

The Wesleyan.

1879



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November 1877.

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FULL REDEMPTION—HOW ATTAINED?

In previous articles we have defined what we understand by full redemption—that its attainment is possible at any period after conversion, when the necessary consecration is made, and the faith is exercised—that numbers have sought and found this pearl of great price, lived in its conscious possession for years, and gave their dying testimony to its preciousness and power, and that numbers are now living in its enjoyment, and proclaiming with voice and pen, and a devoted life, that it is heaven begun below—"joy unspeakable and full of glory"—and are continually inviting their fellow-travellers to come, and not only drink but take this well away with them, to be "in them a well of water springing up into everlasting life." In the present article we will endeavor to answer the question, How this blessed fullness may be obtained? This, perhaps, is the most difficult part of the subject, as it is impossible to offer suggestions that would meet every case. We are so differently constituted, that what seems to be an insurmountable difficulty to one, is perfectly easy another, and vice versa. There are also special cases which can only be met by the Holy Spirit's teaching in direct answer to prayer. We can therefore only offer a few general suggestions, praying that the Divine Spirit may use them and help some earnest seeker into this blessed life.

It is here assumed that the inquirer after full salvation has become reconciled to God, and has peace through Jesus Christ; that he enjoys now the evidence that his sins are forgiven, and that he has become a member of the household of faith. His present anxiety is, to "be purified from all iniquity," and become prepared to "walk worthy of the vocation where-with he is called." Dear reader, let me here address you in the language of one, who for some time previous to his death could say, "I, Alfred Cookman, am washed in the blood of the Lamb." In speaking of those seeking "the higher life," he says,—"These friends have occasional joy, God blesses them in their closets, in their prayer circles, and under the preacher's word. They would not on any consideration relinquish their trust in Christ or their hope of heaven. Nevertheless, as they themselves confess, their experience is not sound, strong, full, abiding, and altogether satisfying. There is something that they conscientiously need. They want a more vivid and abiding sense of heart purity before God. They lack the ability to go steadily and successfully forward in the path of obedience, growing constantly in grace and in the knowledge and love of the Lord Jesus Christ." They crave the "life more abundantly," that will constrain and enable them to talk for Jesus. They desire the full and glorious liberty of the sons of God. They cry out for a deeper and more blessed rest in Christ—the rest of conscious safety, of humble faith and of perfect love. To all such seekers the following suggestions are humbly offered:

1. Endeavor to obtain a clear and distinct idea of the blessing you are seeking. Let the mind be concentrated on this subject for the time being. Study the word of God with much prayer. Read carefully some plain practical treatise on the subject, such as "Christian Perfection," by John Wesley. There is none like that, "Love Enthroned," by Dr. Steele, "Scriptural Views of Holiness," by Wm. McDonald. Having obtained an intelligent idea of the blessing you are seeking, and settled the possibility of its attainment, then in the strength of grace determine that it must be yours, at whatever cost. That you will never rest till full salvation is yours by conscious experience. Many fail just here; they either do not seek definitely, or they grow faint and weary after a few days or weeks, and give over the struggle. It must be sought definitely, earnestly, perseveringly, unto the end. If you persevere, its attainment is put beyond a peradventure.

"To patient faith the prize is sure."
I waited patiently for the Lord, and he inclined unto me, and heard my cry. The same will be true in your experience, dear reader, with regard to full salvation, if you continue to press your suit. When once the will is brought to a determination to possess

at all hazards, and at any price, the prize is more than half won.

2. Pray much for divine illumination. We must be made to feel our disease, before we will apply for the remedy. The Spirit of God only, can reveal our true condition. Let the prayer be—
"Show me as my soul can bear,
The depth of my inbred sin,
All my unbelief declare
The pride that lurks within."

When the answer comes, you will sink very low in your own estimation. The probabilities are, that conviction for indwelling sin will be much deeper than it was for guilt previous to pardon. When, in answer to prayer, the light of God's purity shines upon the heart, its impurity becomes all the more visible. See Job 42. 5-6. Isaiah 6. 5. Dan. 10. 8. This revelation, however, is a ground of encouragement, for it is given in direct answer to prayer. The same Spirit who reveals the impurity, will also reveal the sickness of the provisions in Christ to effect the soul's entire purification. The blood of the Lamb is infinitely efficacious to wash, purge, cleanse, purify and present it faultless before the throne.

3. Make a full and an unconditional surrender of your all to God. Entire consecration is the basis of entire sanctification. This subject is presented so fully and clearly in a little tract by Rev. Alfred Cookman, that we take the liberty of making a lengthy extract. He says:—

"Observe, first, by an entire consecration of ourselves to God,—that consecration of course including body, soul, life, talents and everything.

But just at this point some one will inquire for the difference between the consecration we made of ourselves at the time of our conversion, and the consecration that our entire sanctification calls for. This is an interesting question. The distinction, as we think, will develop in four particulars.

FIRST DIFFERENCE.

When we came to God for pardon, we brought and offered powers that were dead, and only dead in trespasses and in sins; but, when we would realize the experience of entire sanctification, we consecrate powers that are permeated with the new life of regeneration. Hence, says an apostle, "Yield yourselves unto God as those who are alive from the dead," and again, "I beseech you, brethren (he is addressing Christians), that ye present your bodies, i. e., your souls and bodies, a part being put for the whole, yourselves a living sacrifice." This is the first distinction.

SECOND DIFFERENCE.

When we dedicated ourselves to the divine service at conversion, we seemed to mass our offering, and said, very sincerely and earnestly,—

"Here, Lord, I give myself away:
"This all that I can do;"

but when we would sanctify ourselves unto God, with a view to this richer and deeper experience, then, with the illumination received at conversion and characterizing our regenerated life, our consecration becomes more intelligent, specific and careful. It is not merely myself as before. It is now these hands, these feet, these senses, this body with all its members and powers; it is now my soul, with all its ennobling faculties—its understanding, judgment, memory, imagination, conscience, will and affections. It is now all my talents of time, influence, energy, reputation, home, kindred, friends, worldly substance—every thing. Upon all we have and are we specifically and honestly inscribe, "Sacred to Jesus;" covenanting to use all in harmony with the divine will. Some at this point have been careful to write upon paper the several items that were included, as well as the several obligations that were assumed, in this fuller consecration of themselves to God. This was the case with the celebrated Dr. Jonathan Edwards of the Presbyterian Church.

THIRD DIFFERENCE.

When we would thus specifically sanctify ourselves unto God, there is likely to arise up in the mind or before the conscience, some peculiarly trying test of obedience. This is varied in different experiences. I may be a little thing, a very little thing, but it is not on that account any the less formidable. Eating an apple amid Paradise-like scenes would seem, from a human standpoint, to have been a very little thing; and then observe, it was a test required of one who was living before God. Adam failed in the test; a failure that brought death into the world, and all our woe. So the test that infinite holiness may lay upon the regenerated may be a little thing, perhaps something connected with our appetites, or with our ornaments, or with our associations, or with our services. The question may be, Will you give up that doubtful indulgence, a something in which you regard your own inclinations rather than your soul's good and God's glory? Will you lay aside the last weight, and the sin that doth so

easily beset you? Will you take your place with the entirely devoted, and consent that those around you shall say reproachfully, "He is one of the sanctified?"

Oh! it is hesitation or reluctance upon just such points, that will explain very much of the feeble, halting, sickly, religious experience and Christian life that characterizes so many of the professed disciples of the Lord Jesus.

FOURTH DIFFERENCE.

This will appear in the object or end of the two consecrations. When we came offering ourselves in the first instance, it was that we might obtain pardon; now we specifically yield all, including the doubtful indulgence, with a view to heart purity. Then, groaning under a sense of our guiltiness, we said, "O wretched man that I am!" We wanted to be lifted into the relationship, and admitted to the privileges, of dear children. Now we come as children, having the Spirit of adoption; not for pardon or peace,—these are not our conscious need—but we come for a more perfect submission to the divine will; a more satisfactory sense of heart purity; an increased ability to do or suffer all the will of our Father in heaven, and a deeper and a more blessed life in Christ.

4. Having made the necessary consecration, three remains only full and implicit trust in Christ to bring the coveted blessing. The faith by which this gift becomes ours, is very clearly and briefly presented by John Wesley. "But what is that faith whereby we are sanctified, saved from sin, and perfected in love? This faith is a divine evidence or conviction.—1. That God hath promised this sanctification in the Holy Scripture. 2. It is a divine evidence or conviction, that what God hath promised He is able to perform. 3. It is a divine evidence or conviction that He is able and willing to do it now. 4. To this confidence that God is able and willing to sanctify us now, there needs to be added one thing more—a divine evidence or conviction that He doeth it. In that hour it is done; God says to the inmost soul, "according to thy faith be it done unto thee." Then the soul is pure from every spot of sin; is clear from all unrighteousness.

Dear reader, are you earnestly longing for this definite experience of purity, rest and perfect love? Do you fully believe that the Lord Jesus has purchased this blessing for you, and promises it to all who will accept? Do you fully believe that if you make an entire consecration of yourself and your all to God, to be used henceforth as He may direct, and that if you implicitly trust Him, the blessing will be yours? Then why not now take him at his word? He says: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Let not the subject of feeling or even that of evidence, divert your attention from the one essential point. Your present duty is simply and implicitly to believe God's word of promise. So on believing—persistently believe, and soon the bliss of full salvation will be yours.

J. M. PIKE.

Minutiae, May 26, '79.

MR MOODY ON THE WORK OF Y. M. C. ASSOCIATIONS

The 23rd Convention of the Young Men's Christian Associations of the United States and British Provinces assembled in Association Hall, Baltimore, Wednesday, May 21.

During the Secretaries' Conference, by invitation, Mr. D. Moody spent an hour with the secretaries and answered a constant succession of questions, touching on every plan of Association work.

Doctrinal and irrelevant questions he laid aside in a way peculiarly his own, and at times to the amusement of the conference. Some of the questions and answers were as follows:

Should an association invite an evangelist to labor in the community?

Mr. Moody—It is not the work of the Y. M. C. A. to invite evangelists. Let ministers and churches do that.

If there are ten churches in a city and they will not unite in an invitation to an evangelist, what should the Association do?

Mr. Moody—Let it alone. The evangelist should not go, nor should the Association have anything to do with it.

What time would you suggest as the best for a secretary to study his Bible?

Mr. Moody—It depends on what time he gets up. His head is clearer in the morning than at night, so you can't make any rule.

Ought a Secretary to work seven days in the week?

Mr. Moody—No. A secretary as well as a minister ought to take one day in seven for rest. Sunday is the secretary's best day for work, so he ought to select Saturday or Monday for rest; and, if necessary, go out of town or in some way get away from his work.

Ought an Association to have services on Sunday?

