapel," he said like to go? "Sunday." I upon my m- found peace; in Jesus Christ is to go back a- men the glad- And in a mo- Providence has Government of our own coun- and tell them Ireland, and- ings of joy, I- ling the sto- never to be ab- at the close of the vacancie- and by death- as last year, G- cease, it is w- come it, that- We are a h- world, we k- this Irish re- partake of it.

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The Mon- The princip- law: 1. A Boat- of Ontario- as far as con- treat and Q- tee suggest- mayor of a- and county- pointed by- ment (Sup- province of- 2. Limit- according- been done- by the Cro- street, it is- Dominion. 3. Sp- groceries. President- Proceed- by far the- the propos- 4. Requ- certificate- voters in g- This doc- Quebec la- The Nova- nature of- far, and a- The Brit- signatures- village of- 5. A ve- mittee pr- to prevent- a license- was made- wick veto- palty by- granting- committee- vine of C- 6. Pro- icting- Province- a Sunday- law on th- ough, nat- o'clock N- Monday- subse- the Dou- A ch- Wilmot- Thurs- the pro- of Pym- over by- owned by- be over-

THE WONDERS OF THE BOOK.

It spreads before us, as in some mighty panoramic form, the various manifestations of the heart and life of the oriental world. The atmosphere, habits, customs, laws, natural images and characteristics, earth and skies of that Eastern clime, are ever present and thread their way through all its pages from first to last.

Other troubles besides may harass his weary mind, as he in vain strives to solve the all absorbing problem, "Where shall I get my salary?" This will probably surprise some of my readers, particularly those who imagine that ministers have an inexhaustible income. The fortunate few, who through various favorable influences, are familiar only with city circuits, and find themselves the recipients of a thousand dollars per annum, will fail to appreciate the truthfulness and significance of any portraiture of the difficulties under which their less fortunate brethren labor, and will desire the more ardently, that a city circuit may again be their portion.

An English paper says: a New York journal states that there are in that city at least 80,000 women who support themselves and their husbands by the work of their hands and brains.

CORRESPONDENCE.

A HINT IN SEASON.

Mr. Editor:—The rapid approach of Conference warns us that a year of hard ministerial labor is drawing to a close. The tired laborer in God's vineyard looks back over the precious seed which he has sown, and in some cases fails to see it bringing forth a hundred fold, or even fifty fold.

To the country pastor, dollars are often almost unknown! The honest rustic frequently lays them carefully aside, and appears at the back door of the parsonage with a load of turnips warranted to tempt the appetite of the immediate relatives of the parson.

Potatoes often form one of the staple contributions of country circuits! When every other crop fails, they evidently flourish, for after a winter's unsuccessful grappling with the frost, they appear triumphant, on the minister's table. Another parishioner, who feels somewhat richer than the rest, cheers the minister's heart, by the oft repeated promise of a barrel of apples in the fall.

Many circuits still patronize the time honored donation visit, as a means of supplying an excessive deficiency in the minister's salary. These as a rule, are festive occasions! Every room in the ancient parsonage is explored by some good sister who has long sighed to investigate the domestic arrangements of the minister's wife.

We would not wish to have it understood that all the contributors on the different circuits, give these useless articles, instead of money. Many there are who do nobly for the Lord's cause, and evince their generosity in many thoughtful ways.

A diplomatist is having an after-dinner talk with the Grand Vizier of the Oriental sovereign to whose court he is accredited. "The only fault I have to find with your system of government," he says laughingly, "is its murderous tendency. Why, not a single one of your Sultans has died in his bed during the last 200 years!" "You mistake, sir," says the Grand Vizier, with patriotic warmth. "Four of them have died in their beds during that period. Though I must admit that in each case the royal sleeper was found with the mattress on top of him."

MEMORIAL NOTICES.

STEPHEN WRIGHT, ESQ.

On Friday last one of the oldest and most esteemed residents of Bedeque, Stephen Wright, Esq., passed away after a lingering illness. Deceased was born in Bedeque, and till age began to steal on him, was the leading man in his neighborhood. In his younger days he ran saw and carding mills, and for many years was engaged in mercantile pursuits.

His funeral took place yesterday afternoon and was one of the largest ever seen in that neighborhood. [Summerside, P. E. I., Pioneer, 2nd inst.]

MARY ANN NICKERSON.

Died triumphantly, March 22nd, 1883. Such are the words standing against the name of Mary Ann Nickerson, of Port Clyde, in the church roll of Port LaTour circuit. Our departed sister entered the Church some twenty-seven years ago. Bro. Lockhart was then blessed in his labours on the Barrington circuit by a revival of religion.

A young lady, when presented with a pair of opera glasses, asked: "How in the world am I to keep them on?" I would not have children much beaten for their faults, because I would not have them think bodily pain the greatest punishment.—Locke.