Mr. Moody—Unquestionably it ought. It should be arranged so as not to interfere with church appointments, but while our streets are filled with non-church going young men on Sundays, the ministers and churches will not object to our gathering them for religious services. It is the great harvest day for reaching young men.

Would not this interfere with secretaries church or Sunday school work?

Mr. Moody—The work of the secretary in reaching young men is too important for him to engage in anything but his distinctive work of reaching young men.

What do you think of the secular agencies used by the Associations?

Mr. Moody—There are many ways of reaching young men. I would recommend a gymnasium, classes, medical lectures, social receptions, music, and all unobjectionable agencies. These are for work days. We do not want simply evangelistic meetings, I have tried that system in Association work and failed, so I gave up the Association and became an evangelist. You can't do both and succeed.

What about our religious meetings. Should they be evangelistic meetings?

Mr. Moody—You need not call them evangelistic, but you want them filled with "Holy Ghost Power," and they will draw the young men. Let us use God's word, learn how to illustrate it, and our meetings will be interesting and attractive, and young men will be converted. Carry them into the churches, and thus you will be helping the churches.

How shall we make our daily prayer meeting interesting?

Mr. Moody—Use well selected topics, have ministers occasionally lead them, give one day to the international Sunday school lesson, another to temperance, and have overboard worn-out methods that have failed years ago.

How can we get young men converted in our meetings to unite with some church?

Mr. Moody—If they are converted there is no trouble; they go into the church as naturally as "water runs down hill." But the danger is in counting converts and reporting how many. We don't know whether any man is converted or not. If we must report, let us say *professed* conversion; or better, how many have united with the different churches as the result of our work. But I don't like anything of the kind. The only record of conversions that can be relied upon is the one kept in heaven.

Is the summer a good time for Association work?

Mr. Moody—The very best. Many ministers are away, some churches are closed and the people are out of doors, where we can reach them. I do not believe there is one time more than another when God will bless faithful work. He is willing to do it at any time, and at all times.

What about open air meetings?

Mr. Moody—Some times and places they are good means of reaching the people. I would rather have one man who knew how to speak in them to one point than have three scattering. If you have a topic and know your men, and each will follow up and deepen the impressions made by the others, it is all right to have two or three speaking.

What do you consider the great need of the Association work now?

Mr. Moody—More trained secretaries, and more training schools, such as this conference. Every secretary ought to be training suitable young men for secretaries. There are many places in this country where secretaries could be placed and the money raised for their support. But men trained for the positions cannot be had. Ministers need training for their work, so does the general secretary need training for his. And a man adapted to the work can make his position as highly respected as any in the community.

How can a secretary get time for a training class?

Mr. Moody—Make it. If you are willing to do all the work, you will always carry a burden. I have found it better to get ten men at work than to do ten men's work, if I could. If others don't do the work just as I would, possibly their way may be the best, and in learning we all make mistakes.

How old ought a secretary to be?

Mr. Moody—He ought to be a young man. As we grow older we lose our influence upon young men. Young men can best reach young men.

Ought a secretary to belong to secret societies?

Mr. Moody—A secretary who has a passion for young men and for his work has not time to belong to anything but the church and the Association. I found, in my earlier days, I was on a dozen committees, and it took all my time to attend to them, and I had no time to attend for young men. I was two weeks in resigning from them. I then became an evangelist. A man can't be an evangelist and a general secretary of a Christian Association without spoiling his work in both.

The secretary to succeed must take up work for young men, decide to do one

thing and succeed. If you try to do a dozen you will fail.

The morning all felt to have been the most profitable of the Convention. Although Mr. Moody said that he spoke as an outsider, yet it is known that the work of the Association in its effort to reach young men is very near his heart.

UNEARTHING A METEOR.

HOW IT FELL AND WHAT IT LOOKS LIKE.

The large meteor that was reported to have fallen near Worthington last Saturday fell in Emmet county, Iowa, about four miles south of the state line and fifteen miles from Jackson. It appeared from here, to those that observed it, to pass from northwest to southwest, and left a track of smoke not unlike a fuse shell, only a great deal more. The report was distinctly heard here as well as at points further east. The shock of the missile striking the ground could be easily felt at this distance. It tore a hole in the ground twelve feet across at the surface, and threw sods as large as a man's body a distance of ten rods. A number of men set to work digging after the meteor, and found it buried fifteen feet below the surface, ten feet of which was hard clay. The largest piece taken out weighed four hundred and thirty-one pounds, and enough smaller pieces were found to make five hundred pounds in all. Those who saw it strike say it exploded in the ground. It consists of meteoric iron, very dense, and thought by some to contain silver ore. It has a ragged outside, covered with a whitish substance which can be taken off, leaving the hard metal. There is a great chance for scientific speculation and investigation.—*Jackson (Minn.) Pioneer letter to the St Paul (Minn.) Pioneer Press.*

THE ELECTRIC LIGHT.

Very full experiments have been made with the electric light in London to test its value as an illuminating medium as compared with gas. The Thames embankment has been for some time lighted by electricity, and the results of the experiment from an economic point of view have been made public. The electric light is simply superb, but at present it is also costly, much more so than gas, and cannot therefore, except under certain special circumstances, replace it in general use. It has been found to cost nearly three times as much as gas for an equal illuminating power, and this report from a body interested in the adoption of the electric light will go far towards reassuring the holders of gas shares that their property is still worth money. Many improvements in the practical application of the light are required before it can come into general use, and the cost of production especially must be greatly lowered.

A telegram from Maritzburg, May 14th, says:—There is exciting news from the Tugela frontier, near Helpmakaar. On 11th May a great battle took place at a point between Thringpost and Samhalla. A Zulu chief named Matcoona, with all his people, numbering some thousands, had resolved to surrender to the British. He was joined by Dabalmanzi, Cetewayo's brother, who commanded the Zulus at Ginghloho, and the remnant of that army, its chiefs having kept away from Cetewayo since their defeat through fear. When their Thringpost were unexpectedly intercepted by a powerful force, supposed to be commanded by Cetewayo, coming from the northward. A fearful conflict ensued, resulting in great slaughter, and they were dispersed and driven back. Matcoona escaped. It is reported that Dabalmanzi was killed.

King Cetewayo is elated with his success and, apparently learning that Lord Chelmsford's columns have made a forward movement, has summoned all his followers and taken a strong position at the fork of the White Umvelosi, at its junction with the Black Umvelosi. At his back are some of the highest known mountains of Zululand densely wooded at the base, the country in front is swampy. Here the King evidently awaits the British. Native scouts state he has declared that he will never surrender. He is believed to have collected all the available force, and no raids into Natal are now feared. Ingela is now available for light transport. Colonel Pearson, who has been suffering from fever, is a better. Much sickness from sunstroke prevails.

The Boers in Transvaal are quieting down. Colonel Crealock's column has had some skirmishing, with unimportant results.

GENERAL READING

CALL OUT THE RESERVES.

Our army is nothing compared with our need! Then what is the best thing to do? Call out our Reserves! the men mighty indeed, Most distinguished, the Order of Blue. Flaming out like a star on the breast of the young, On the arm of the tender and true; Like an iron cross, on the manly and strong; Then Hurrah! for our Ribbon of Blue.

Not a moment too soon, our reserves are called out, For our foe is both wily and great; Not in ambush they lie, now they charge with a shout; They are bold and unflinching as fate; They are iming our ramparts with "Customs and Abuse," It was always "women and wine," We have stung, we have suffered, stung by the And its death-warrant solemnly sign.

We have sorrowed and mourned o'er our noble and brave, We have wept o'er our loving and fair, As we saw them go down to the drunkard's dread, The place with No Hope written there; Can't tender torture, nor think from the touch; Then we call on you mothers and wives, To remember relief must come solely from such, As would rescue their loved with their lives.

Then why should we timidly shrink back in fear, When so much on our courage depends, They are only the base and ignoble who sneer, And the good and the brave are our friends, To the mighty command we respond; we are here, These reserves, not to die, but to do; God prosper His cause; now, with one ringing cheer, Shout success to the Ribbon of Blue.

St. John's, Newfoundland, ISABELLA, Temperance Reform Club.

THE BARD OF ERIN. THE ORATION OF RICHARD F. QUIGLEY, ESQ.

THE CENTENNIAL ENTERTAINMENT AT ST. JOHN, N. B. "THOMAS MOORE PATRIOT AND POET." Mr. Chairman, Ladies and Gentlemen:—One hundred years ago to-night was born the sweet singer, THOMAS MOORE—Ireland's national bard; the poet of all circles; one of earth's most highly gifted and most glorious children. He it was whom the genius of Erin called forth to strike her harp-strings with her own hands were bound with chains, and to that fact the Irish race, wherever dispersed throughout the globe, ought to give recognition. As the tribes of Israel and Judah assembled at Jerusalem three times a year to worship and listen to the thrilling poetry of the Psalmist; as the different States of Ancient Greece were drawn together by the celebration of one national festival, so in the same spirit of sublime elation and national patriotism do the sons and daughters of Erin assemble together to-night in every quarter of the globe to pay homage to the author of these imperishable melodies, to him who devoted his talents to the advocacy of all measures calculated to win civil and religious liberty for his native land.

No man, continued the speaker, whether orator, statesman or agitator, has done more to raise the fame of Ireland. He revived the ancient melodies long nigh forgotten, and reproduced them in lines that will never die. Let the merciless pressure of fate crush the national existence of Ireland, still she would live as a sound in the air, as a delicious reality to the finer senses of men in the jewels of Moore's verse:— The stranger shall have her lament on the plains; The sigh of her harp shall be sent over the Deep, Till her masters themselves as the rivet the chains, Shall pause at the song of their captive and weep.

(Applause.) Moore achieved eminence in the midst of most unpropitious circumstances by the spontaneous and persistent energy with which he pursued the main object of his life, even while working out the emancipation of his countrymen from a system of atrocious oppression. The chief thought which impelled in the poet's mind is one which now largely enters into British politics and to whose potency tribute is daily paid. Among all the miseries, struggles and martyrdoms of his native land, the sublime aspirations of the poet have floated, over living deeds, in the atmosphere of her politics, descending ever and anon into some quickening zone and fructifying into the magnificent idea of Irish nationality in the recognition by English statesmen of the great fact that Irish ideas and Irish aspirations are the true basis of Irish legislation—the prelude, the speaker earnestly hoped, to the consummation of the political creed to which, in 1843, O'Connell pledged the Irish people—that the one measure essential to Ireland's advancement was Legislative independence.

WERTH than all that I wish thee, great, glorious and free, First flower of the earth, and first gem of the sea, I might have thee with powder, with happier brow, But, Oh! could I love thee more dearly than now? No, thy chains as they wrinkle, thy blood as it runs, But make thee more faithfully dear to thy sons— Whose hearts, like the young of the desert-bird's nest, Drink love in each life-drop that flows from thy breast.

In such strains sang the poet of that sacred love which will never die out of the Irish heart—a sentiment that deepens with the progress of education and enlightenment. No matter what the measure of her adversity or prosperity, Ireland will be Ireland to the last. Napoleon Bonaparte truly said Europe would never know repose till governed according to its nationalities. Such was the wise policy on which Imperial Rome consolidated its world-wide power. Each nation has a repre-

sentative value, each race has the capacity to work out special good results and to reveal great truths in some original form. God designs that each country shall have a peculiar ideal physiognomy, and he has set its geographical characteristics as a bony skeleton and breathed into it a free-life spirit, the spirit of patriotism. As a British subject, he was proud to point to England as the very brightest ornament, and that he was as such an heir to all her martial glories, to all the literature that is crowned by Bacon, Shakespeare and Milton. "The triumphs of English science," said the speaker, "are mine," and I feel the thrill of that energy which has knit together the vast empire over which the flag of England waves, that flag of which the Laureate wrote:—

"Banner of England! not for a season, O Banner of Britain, hast thou floated in conquering battle, or flapt to the battle cry, Never with mightier glory than when we had reached thee on high, Flying at top of the roof, in the ghastly sieges of Lucknow— Shot through the staff or the halyard, but ever we raised thee anew, And ever upon the topmast roof our Banner of England flew."

(Applause.) And, asked the speaker, is it any less a privilege to be an Irishman? Ireland has glories all her own, of which any man might well be proud. "Not a stain on its green, not a blot on its gold. Lift up the Green Flag! Oh, it wants to go home; Full long has its lot been to wander and roam. It has followed the fate of its sons, or the world, But its folds, like their hopes, are not faded and furled, And wherever its exiles' meeth the heaven's broad dome, Have benefited to suffer, to sorrow and roam, They'll bound on the sea and away o'er the foam, They'll march to the music of 'Home, Sweet Home.'"

An audience like the one before him, could, he felt, understand and appreciate the feelings that find such utterance and respect in others what they cherished in their own breasts. In the history of poetry there are poets and poems to which the ruling ideas of their time and nature appear in all their truth and power. After considering poetry in its relation to nature as an intuition of the Infinite, a perception of God in creation, the speaker proceeded to show that the work of the poet, no matter how great he may be, is not to be considered the exclusive product of the individual, for it must bear on it the stamp of his education, of the people among whom he dwells, and of the age in which he lives. In this connexion the speaker instanced Milton and his Paradise Lost. The power to take up into one's own mind the thoughts of a whole people, to give a voice to the impressions made upon them by nature, religion and society to interpret to them their doubts, longings and aspirations; to awaken the chords of deep and hidden sympathy, which but await the touch of inspiration—that is poetic genius, these the functions of the National Poet. What Milton and Shakespeare were and are to their country and history, so was Moore to his, the typifier of his generation and the delineator of his country's national life. He spoke of the aspirations of the people towards national liberty and Catholic emancipation, for which the uncrowned monarchs of the world, O'Connell, Burke, O'Connor, Shiel, Fitzgerald and others struggled in vain. Ireland has no national anthem, but when she has one, the grand epic will glow with every air of Moore's melodies, so full are they of patriotism. Moore crystallized the history of his country into the tapestry of verse, and while O'Connell was struggling with the masses, he was touching the high and fashionable classes by the magic of his poetry. In concluding, the orator of the evening paid a glowing and eloquent tribute to the Bard of Erin.

WORTH KNOWING.

CELERY A CURE FOR RHEUMATISM.—He who has suffered from this terrible disease will feel somewhat doubtful if there can be any sure cure for it. But physicians are now speaking very strongly of the use of celery as beneficial; and some of the English papers assure us that they have good medical authority for affirming that it is a certain cure, if used properly. To be efficacious it must be cooked, not eaten raw, as is the usual custom. If taken uncooked, although a delightful addition to any meal, its curative qualities are never developed, and it is because it is so seldom cooked that its remarkable effect on such complaints has not been perceived. The celery should be cut into small pieces and boiled in a little water until soft, and the water should be used as a drink. And sweet milk (new milk, if it is to be had) to the cooked celery. After the water has been drained off, thicken it with a little flour and nutmeg, or add some tomatoes; let it boil up till all are incorporated, and serve hot on toast. A physician—in England, we think—says that he has many times put his rheumatic patients upon such a diet, and with unfailing success. Within the year, we have often been treated with cooked celery, and find it excellent, and if found to be a cure for one of life's greatest enemies it will stand pre-eminently above all other ones.

UNSHOD HORSES.—Some time since the Christian Union called attention to the fact that an experienced farrier of England reported that horses did better without than with shoes. A writer in the London Times has been trying the experiment, and thus reports: "When my pony's shoes were worn out, I had them removed, and gave him a month's rest at grass, and an occasional drive of a mile or two on the high-road, while his hoofs were hardening. The result was a thin shell, and kept chipping away until it had worked down beyond the holes of the nails by which the shoes had been fastened, quite thin the hoof grew thick and hard, quite unlike what it had been before. I now put the pony to full work, and he stands it well. He is more sure footed; his tread is almost noiseless; his hoofs are in no danger from the rough hand of the farrier; and the change altogether has been a clear gain without anything to set off against it. My pony, I may add, was between four and five years old—rising four, I fancy, is the correct phrase. He had been regularly shod up to the present year."

FAMILY READING

THE BEAUTIFUL LAND.

BY A LADY. I have oft times heard of a beautiful land, Some say it is so far away, Whose inhabitants form one glorified band, And are happy all the day. I've heard of its shining golden streets, And walks so lofty and fair, Where music of wonderful voices sweet, Resounds through the balmy air. I've heard no darkness can ever come there, Nor even twilight grey, For the Saviour's smile shines everywhere; Which makes it always day. A beautiful stream glides gently through That land so bright and fair, And the great tree of life, with fruits ever new, The best ones ever may share. These hearts are not sad and heavily prest, With sorrow, and sin, and pain, They cease from their toils, enjoying sweet rest, And will not suffer again. That beautiful land, I'm hoping to see, Its golden streets to tread, But a dark river rolls between it and me Whose waves to me are a dread. It seemeth that land is not away far, For across the waves I see The beautiful gates are left ajar, And loved ones beckon to me.

REPLY TO THE BEAUTIFUL LAND.

BY ANOTHER LADY. Yes! it is sweet to think of that beautiful land, Far hidden from mortal sight, And in thought we fill it with all that is grand, And lovely, and pure, and bright. But when fancy has taken her highest flights, We know that we must believe Of its peace and joy, and its pure delights "The heart cannot conceive." But this we do know, (and a gleam of joy Fills the heart with care oppress'd,) Of that place of bliss, without any alloy, That it is a home of rest. And when in "afflictions furnace" tried, The spirit moans again, We know that up there, on the other side, There is so such thing as pain. And the home of our loved ones "gone before" From sorrow and sin is free, That fearful spectre of Death; 'Tis but to lie down in our Saviour's arms, And to take a last long breath. And what is that stream with its waves and foam, As affrighted, we pause to look? As the dear child said, when going home, "Tis only a little brook." 'Tis naught but shadow that frights us the while And fills us with sore dismay; But the glad loving light of our Saviour's smile Will disperse it all away.

STORY OF A JEWISH MAIDEN.

From the Jewish Herald. She was the only child of respectable parents residing in one of the rural districts of the kingdom of Poland, and was brought up with great care and tenderness. Even when yet quite a child, she was of a reserved and pensive disposition. She rarely joined other children in their lively sports and would rather sit by herself, full of quiet thoughts. She never had intercourse with Christian children, nor did she show any desire to become acquainted with such. Thus her life sped away in undisturbed quietude until she attained her sixteenth year. About this time she was one day sitting by herself in her father's garden, which was separated only by a wooden fence from the garden of her Christian neighbors. Several girls were playing on the other side of the fence; but of this the Jewish maiden took no heed, until a cheerful shout startled her. A young friend rushed up to the merry group, crying, "Look here, is not this a pretty book? My father has just bought it for me." A short pause ensued whilst the new acquisition was being examined, and then one of the girls exclaimed, "Oh, I know that! that is the New Testament; I will read a piece to you."

The portion chosen was the nineteenth chapter of St. John. This thoroughly roused and deeply interested the Jewish maiden. The words, never heard before, sunk deep into her heart. She also well remembered that the book had been called the New Testament, and determined to get possession of a copy. This was not very difficult. She then commenced a regular course of reading, and very soon she felt so attracted by the Saviour, full of love and compassion, of whom every page spake, that she determined to acknowledge Him to be her Master. She un-

bosomed her thoughts to her parents, and entreated them to read the New Testament for themselves, and adopt the Christian faith. The parents were struck dumb with surprise. Was this their own daughter once so timid and gentle, and now pleading with such fervency the cause of the God of the Christian? Was this possible? And how had the girl acquired these notions all intercourse with Christians having been studiously avoided? Their amazement was equal only to their indignation. They forbade the girl ever again to speak on this subject, and threatened her with their extreme displeasure, yea, with a curse, if she ever dared to think of becoming a Christian. The poor girl turned away in silent sorrow, but in her little closet she would still read her precious book and never tire.

A year later the mother had to leave home on pressing family business, and she was detained beyond expectation. Before she returned the father was seized with a violent disease. The devoted girl sat day and night by her father's side, not only nursing his sick body, but also speaking to him lovingly and persuasively of Him whom her soul adored. Her little Testament in hand, she proved to him that Jesus was the Messiah who had suffered and died for sinners, and with her eyes full of tears she exclaimed: "Beloved father, accept Him as thy Saviour. Say that He is thy Redeemer; and if thou shouldst then be called away, we shall meet again in the glorious place where He resides." At length the eyes of the dying Jew were opened. He beheld the Lamb of God bearing the sins of the world: he called upon His name, and found peace. The dear Hebrew maiden had the unspeakable happiness to hear her father utter the wish, before he departed, publicly to confess himself the disciple of Jesus, and to be baptized in His name. Thinking of nothing but his salvation and her happiness, the girl hastened off to a Christian minister residing at some little distance. To the latter all this was as new as unexpected. He listened complacently, but objected to doing things so hurriedly. Besides, he observed, the Jewish community was large and influential in the place; the thing would not be tolerated; he would never get admittance to the dying man's bed. In the course of the conversation the minister quoted the parting words of the Redeemer, with which he had instituted the ordinance of baptism, and for the present he dismissed the girl, saying, "Go and pray for thy dear father! Repeat to him the words thou hast heard from me, and may the God of all grace accept him as his child." The girl did as she was bid, and not very long after her father died in peace, freely confessing that he trusted entirely in the grace of the Lord Jesus Christ, although it was not until the twelfth hour that he learned to know His name.