Pat says that if men could only hear their own funeral sermons and read their own heart-stories, there would be no living in the world with them.

When a man is talking let your eyes and mind wander about the room, and when he gets through ask him to repeat what he said again.

"It is the little bits of things that fret and worry us," says Josh Billings; "we can dodge an elephant, but we can't a fly."

"If a man tell you a dog has carried away your ear, would you go after the dog, or put your hand to your ear?" Examine first and not trust reports.—Afghan Proverb.

The last definition of the bicycle is that "it is a slender, graceful machine, composed of two wheels, the larger of which is turned by two cranks, operated by a third sitting above them."

Standing before a clergyman who was about to marry him, a rustic was asked, "Wilt thou have this woman?" etc. The man stared in surprise, and replied, "Ay, surely! Why, I kummed a-puppus!"

The highest sum realized by George Eliot for any one of her later works was \$75,000, while the lowest she received was \$40,000. Scott obtained only \$3500 for "Waverley," while Miss Burney was paid only \$100 for "Evelina."

congestion of the lungs. A few days were sufficient for disease to do its work, but throughout her illness she was blessedly sustained by divine consolations. The visits of her pastor were appreciated by her. The day before her death she asked him to pray that she might be kept in perfect peace until the close. This desire of her heart was granted; for to the writer, a few hours before she passed away, she expressed herself in terms denoting strong assurance and great peacefulness, and raised her hand in token of victory over death.

Thus tranquilly, in the evening of the day of holy rest, April 15th, she entered the joy of her Lord, aged 76 years. Her beloved companion, as he mourns the sundering of ties which had existed so pleasantly for nearly fifty years, is comforted by the blessed hope of reunion in the "home above," where all the redeemed shall gather to be forever with the Lord.

SILAS W. BURGESS.

This year death has called away some of the aged and honored of our land. Among these was Silas W. Burgess, who departed this life Oct. 11th, 1882. Bro. Burgess was born at Burlington, but has resided for the last three and thirty years at Walton. At Burlington he connected himself with the Methodist church, and, even in old age, his regular attendance at the house of God, his high appreciation of religion and his consistent christian character, showed how much he valued that connection.

His death was very sudden. In his usual health he had been attending to duties at home and in the distance. The day before his death he drove ten miles to visit the late Mrs. Smith, of Goshen, then sick. On the morning of his death he rose at the usual early hour and commenced the round of duties which he regularly performed in the care and oversight of his home. He had passed out of his gate to the street, and there in a moment the spirit returned to God who gave it, and the astonished and weeping family bore back the body to prepare it for burial.

BREVITIES.

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The coachman's unconscious satire on the ordinary religious man is worth remembering: "That horse is a knowing 'un," he said. "Why, if anybody was to use him badly he would bear malice like a Christian"—by which he meant that the beast would kick, the first chance he got.

Though Mr. Wesley spoke strongly against the use of tea by his preachers, he seems to have found the fashion of drinking it too strong to be resisted, so that he actually made a present of a tea pot to a lady in Wales. But it bore the significant text, "Only let your conversation be as it becometh the Gospel of Christ."

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MARRIED By the Rev. Robert Watson, Kentville, on the 9th inst. M. Noble Stewart West, of Prospect, to Miss Minnie Forsythe of North Alton, daughter of Wm. A. Forsythe, Esq. At Upper Kent, Carleton Co., N.B., on the 12th inst., by the Rev. H. W. Pickles, M. A. Arnold, of Upper Kent, to Miss Laura M. Morse, of Bridgewater, Maine.

DIED On Saturday morning, May 19th, Mr. James Barnes, in the sixty-third year of his age. On Sunday, the 20th inst., in the 25th year of her age, Bessie Alevia, daughter of Robert Ward, late of Bedford, and wife of E. Albert Wood, of Halifax, merchant. At Lower Westwood, May 19, suddenly of neuralgia of the heart, Martha Fleming, wife of Leonard Bigney, aged 73 years, and 6 months. Burying in Gal. Nova Scotia papers please copy.

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The Londr Manchester G Cardinal Man doing so, he w tend one of r the Prince of Majesty this a first instance Catholic bisho the Reformati "Christ, no ment rules I refer of Be dies. He not is model b schools and Cl lives were as is direct and v. world.—Balt Our denou all about str overworked. but they hav ing forth str religious life money spent which has bee which has just things in th

We know at the third every month pecially in th ance reform the month is missions. A least five terly Methodist no and met of pro with this w their armor Methodi ended with a desperate bonanza, e first organ, or of men and alive who There is no idea. God gulated by tingushed making de

Fa her d says that a place in h of which one of the and the 56 cases th conversion while he "have be to the Ch question B organ. Our go at, is p not be p H H deatn, so in-duced. re-very they and I. C. G. rual bu. My assip on our h was found. Why, I and I put can't put the bene prier to Richd as loudly as the ra —Richm