Anxious cares had still kept the mother at a distance. She returned not until after her husband's death, unconscious of the solemn events that had taken place in the mind of the departed one. When the news broke upon her that he died a Christian she was thunderstruck. Her fury knew no bounds. She and the Jews that assembled around her, stirring up the wild fire of fanaticism, fell upon the poor hapless child, and so ill-treated her that she sunk and fainted. But in the midst of much bitter persecution she continued steadfast and faithful to the truth contained in her New Testament. All at once the maiden disappeared. She had been sent to distant relatives, the mother said, to be cured of her foolish obstinacy. Six weeks later, however, the girl turned up in the public streets—but in what a state! Her clothes torn and filthy, her hair hanging down wildly over face and shoulders, her hands and feet bleeding, she ran through the streets crying for help. A crowd soon gathered. The poor girl said she had been locked up in a cellar all the time, and her mother having now, in a frenzy of passion, threatened to murder her, she had, after a fearful struggle, succeeded in making her escape. The police now interfered and shielded her from further assault. She was escorted to Warsaw, and after a course of instruction, made a public profession of Christ. May peace and grace be multiplied unto her!

EXAGGERATIONS.

One morning as we sat at our breakfast-table the conversation turned on strict truthfulness of statement, and as the discussion grew more and more lively it was finally proposed by one member of the family that we should all pledge ourselves to the sternest veracity of speech for that day, and see what would come of it. The motion was seconded and carried unanimously, and as a first fruit of the resolve we asked the one who had suggested it "What made you so late at breakfast this morning?" She hesitated, began with, "Because I couldn't—and then, true to her compact, said: "The truth is, I was lazy and didn't hurry, or I might have been down long ago." Presently another one remarked that she had been very cold, adding, "I never was so cold in my life." An inquiring look caused the last speaker to modify this state-

ment instantly, with, "Oh, I don't mean that, of course, I've been much colder many times, and I don't think it was so cold after all." A third remark to the effect that "Miss So-and-so was the homeliest girl in the city," was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain instead of excessively homely. So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant corrections in the interests of truth. One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down which our most careless statements demanded under this new rule. More and more we realized the unconscious exaggeration of our daily speech, and the distance between it and truth, and each one acknowledged at the close of the day that the lesson had been salutary as well as startling.

Such a day may be of service in more ways than one, since it enforces good humor as well as strict truthfulness.—Intelligencer.

THE FIRST PEEP INTO A MIRROR

A few weeks ago a company of Siamese women came to see me and to look at my house. They consider it a great treat if I invite them through my rooms, and let them look at my beds, my tables, my chairs, my pictures and nicknacks, and especially if they can look at themselves in the mirror on my bureau. One or two of those who came had been here before, and they were telling how they looked in the glass, till the others were all so anxious to get a peep, too, so they gathered in a crowd and stood before the mirror. One quick look, and then a surprised startled cry, and some of them hid their faces, others jumped away, and some looked about to see who was really there. They had never seen themselves before, and did not know how miserably they looked, with their black teeth and naked bodies. They drew their scarfs over their breasts, and tried to hide from the sight of themselves.

One turned to me and said we are very hateful-looking, don't you think? I did not tell them that I had always thought so, but I said, "Now since you know how you look, is it any wonder that we always tell you to wear more clothes and to quit chewing betel?" Some of them would not be induced to look the second time, while others stood and stared, as much perhaps, as you would, if you could see one of them suddenly appear on your streets. Of late, nearly every Siamese house has some kind of a little glass, four by six inches perhaps, or it may be a little round one that costs two cents, and is, as one of my girls said, "only large enough to see your nose in."—Children's Work for Children.

THANKING GOD.

There was once a little girl who had lost her father. The night after her father died she knelt down at bed-time to thank God for taking care of her during the night. Then in her prayer she got to the place where she was in the habit of asking God to bless her father. But she now stopped; her little hands were unclasped, and with a sad heart she looked at her mother and said, "I cannot pray for father any more." The mother waited for some moments, and then told her to go on. The little girl then with a voice that faltered, said, "O my mother, I cannot leave him all out. I will say, thank God that I had a dear father once; so I can still go on and keep him in my prayers;" and so she does whenever she kneels down to pray. She showed that she felt that God is good, and that he would hear her when she thanked as well as when she asked a favor. She showed that she knew what it is to be thankful. She was like another little girl who, when she had lost a sister, and some one spoke to her about it, said, "Yes, it was hard for me to give up my sister, but God has left me another sister and a good father and mother."

The following indicates some of the possibilities in store for great pulpit orators:

"Dr. Mellor, a popular preacher at Halifax, England, recently had his sermon delivered by telephone, as it was uttered, to an extra audience at Manchester, thirty-six miles away. Not only was the preaching thus overheard, but the singing of a hymn was reproduced 'almost perfectly,' 'the sonorous voice of Dr. Mellor being heard above that of the congregation.' The prayer and the usual lessons were also thus communicated. The chief defect in the transmission arose from the interference of the ordinary messages as they passed through connected wires, for they occasionally drowned the preacher's utterances. Some words were lost because Dr. Mellor has a way of dropping his voice at the end of a sentence, but this cause had doubtless led occasionally to like consequences in the case of much nearer auditors. Another source of interruption was due to the position of the telephone and the habits of the orator. The instrument was concealed at his feet; and when to emphasize his words, he leaned over the edge of the pulpit, his Manchester audience could not catch what he said. The experiment was, however, so far successful that its general use seems practicable, enough."

BIBL

SECOND... B. C. 519... Spirit... EXPLAN... to Zachar... from God... of an angel... vious vision... very my stu... which had o... he was now... prophet of... the temple... sacred fan... stick in the... stand, ones... which bran... thus possi... which were... same bright... gold, cast in... five feet h... wide at the... be taken as... 20 in the... purpose was... Its material... diting hos... and how low... of men. It... to the disp... ty of the chu... often need... trimmed af... was not the... of the light... who is the lig... A bold open... part of the sur... vision as cur... its seven lamp... invisible stor... plies to his ch... can see what... whence flow... The lamps we... stick or lamp... sels in which... pipe. There is... here. It is a... pipe?" or "s... would seem t... there were sev... receive to ca... in all. 3. 1. 5. The... of the proph... each side by an... branches (ver... to connect d... voir surround... ing it with o... track. 2. "The... does not come t... tions, but direct... no book. 3. "... not always un... No, my... never be ashame... nance of the... world receive... them." 6. "This is the... this vision was... courage the hear... fellow workers... vine supply we... need. Zerubbabel... of Judah, who wa... "born in Babylon... He had led the ex... land, and began... temple, about fi... period of this les... the golden cand... visible supplies, s... depend for their... human might or... success through... strumentalities... more through th... man can thro... "God's cause is... agents." He can... ever he requires... oil of the golden... the Holy Spirit... could pur out as... 7. O great man... which arose aroun... deavour to restore... positions abroad an... were like a mounta... tertakes a noble w... pect to find obsta... plain. 8. "Obstac... or are swept out... side." The "mou... opposition proved... when the decree... completion of the... even its enemies... to it. Ezra 5, 6. T... the copstone or c... the last placed on... plet building. S... had accompanied... 11), so they were de

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 519. LESSON XI. THE NEED OF GOD'S SPIRIT; or, Power by the Spirit. Zech. 4: 1-14. June 15.

EXPLANATORY AND PRACTICAL. Verses 1, 2. The angel. The revelations to Zechariah were given not directly from God, but through the ministrations of an angel. Waked me. After the previous vision of the high-priest and the adversary standing before the angel, Zechariah had fallen into a sleep, from which he was now aroused, and lifted into the prophetic state. A candlestick. Though the temple was still unfinished, and its sacred furniture was as yet unused, the prophet saw in vision the golden candlestick in the holy place. This was a lampstand, consisting of a central shaft, from which branched three arms on each side, thus presenting places for seven lamps, which were arranged in a row, all at the same height. The candlestick was of pure gold, cast in ornamental forms, and stood five feet high and three and a half feet wide at the summit of its branches. It may be taken as a type of the church (Rev. 1, 20) in the following particulars: 1. Its purpose was to give light (Matt. 5, 15). 2. Its material was precious and costly, indicating how dear is the church to God, and how lovely it should be in the sight of men. 3. Its seven lamps in a line point to the diversity, the equality and the unity of the church. 4. Like the church, it often needed to be filled, replenished, and trimmed afresh. 5. Like the church, it was not the light in itself, but the bearer of the light, which represented Christ, who is the light of the world. John 9, 5. A bowl upon the top. This, though not a part of the candlestick, was seen in the vision as surmounting it, and supplying its seven lamps with oil, an emblem of the invisible stores of grace which God supplies to his church. 1. "So God's people can see what others cannot, the fountain whence flow our blessings." Seven lamps. The lamps were separate from the candlestick or lampstand, being simply oil vessels in which the wax floated. Seven pipes. There is some obscurity in the text here. It is literally, "seven and seven pipes," or, "seven several pipes," and would seem to indicate that in the vision there were seven pipes leading from the reservoir to each lamp, making forty-nine in all. 3, 4, 5. Two olive trees. The candlestick of the prophet's vision was supported on each side by an olive tree, from whose branches (verse 12) a golden pipe appeared to connect directly with the oil reservoir surmounting the candlestick, supplying it with oil which flowed from the trees. 2. "The supply of divine power does not come through human ministrations, but directly from on high." What are these? 3. "The divine teachings are not always understood, even by inspired men." No, my Lord. 4. "We should never be ashamed to acknowledge our ignorance of the divine mysteries, if we would receive instruction concerning them." 6. This is the word of the Lord. That is, this vision was sent as a message to encourage the heart of Zerubbabel and his fellow workers, by its picture of the divine supply which should meet every need. Zerubbabel. The hereditary prince of Judah, who was, as his name indicates, "born in Babylon," during the captivity. He had led the exiles back to their own land, and began the rebuilding of the temple, about fifteen years before the period of this lesson. Not by might. As the golden candlestick was fed by invisible supplies, so God's purposes did not depend for their accomplishment upon human might or power, but were sure of success through divinely-furnished instrumentalities. 5. "God can accomplish more through the weakest things than man can through the strongest." 6. "God's cause is independent of human agents." He can raise up workers wherever he requires them. My spirit. The oil of the golden candlestick symbolized the Holy Spirit, which the Almighty could pour out as will upon his people. 7. O great mountain. The difficulties which arose around Zerubbabel in his endeavor to restore the temple from the oppositions abroad and lack of zeal at home were like a mountain. 7. "Whoever undertakes a noble work for God must expect to find obstacles in his way." A plain. 8. "Obstacles are easily overcome or are swept out of sight if God be on our side." The "mountain" of Samaritan opposition proved after all "a plain" when the decree of Darius authorized the completion of the temple, and compelled even its enemies to give their assistance to it. Ezra 5, 6. The headstone. That is, the keystone or crowning piece, being the last placed on the summit of the completed building. Shoutings. As shouts had accompanied the foundation (Ezra 3, 11), so they were destined to accompany

the completion of the work. Grace, grace. A supplication for divine grace to rest upon the building. 9. "Even when our work is done, we need to ask for grace upon it."

8, 9, 10. His hands shall also finish it. An encouraging assurance to the prince of Judah, who had now waited fifteen years, and was destined to wait seven years longer for its fulfillment. 10. "God rewards with success those who work for him." 11. "Those who do not witness the success of their endeavors here may yet behold it hereafter." Who hath despised. Some among the Jews, but more among the surrounding nations, had ever surveyed with contempt the effort to rebuild the temple. Small things. 12. "The greatest results often arise from the least beginnings." There was a day when the whole Christian Church counted only one hundred and twenty members. They shall rejoice. An obscure passage, of which the best rendering seems to be, "They, those seven, shall rejoice, and see the plummet," etc. That is, not the despisers, but "the seven eyes of the Lord" shall rejoice as the work of rebuilding advances. 13. "We may disregard the frowns of men if we possess the smiles of God upon our work." The plummet. That is, the plumbline in the hands of Zerubbabel, an evidence of work in progress received notice and favor from the eyes of the Lord. 14. "God observes and honors his people's labors. Those seven. "Those seven, the eyes of the Lord." Seven is used often in Scripture as the complete number. Hence, seven eyes would indicate omniscience.

11, 12. Olive branches. The branches of the olive trees seemed to connect with the bowl surmounting the candlestick by pipes, which carried the oil. Golden oil. The oil is called "gold," from its purity, preciousness and color. Of themselves. The supply of oil seemed to come directly from the trees, without human aid or preparation.

12, 14. Two anointed ones. That is, the pipe which carried the oil represented the two anointed ones, or "sons of oil." These have been variously interpreted to refer to Joshua the high priest, and Zerubbabel the prince, or to the two offices of the priesthood and the royalty in Christ, the coming Messiah.

GOLDEN TEXT: Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. 4, 6.

DOCTRINAL SUGGESTION: The triumph of the church.

The next lesson is Mal. 3, 8-18.

DIPHTHERIA has for a long time been very prevalent, and very fatal. Its fatality seems to be greatly owing to neglecting what is supposed to be an ordinary cold or sore throat until it has progressed to its stages, and then when medical aid is procured it has too often been found to be too late. From the fatality attending this disease every family should keep a remedy on hand and use it on first appearance of sore throat. A preparation called DIPHTHERINE has been placed before the public. It is the discovery of an English physician, and has been regarded widely as the best remedy for that disease. It is placed within the reach of all, put up in bottles with full directions, and sold by Druggists and dealers in medicines at the low price of 25 cents a bottle.

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With great respect, W. H. MILLAR.

SWORN STATEMENT BOSTON POLICE OFFICER.

H. R. STEVENS.—I, H. R. Stevens, do hereby certify that I am a Police Officer in the City of Boston, and that I have been sworn to the duties of my office. I have been in the service of the City of Boston for the past five years, and during that time I have been promoted from the rank of Patrolman to that of Police Officer. I have been in the service of the City of Boston for the past five years, and during that time I have been promoted from the rank of Patrolman to that of Police Officer. I have been in the service of the City of Boston for the past five years, and during that time I have been promoted from the rank of Patrolman to that of Police Officer.

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ment instantly, with, "Oh, I don't mean that, of course, I've been much colder many times, and I don't think it was so cold after all." A third remark to the effect that "Miss So-and-so was the homeliest girl in the city" was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain instead of excessively homely. So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant corrections in the interests of truth. One thing became more and more surprising, however, to each one of us, and that was the amount of cutting down which our most careless statements demanded under this new rule. More and more we realized the unconscious exaggeration of our daily speech, and the distance between it and truth, and each one acknowledged at the close of the day that the lesson had been salutary as well as startling.

THE FIRST PEEP INTO A MIRROR

A few weeks ago a company of Siamese women came to see me and to look at my house. They consider it a great treat if I invite them through my rooms, and let them look at my beds, my tables, my chairs, my pictures and nicknacks, and especially if they can look at themselves in the mirror on my bureau. One or two of those who came had been here before, and they were telling how they looked in the glass, till the others were all so anxious to get a peep, too, so they gathered in a crowd and stood before the mirror. One quick look, and then a surprised startled cry, and some of them hid their faces, others jumped away, and some looked about to see who was really there. They had never seen themselves before, and did not know how miserably they looked, with their black teeth and naked bodies. They drew their scarfs over their breasts, and tried to hide from the sight of themselves.

One turned to me and said "we are very hateful-looking, don't you think?" I did not tell them that I had always thought so, but I said, "Now since you know how you look, is it any wonder that we always tell you to wear more clothes and to quit chewing betel?"

Some of them would not be induced to look the second time, while others stood and stared, as much perhaps, as you would, if you could see one of them suddenly appear on your streets.

THANKING GOD.

There was once a little girl who had lost her father. The night after her father died she knelt down at bed-time to thank God for taking care of her during the night. Then in her prayer she got to the place where she was in the habit of asking God to bless her father. But she now stopped; her little hands were unclasped, and with a sad heart she looked at her mother and said, "I cannot pray for father any more." The mother waited for some moments, and then told her to go on. The little girl then with a voice that faltered, said, "O my mother, I cannot leave him all out. I will say, thank God that I had a dear father once; so I can still go on and keep him in my prayers;" and so she does whenever she kneels down to pray. She showed that she felt that God is good, and that he would hear her when she thanked as well as when she asked a favor. She showed that she knew what it is to be thankful. She was like another little girl who, when she had lost a sister, and some one spoke to her about it, said, "Yes, it was hard for me to give up my sister, but God has left me another sister and a good father and mother."

The following indicates some of the possibilities in store for great pulpit orators:

"Dr. Mellor, a popular preacher at Halifax, England, recently had his sermon delivered by telephone, as it was uttered, to an extra audience at Manchester, thirty-six miles away. Not only was the preaching thus overheard, but the singing of a hymn was reproduced 'almost perfectly,' 'the sonorous voice of Dr. Mellor being heard above that of the congregation.' The prayer and the usual lessons were also thus communicated. The chief defect in the transmission arose from the interference of the ordinary messages as they passed through connected wires, for they occasionally drew the preacher's utterances. Some words were lost because Dr. Mellor has a way of dropping his voice at the end of a sentence, but this cause had doubtless led occasionally to like consequences in the case of much nearer auditors. Another source of interruption was due to the position of the telephone and the habits of the orator. The instrument was concealed at his feet; and when, to emphasize his words, he leaned over the edge of the pulpit, his Manchester audience could not catch what he said. The experiment was, however, so far successful that its general use seems practicable enough."

The Berwick Camp Meeting will commence this year on Thursday, 3rd of July. Particulars will be forthcoming in due time.

EDITORIAL LETTER.

Sackville always brings the writer bright memories. During three years he served this church as pastor; though not from that source do the fairest recollections come. Some of its homes and faces even are still associated with sorrows and sickness of the seasons; while the old churchgoer long retained even as a sacred relic, would regard us of a ministry not free from humiliation. But for genuine hospitality, for intelligent, appreciative companionship, for sympathy with sacred things and enterprises, Sackville holds the place of excellence in our hearts.

Sackville, too, grows more and more like the ideal place of which poetic and artistic minds dreamt, when, long ago, engravings of our Educational Institutions began to appear in the Berwick world. Groves and hedges which were but fancies then are realities now. Few of the teachers of twelve years ago remain; subordinates have become superiors; familiar faces have vanished and strangers appear in their places. Like the river of the Laureate, however, "Men may come and men may go." Sackville—which has come to express the College and Academies specifically—is destined to "go on for ever." A pretty, flourishing, rural picture, is this village, crowned with its triple diadem of Aegleian Halls.

The weather, which began with cold rain on Monday, opened with sunshine on Tuesday morning. The rain affected the attendance somewhat at Dr. Stewart's lecture Monday night, though the Hall was well filled in the lower part, and quite a number of intelligent persons from far and near were present. Of the discourse itself we need say but little. Those acquainted with Dr. Stewart's style would judge what its methods and character would naturally be; while readers who have not been favoured with hearing the Professor's addresses, could gain but an imperfect estimate of the lecture from words written by us. It was very exhaustive, occupying nearly two hours in delivery. We would attempt a synopsis, however unsatisfactory such an attempt might be to us or the readers of the WESLEYAN, but that hints have been given that the official discourses of this year at Sackville are to be published. Mr. Brown's sermon on Sabbath morning, as well as Mr. McMurray's in the evening, are spoken of as exceedingly appropriate and able.

We hear but one expression as regards the year's work in the Institutions. Dr. Inch has fully justified the hopes of his friends in calling him to the Presidency of the College. He stepped into a difficult position, made more critical by the great popularity of his predecessor. (By the way, it was an extraordinary tribute, a thoroughly spontaneous one, and so the more genuine—to Dr. Allison's value in the estimation of the students, that, during the delivery of Dr. Stewart's lecture, in the moment of a most solemn utterance upon a most sacred subject, his first appearance by a side door, coming upon the platform, was greeted with round after round of applause.) That Dr. Inch has taken up the reins where Dr. Allison laid them down, and handsomely driven in this educational team to its first annual stage, is something to be proud of. As expressed by a Scottish College President, well versed himself in the discipline of the schools—"Students are kittle cattle to handle." Dr. Inch has fairly earned the confidence of our church and the public generally. His associates have also earned for themselves a good reputation.

It is Tuesday morning, and the mail for Halifax must carry this letter. The principal features of the terminal exercises must therefore remain unrecorded by us till next week.

SPIRITUALITY IN CHURCH ENTERPRISE.

To a reflecting mind, current events in Methodism possess more than ordinary interest and significance. Every lover of our Zion must be delighted to mark in the spirit that is abroad, a conspicuous fidelity to the traditions of earlier days, and a certain esprit de corps animating the entire brotherhood. The old wine of which our fathers drank is still preserved in new bottles, with no detriment to its strength and flavour for the transmission. Like the urn of bronze, filled with pure, sweet water, which the Scavatori from Naples dug up some time ago from among the ruins of Pompeii, the spirit of Methodism survives the mutations of time, and under some few modifications of form in church government which wisdom has dictated, its mission is the same as ever, "to spread Scriptural holiness" in its wake.

The May Meetings in London appear, from the lengthy reports furnished in our English exchanges, to have been unusually successful. During that "week of Sabbaths," the several departments of British Methodism passed under review, and fanned by the afflatus of eloquent speech, the old fire glowed afresh.

But foremost among the signs of a vigorous vitality, as also an augury of a still brighter future, is the unprecedented success of the Thanksgiving Fund. No movement in Methodism, not even the Centenary celebration of 1839, nor the Relief and Extension movement of 1853, nor yet the Jubilee Fund of 1863, can compare with this in the Christian zeal and gratitude and liberality that have been evoked during the last five months. The offerings of our English brethren have already reached the noble sum of \$550,000, and are increasing at the rate of \$20,000 a week; and no doubt whatever is entertained but that upwards of a million and a quarter dollars will be contributed to this magnificent fund.

What is most gratifying of all, however, is not the gigantic proportions of this movement, but the fine connexion of patriotism and fervour, and spirituality by which it is characterized. The President of our General Conference, in his appeal to the Methodist Church of Canada on behalf of our embarrassed Missionary Society, very properly calls attention to this spiritual aspect of the British Thanksgiving movement. He says:—"Resisting the temptation to indefinite postponement, they at once proceeded to organize for victory, and with a spiritual wisdom, which commands our admiration, they resolved that the movement should be a means of deepening the spirituality of the church, as well as relieving her financial embarrassments; and how signally has God owned the enterprise? Carrying the subject into the pulpit, the love-feast and the prayer-meeting, it has become an epoch of consecration and thanksgiving."

Dr. Douglas holds up this bright example for our own emulation in the movement which he so eloquently advocates. He says:—"Make it profoundly spiritual. Let it find a place in every pulpit. Let it be the burden of every praying heart. Let ministers with one accord come up to the ensuing Conferences to consecrate themselves and offer a gift of thanksgiving unto the Lord, according to their several abilities. Let the influence of the laymen be brought into active co-operation. Pass not over the children in the Sabbath Schools. Welcome the aid of all friends, and who will doubt that untold blessings and deliverance would come to the entire church. No minister, trustee, nor steward need fear that this movement would diminish their local resources, for that liberality which results from the increased devotion of the church, will not exhaust itself in one direction, but will sweep the entire circle of beneficent giving."

We are glad that this important matter has received its rightful emphasis from such a high authority as the President of the General Conference, not only for the sake of the financial enterprise which, it is hoped, will be inaugurated at the approaching Annual Conferences, but also because it calls attention to a subject vitally affecting the interest of the church generally. Never was there a period when it was so necessary as it is to-day, to guard with vigilance and jealousy the spirituality of the church in the management of its enterprises. A good deal of commendable zeal is shown in the numerous devices that are resorted to, for securing the pecuniary means required for the maintenance of church work; but is there not a danger of secularizing such agencies by losing sight of the church's high

mission to which these are intended to be aidful and subordinate? "Serving tables" is an indispensable department of church work, but let it be filled by men "full of faith and of the Holy Ghost." Money must be raised, or church enterprise will droop; but let it be done "as unto the Lord." If church organization be kept going as if it were a mere machine requiring a certain amount of fuel in order to generate the necessary force, then its high character as the spiritual body of Christ will be impaired; and if the liberality of its supporters be purely perfunctory, doling out its dollars and cents in a cold, heartless manner, then the church's spiritual life will be hampered and enfeebled in its activities. The advice is good, whether it apply to the contemplated Missionary Relief Fund, or to any other church enterprise: "Make it profoundly spiritual."

Next week we will give space to speeches made at Montreal on the Queen's birthday. There is something exceedingly gratifying in the tone of those speeches—especially the international goodwill shown so beautifully in the interchanges of compliment between Canadians and Americans. Boucher was always eloquent; we are not surprised that he left abiding impressions for good. But the Marquis de Lorne, who certainly was not credited with eloquence before he came to us, promises to hold his own well, even as the successor of that amazingly versatile Lord Dufferin. There is an uncommon sparkle of humor, and a vein of shrewd, rugged sense in the speeches of the Marquis.

The Prince of Wales is meeting the results of his temerity in proposing the abolition of the law against marrying a deceased wife's sister. The Lords "are torn on him" wherever they wield a journalistic hatchet. But the heir to the throne of England is more than a match for them. He may live to see the death of that and many other foolish laws and customs.

As a singularly powerful argument in reply to infidel comments upon Christianity as a declining system, is the Thanksgiving movement of the British Methodists. At a time when no commercial scheme can be launched with confidence; when the business world is said to be weary and disheartened; when the most hopeful plans of scepticism are going to the wall, a suggestion of a few men in the Methodist church sets in motion a current of benevolence which promises to carry more than a million of dollars into the treasury of the Lord's cause.

CROPS IN THE STATES.

A careful canvass of the crop prospects in all the States of the Union, except those of the Pacific Coast, has been made by the commissioners of the New York "Times." As there is hardly any political capital to be made by representing the outlook as encouraging, we do not see why the report may not be accepted as fairly trustworthy. A revival of agriculture has been represented in New England, consequent upon the meagreness of opportunity afforded the young men of these States in other pursuits. As to the specific crops, it may be said that, while miscellaneous cereal fruits and products promise well, the grass crop, with its attendant products of the dairy, is decidedly increased. Probably it would be safe to say that New England will contribute at least 10 per cent. more of hay and of butter, cheese and stock than last year. In the old Middle States, the cereals and fruit crops are on the whole better than the average. In the West and Northwest, from which region are to be drawn the enormous supplies of wheat and corn necessary to our constantly and rapidly growing population, the reports as to both corn and wheat are flattering. As to wheat, no considerable probable falling off is reported in any State except Kansas. Illinois promises an average crop; Ohio an increase to possibly 30,000,000 bushels; Michigan 31,000,000, larger even than the two last years; Minnesota 30,000,000, a large increase; Nebraska an increase of 20 per cent., and a probable total of 18,000,000; Iowa, Indiana, and Wisconsin, as large a crop as last year, and probably a considerable increase. From the Southern States cotton is reported up to the average in three States, and promises an increase in five. Only in Mississippi is a loss expected. Rice promises poorly in Louisiana, but well in South Carolina and Georgia. In wool and stock, the staple products of Texas, there will be a considerable increase. The general conclusions to be drawn from these reports are that the agricultural products of the country will be larger this year than ever before.—Boston Post, May 26.

CORRESPONDENCE.

THE FINANCIAL QUESTION.

MR. EDITOR.—Dear Bro.—During the Methodist year now drawing to a close the columns of the WESLEYAN have given a variety of thoughts, suggestions, insinuations, intimations and exclamations, respecting the salaries of Methodist ministers. And occasionally a little too much has been said, about ministerial salaries in other denominations. A great display was made by selecting the religious offerings of a few picked stations, while the numerous poor ones, and poorly paid preachers were passed over in dignified silence. There are deficiencies in preachers salaries outside, as well as inside of Methodism. But we have to do with our own, and they are of sufficient magnitude, to call forth much writing, more talking, and still more thinking.

Probably they have been looming up in the distance, and assuming a prominence, which will shrink into smaller proportions, as the ensuing Conference is approached. But there is no probability that they will be so lessened, as to enable the families on mission stations, to fulfil the Divine injunction, "Owe no man anything, &c." It is a grave question with many in our own ranks, as to the honesty of a church employing men as ministers, without providing them with the means of comfortable living.

The present state of things cannot long continue. Either we must re-adjust our circuits and stations, or lessen the number of our ministers, or increase the missionary income, or submit from year to year, to the difficulties involved, in supporting a family, keeping a horse, and sustaining our church enterprises, on a salary of five or six hundred dollars.

In our present emergency the writer would offer a few practical suggestions. Let us work up our Contingent Fund, which last year amounted to nearly 600 dollars, somewhat in the same manner as we did the Home Mission fund, a few years ago. And after paying as now the incidentals associated with Conferential printing, special affliction, &c., allow the surplus to be expended in supplementing the grant to dependent circuits and stations. Let every preacher receiving less than \$800 a year, be taxed \$5.00 per annum, those receiving a salary of 800 to 1000 dollars, pay ten dollars each year, and those receiving over a thousand dollars, give to the fund say one-third of all they receive above the last named figure. This plan with the active co-operation of our lay friends would doubtless, in a short time, give us at least \$2,500, which would greatly reduce our alarming deficiencies.

The Missionary Board is not to blame for our financial crisis, nor can we attribute it chiefly to the general depression in commerce. It originated with ourselves, ministers and people, about five or six years ago, when we increased, at a rapid rate, our ministerial staff far beyond our ability to sustain them.

This is at once apparent from the fact, that while the Episcopalians, the Presbyterians and the Baptists, number according to the census, many thousands in the Province of Nova Scotia more than the Methodists, yet the latter have the greatest number of preachers. The conclusion then is forced upon us, that in most of the mission stations, the people must raise more money, or do with less preaching, or allow the ministers and their families to suffer from poverty.

Yours, &c., ALPHA.

LETTER FROM THE EX-PRESIDENT.

BROOKLYN, May 31 1879.

DEAR BRO. NICOLSON,—As in the wise and doubtless, benevolent providence of our Heavenly Father, the writer has been called for the last six months, to what in regard to himself, has been a new and untried experience; that of being almost wholly laid aside from his work of preaching and pastoral labor; permit me to testify, through the WESLEYAN my deep feeling of gratitude to yourself for your characteristic brotherly kindness in commending myself, as well as other brethren variously afflicted and tried; bespeaking for us the valued sympathy and prayers both of ministers and people, and my heartfelt thanks to my ministerial brethren of the Halifax District for their practical sympathy and indefatigable aid in occupying from Sabbath to Sabbath, the pulpits of this circuit. Directly, or indirectly, nearly the whole District has been willingly laid under tribute to help weak brethren, laid aside by infirmity from their much loved work. Yourself by proxy, with brethren McMurray, Tyler, Morrow, Sharp, Shore, Brunyate, Smith, Coffin, Outerbridge, some of these brethren have more than once come to our help within the last six months. To Bro. McMurray we are especially indebted for his untiring sympathy, and promptitude to help. May the Lord return double into the souls of these dear brethren, for the unremitting kindness they have shown. I know that in thus acknowledging their work of faith

and labor of love, I am expressing the feelings of our people as well as my own. May we all receive his providential appointments for service or for trial of our faith. So that God may be glorified and his purposes accomplished. ELIAS BREITLE.

MUSQUODOBOIT HARBOR CIRCUIT.

DEAR BRO. NICOLSON,—Amid many manifestations of God's presence and power which have cheered and encouraged us through the year just closing, in sympathy with our people we have been called to pass through some afflictive dispensations. Early in April the family of Bro. Alex. Hawkins was attacked by that devourer of human life, diphtheria, and after prostrating the whole family, two, the second daughter and youngest son, were called to the grave. Zillah B. Hawkins had just entered her 17th year. About two years ago, she became converted to God and joined the Methodist Church under the ministry of Bro. R. O. Johnson. Her whole subsequent life was an evidence of her renewed heart; for she was constantly governed by the spirit of her Master. Her last illness was marked by a perfect resignation to the Divine will, and a fearlessness of death. To Bro. J. Naffus who visited her in her last hours, she confidently expressed herself happy in Christ. In the same spirit she passed away. She was the youngest member of the circuit, and her death calls loudly to our young people, "Remember thy Creator in the days of thy youth."

More melancholy and heart rending is the affliction through which Bro. Robert Kent and his family have been called to pass. On Friday morning last the family sat down at the breakfast table in usual health and cheerfulness. It was their last meal together. Immediately after, two of the sons, James aged twenty-three, and Jeremiah aged sixteen, made ready their boat and together went out for the day's fishing. A light wind from the north carried them quickly out to the fishing ground; but the wind increasing soon after, they deemed it imprudent to remain out longer, as there is danger in a north wind of being blown off the coast. With nearly all canvas set on a large two-masted boat, James and his brother set out for home. The wind increased and blew in fitful gusts. When not far from what is known as "The Harbor Lodge," at the entrance of Musquodoboit Harbor, the boat capsized and sank. None near enough to render any assistance witnessed the awful catastrophe, and before any one could reach the spot, not a trace of the ill-fated boat or its occupants was to be found! The greedy sea had taken its prey and rolled in sullen silence over the dead.

Those who knew them best assure us that for some time previous to their fearful end they had exhibited evidences of a better life. Let us hope that in that dreadful hour out of the depths they cried unto God and He heard their cry; and that like the dying penitent on the cross they received the assurance of a place in glory. But O how dangerous are eleventh hour repentances! Let the youthful readers of these lines seriously ponder God's warning and call; and heed the exhortation of Him who desires not the death of any. "Because there is wrath beware lest he take thee away with his stroke, then a great ransom cannot deliver thee." Dear brother and sister Kent, whose grief over their children is painful to witness, demand and will surely receive the prayers and sympathies of all. J. MATTHEW FISHER.

MANCHESTER CIRCUIT.

Our new church at Guysboro' Interval having been completed, was opened for Divine service last Sabbath. Rev. James Tweedy improved the occasion by preaching from Psalm cxxii. 6. The congregations during the day were good and collections very creditable. Strict economy having governed the erection of this church, it cannot boast of any extravagant ornamentations or unnecessary expenditure, but is a very simple, neat and pleasing edifice just adapted to the wants and circumstances of the community. It is presented to the Conference free from any embarrassing debt, which considering the stringency of the times, certainly reflects great credit upon the Society. E. E. E.

A wise man makes more opportunities than he finds.

Indolence is the rust of the mind and the inlet of every vice.

They that do nothing are in the readiest way to do that which is worse than nothing.

Serve every one as much as you can, and compete with no more than you must.

His poor body the worldling wears out in the service of an empty, dying world; as for his soul, he throws that away.

Better to carry away a little of the life of God in our souls, than if we were able to repeat every word of every sermon we have heard.

CONFERENCE FOR

N. B. and P. E.

The following been made for reference:—

ORDER OF

WEDNESDAY

Princes Street at 10

Upper Prince St.

THURSDAY

6.30 am—Camp

12 am—Conference

7.30 pm—Miss

FRIDAY

6.30 am—Camp

7.30 pm—Sabbath

Address by B. W. Aldrich

SATURDAY

6.30 am—Camp

7.30 pm—Sabbath

Pop. 500

SUNDAY

Princes Street at 10

9.00 am—Camp

10.30 am—P.

2.30 pm—S.

4.00 pm—R.

5.30 pm—S.

Upper Prince St.

10.30 am—R.

7.30 pm—S.

8.00 pm—P.

6.30 pm—R.

11 am—Rev.

11 am—Rev.

11 am—Rev.

Kingston

11 am—Rev.

North Wiltshire

11 am—Rev.

6.30 pm—R.

Princes Town

11 am—Rev.

Little York

11 am—Rev.

6.30 pm—R.

Union Road

11 am—Rev.

6.30 pm—R.

Brackley Place

11 am—Rev.

6.30 pm—R.

Powder Mill

10.30 am—R.

6.30 pm—R.

Vernon River

10.30 am—R.

3.30 pm

Mount Heriot

11 am—Rev.

3.30 pm—R.

Clifton

11 am—Rev.

6.30 am—C.

7.30 pm—C.

11 am—C.

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CONFERENCE PLAN FOR N. S. AND N. B.

N. B. and P. E. I. CONFERENCE.

The following arrangements have been made for the Charlottetown Conference—

ORDER OF PUBLIC SERVICES.

WEDNESDAY, 25th June. Prince Street at 7.30 p.m. Rev. H. Daniel. Upper Prince St. " " " J. Prince

THURSDAY, 26th. 6.30 a.m.—Candidate 12 Conference Prayer Meeting 7.30 p.m.—Missionary Meeting

FRIDAY, 27th. 6.30 a.m.—Candidate 12 Conference Prayer Meeting 7.30 p.m.—Missionary Meeting

SATURDAY, 28th. 6.30 a.m.—Candidate 12 Conference Prayer Meeting 7.30 p.m.—Missionary Meeting

SUNDAY 29th. 9.00 a.m. Conference Lovefeast conducted by Dr. Stewart. 10.30 a.m. President of Conference. 2.30 p.m. Sabbath School. Addresses by Rev. Howard Sprague & E. Evans

6.30 p.m. Rev. D. D. Currie. 8.00 p.m. Sacramental Service Upper Prince Street

10.30 a.m. Rev. Robert Duncan 2.30 p.m. Sabbath School. Addresses by Revs. William Harrison and Benj. Chappell. 6.30 p.m. Rev. Douglas Chapman.

Cornwall 11 a.m. Rev. H. McKeown. 6.30 p.m. Prof. Barwash

Highfield 11 a.m. Rev. H. Daniel 6.30 p.m. Rev. W. Harrison

Kingston 11 a.m. Rev. J. S. Phinney

North Wiltshire 11 a.m. Rev. Aquila Lucas 6.30 p.m. Rev. R. S. Crisp

Prince Town Road 3 p.m. Rev. Isaac N. Parker

Little York 11 a.m. Rev. Waldron W. Brewer 6.30 p.m. Rev. William Dobson

Union Road 11 a.m. Rev. G. M. Campbell 6.30 p.m. Rev. Geo. Harrison

Brackley Point Road 3 p.m. Rev. R. W. Weddall, M.A.

Pownal 10.30 a.m. Rev. Levi S. Johnson 6 p.m. Rev. John S. Allen

Vernon River 10.30 a.m. Rev. W. V. Colpitts 3 p.m. " "

Mount Herbert 3 p.m. Rev. John S. Allen

Clifton 3 p.m. Rev. William Penna

6.30 a.m. Candidate 7.30 p.m. Ordination Service, at which seven or eight Candidates will be ordained to the full work of the ministry after the usual order of the Methodist Church.

TUESDAY July 1st. 6.30 a.m. Candidate 7.30 p.m. Educational Meeting

Preparatory Day—Wednesday June 25th. Stationing Committee at 9 a.m. Committee on Conference Statistics at 9 a.m. Committee of Educational Society 2.30 p.m. Missionary Committee at 7 p.m.

The following Homes have been arranged for members of the Conference

MINISTERS Ackman, Samuel R F S Moore Prince Street Allen, John S Robert Young Pownal Street Allen, Thomas John Hassmore Fitzroy street Baker, H R, A B Mrs. Wright Kings Square Baxendale, John T Henry Coombs Charlottetown Common Bell, Edward E W Taylor Eustan street Berrie, John C Geo E Hughes Dorchester street Betts, John F Mrs. Cairns Kent Street Brewer, Waldron W John Stables Hillsboro' street Burwash, John A.M. Fred W Moore Kent street Campbell, Geo. M John Chappell Richmond street Chapman, Douglas Robt Longworth Water street Chappell, Benj. A.B. Mr. Chappell Artemas Lord Brighton Road Clark, John A.M. Wm. W. Welner Prince street Clark, Henry Paul Lea Cumberland street Colpitts, William W. Wm. P. Colwell Queen square Colwell, Sept. E. Wm. Ladner Hillsboro' street Comben, Charles Robt Longworth Water street Colter, John J Wm Wright Prince street Cowperthwaite, H P A M Simon Davis West street Crisp, Robert S do do do do Albert Carwell Prince street Crisp, James Judge Alley Dorchester street Currie, Duncan D John Beer Weymouth street Deinstadt, Thomas J Henry Weeks Kent Street Dobson, William William Boyle Spring Park Rd. Duke, James A B W Higgs Up Prince street Duncan, Robert Mr. Callbeck Great George St Dutcher, Charles W Dr Johnson Kent Street Evans, Edwin

Fisher, George W. Freeman, Frederic Goldsmith, John Hagarty, A Hamilton, Charles W Harrison, Fred W Harrison, George Harrison, William Hart, Joseph Hicks, Thomas Howie, Isaac James, Silas Johnson, Levi S Jost, J V Kennedy, David D.D. King, John K Kirby, William J Knight, M R A.M. Lathern, John Lawson, William LeFane, Alfred E L. Ose, Wm H Lodge, Douglas H Lucas, Aquila LeFane, Douglas H LeFane, Aquila Manton, Charles H McKown, Ezekiah Magnus, William McElli, Thomas Mills, Edwin Murray, J R A M Opari, Richard Paisley, Charles H A.M. Parker, Isaac N Payson, G B Penna, William Peppers, Wm W Phinney, John S Percival, Wm W Pickard, H B D Pope, Henry D.D. Prince, John Selbar, Joseph A M Showabary, A R B Skifford, Elias Smallwood, Fredk Spague, S W Sprague, Howard A M Steele, George Stewart, Charles D.D. Teed, Stephen T Tippet, William Turner, Edwin C Tweedy, William Wass, William Weddall, R W A B Williams, Theo. L Wilson, Robert

William Brown Custom Street U Matthews, Jr Malpeke Road George Howard Sr Sidney street Edward Love Kent Street Jos R Brecken, A.M Water street James Barrett Dorchester street do do Lem H Poolo Hillsboro street Mark Butcher King Square A H B MacGowan Hillsboro' Square William Brehaut Lidney street Phillip Large Malpeke Road Mrs Snellgrove Kent street Euston street Dr. Johnson Kent street John Godkin Grafton street Thomas Alley Prince street John Beer Weymouth street Parsonage Albert Bridges Hillsboro' street John Dorscy St. Peters Road Lemuel Phillips Hillsboro' street Do do Do Robert Bridges Hillsboro' street Elias Hutchinson Prince street Dr. Beer Kings Square Fred LePage Fitzroy street William Weeks Richmond street Richard Murley Malpeke Road Mr Gardner Revere House, Waterloo street Fred Perkins St. Peters Road Robert Longworth Water street John C Hobbs Oletar street James Stanley Kings Street Do do Alexander, Hayden Great George street Hon Wm W Lord Esplanade Robert Percival Clarke street Lem L Beer Kent Street Hon T W Dadd Oletar street Hon W W Lord Esplanade John Sellar Euston street Robert Hobbs Malpeke Road John Hobbs Prince street John Sprague Kent street Southport William Heard Charlottetown Common Mrs. Wright Kings Square Ralph Brecken Kensington William A Weeks Rotherford Square H F Beer Kent Street James Turner Hillsboro Square U Matthews, Sr Kent street Mrs Stampfer Queen street William H Finlay Sidney Street Mrs Lowdon Esplanade Benj. Balderston Prince street

P. S.—Arrangements have been made for the accommodation of all the Ministers of the Conference and for the Candidates for Ordination. It would be esteemed a great favor if any member of Conference not intending to be present at Charlottetown would send an early intimation to that effect.

JOHN LATHERN. Charlottetown, May 30th, 1879.

NOVA SCOTIA CONFERENCE.

The Sixth meeting of the Nova Scotia Annual Conference of the Methodist Church of Canada, will be held in Brunswick Street Church, Halifax, commencing on Wednesday, June 18th, 1879, at 9 a. m.

The Stationing Committee will meet in the Basement of the same Church, on Tuesday, June 17th, at 9.30 a.m.

ORDER OF SERVICES.

Tuesday, June 17th., 7.30 p.m. Preaching. Brunswick St. Church, Rev. J. S. Addy. Grafton St. Church, Rev. J. G. Hennigar.

Wednesday 18th., Brunswick St. Church. 12 to 1 p.m., Conference Prayer Meeting 7.30 Missionary Meeting. Speakers, Revs. C. Lockhart, D. D. Currie, F. H. W. Pickles, R. McArthur.

Thursday, 19th., Brunswick St. Church. 6.30 a.m. Rev. George F. Johnson, A.B. Grafton St. Church 7.30 p.m. Sabbath School Society Anniversary

Friday, 20th., Brunswick St. Church. 6.30 a.m. F. H. Wright, A.B. 7.30 p.m. Education Society Anniversary Speakers, Dr. Inch, Rev. J. Read, Rev. J. S. Coffin.

Saturday, 21st., Brunswick St. Church. 6.30 a.m. Meeting for promotion of Holiness. Rev. J. M. Pike. Grafton Street.—Christian Work. Addresses Revs. C. Parker, W. Ainley, J. Hale.

William Brown Custom Street U Matthews, Jr Malpeke Road George Howard Sr Sidney street Edward Love Kent Street Jos R Brecken, A.M Water street James Barrett Dorchester street do do Lem H Poolo Hillsboro street Mark Butcher King Square A H B MacGowan Hillsboro' Square William Brehaut Lidney street Phillip Large Malpeke Road Mrs Snellgrove Kent street Euston street Dr. Johnson Kent street John Godkin Grafton street Thomas Alley Prince street John Beer Weymouth street Parsonage Albert Bridges Hillsboro' street John Dorscy St. Peters Road Lemuel Phillips Hillsboro' street Do do Do Robert Bridges Hillsboro' street Elias Hutchinson Prince street Dr. Beer Kings Square Fred LePage Fitzroy street William Weeks Richmond street Richard Murley Malpeke Road Mr Gardner Revere House, Waterloo street Fred Perkins St. Peters Road Robert Longworth Water street John C Hobbs Oletar street James Stanley Kings Street Do do Alexander, Hayden Great George street Hon Wm W Lord Esplanade Robert Percival Clarke street Lem L Beer Kent Street Hon T W Dadd Oletar street Hon W W Lord Esplanade John Sellar Euston street Robert Hobbs Malpeke Road John Hobbs Prince street John Sprague Kent street Southport William Heard Charlottetown Common Mrs. Wright Kings Square Ralph Brecken Kensington William A Weeks Rotherford Square H F Beer Kent Street James Turner Hillsboro Square U Matthews, Sr Kent street Mrs Stampfer Queen street William H Finlay Sidney Street Mrs Lowdon Esplanade Benj. Balderston Prince street

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SABBATH, JUNE 22nd.

Brunswick St., 9 a.m. Con. Love Feast 11 a.m. The Ex-President. Rev. J. McMurray presiding. 2.30 p.m. Sabbath School Addresses. Revs. R. Wasson, F. H. W. Pickles, R. Brecken, A.M. 7 p.m. Rev. R. Alder Temple. Sacrament of the Lord's Supper.

Grafton Street. 11 a.m. Rev. R. Brecken, A.M. 2.30 p.m. Sabbath School Addresses. Revs. G. O. Huestis, J. Cassidy T. Rogers. 7 p.m. Rev. John Read.

Kaye Street. 11 a.m. Rev. R. McArthur. 7 p.m. Rev. F. H. W. Pickles.

Charles Street. 11 a.m. Rev. D. W. Johnson, A.B. 7 p.m. Rev. James Strothard.

Cobourg Road. 11 a.m. Rev. J. Gee. 7 p.m. Rev. Wm. Purvis.

Beech Street. 3.30 p.m. Rev. T. D. Hart. 7 p.m. Rev. J. Asbury.

Methodist City Mission Church. 4.15 p.m. An Evangelistic Meeting. Address by Rev. J. Coffin, Rev. J. B. Giles, and Rev. E. E. England.

Dartmouth. 11 a.m. Rev. Wm. Ainley. 7 p.m. Rev. A. S. Tuttle.

Lawrencetown. Rev. R. Williams. St. Andrew's, Presbyterian 11 a.m. Rev. Jabez A. Rogers. 7 p.m. Rev. Richard Smith.

Chalmers'. 11 a.m. Rev. John Cassidy. 7 p.m. Rev. I. E. Fairlow

Poplar Grove. 11 a.m. Rev. C. Jost, A.M. 7 p.m. Rev. C. Lockhart.

Free Baptist. 11 a.m. Rev. James Tweedy. 7 p.m. Rev. R. Wasson.

North Baptist. 11 a.m. Rev. G. O. Huestis. 7 p.m. Rev. John Johnson.

Fort Massey. 11 a.m. Rev. J. S. Coffin. 7 p.m. Rev. Thomas Rogers, A.M.

St. John's, Presbyterian. 11 a.m. Rev. J. H. Barden. 7 p.m. Rev. Paul Prestwood.

Granville Street Baptist. 11 a.m. Rev. Caleb Parker. 7 p.m. Rev. J. M. Fisher

Dartmouth, Presbyterian. 11 a.m. Rev. W. C. Brown. 7 p.m. Rev. J. G. Angwin.

Mount Hope, 3 p.m. Rev. Joseph Hale.

Monday, 23rd., Brunswick St. 6.30 a.m. Rev. James Sharp. 7.30 p.m. Ordination Service.

Tuesday, 24th., Grafton St. 7.30 p.m. Con. Temperance Meeting.

NOTE.—Collections in aid of Conference expenses will be made on Sabbath in all the Methodist Churches.

Rev. Dr. Douglas, of Montreal, President of the General Conference, is expected to be present, and should his health permit, a special arrangement will be made for him to preach.

JAMES TAYLOR, President. S. F. HUESTIS, Secretary.

Names of Ministers and their Homes during the Conference Session.

Aldy, John S. Rev J W Howie, 127 Cornud W F McCoy, 89 South Park R Motton, 59 Victoria Road Dartmouth

Reed, Thomas Angwin W H Naufls, 62 Agriada St J Mitchell, 21 N Park Street C D Burbell, 2 Murray Place Cumberland House

R W Fraser, 299 Brunswick C F DeWolf, 271 Brunswick J F McMorro, 27 Brunswick J H Whitman, Dartmouth

Levi Hart, N. W. Arm 112 Maynard Street A F Buckley, Cornud Court E Lloyd, 19 Carleton Street Capt Coffin, 23 North Street Mrs England, 12 Victoria M P Black, Belle Vue

Levi Hart, N. W. Arm 112 Maynard Street W F McCoy, 89 S Park St Morris street Mrs England, 112 Maynard Mr Metzler, Argyle Street W H Naufls, 62 Agriada J W Chase, Mainland Terrace

Hawkins, 25 Campbell St J Wesley Starr, 377 do G H Starr, 33 South street R I Hart, 205 Pleasant St A Hart, Industrial School 94 Dresden Road W O Tay or, Robt Street F Hennigar, 17 Birmingham J M DeWolf at N. W. Arm. 127 Cornud

H L Lampland, 23 Carleton 283 Brunswick Street M B Huestis, N W Arm Mr Hawkins, 59 Campbell Rd Mrs Knight, Lockman Street Mrs Knight, do do J Davison, 56 Garrick street A Duffield, 188 Göttingen St J Henry Starr, 277 Brunswick J F Walker, 227 Campbell St W G Ray, Lone Terrace G H Starr, 33 South street D Henry Starr, 377 Brunswick C F DeWolf, 271 do W B McNutt, 441 do J H Wesley Starr, 377 do J Mosher 45 Young street 14 Poplar Grove F Parker, 96 Morris street Jos Kaye, 28 Campbell Road G H Starr, 33 South street Dr Woodhill, 49 Argyle street R T Braine, 124 Tower Road Jairs Hart, 185 Pleasant St E G Smith, 255 Brunswick St Capt Shaw, 55 Mainland St J Wesley Smith, Göttingen G H Starr, 33 South street Mrs Fox, 47 Young street Dartmouth S S B Smith, South street J Wesley Smith, Göttingen Miss Nordbeck 61 Victoria rd J B Morrow, 257 Brunswick W G Wright, 31 Lockman st Mrs Northup, 433 Brunswick H Harris, Halifax Nursery Jairs Hart, 185 Pleasant St R I Hart, 205 Pleasant street J Wesley Smith, Göttingen J Davison, 56 Garrick Street A A Biss, Brunswick street J M DeWolf, N W Arm 47 Young Street J Wesley Smith, Göttingen E Boreham 116 Creighton st Cumberland House C W Wright, 31 Lockman st Wright, F H A B

TRAVELLING ARRANGEMENTS

Ministers travelling on the Windsor and Annapolis Railway to attend Conference in Halifax; paying full first class fare going will be entitled to return for one third class fare, by presenting to the Agent at the Ticket Office at Windsor a certificate signed by the Secretary of Conference. I. E. THURLOW. Kentville, May 31st, 1879.

Arrangements have been made with the Superintendent of P. E. I. Railway and the Steam Navigation Company for excursion tickets at single fares to Ministers and Lay Delegates attending the Charlottetown Conference. Application should be made for return tickets by steamer and by Rail separately as through tickets are not available. JOHN LATHERN.

A recent order from the Intercolonial Railway Office provides that Certificates to clergymen, entitling them to travel on the Intercolonial Railway, at reduced rates will, hereafter, be issued only to those ministers who reside along the line of the Railway.

Arrangements, however, have been made whereby ministers, and lay delegates, attending the approaching Halifax Conference, and purchasing tickets to Halifax on the Intercolonial Railway, from the 16th to the 20th of June, will be entitled to return tickets free, up to the 1st of July, on presentation, at the Railway Office, Halifax, of a certificate from the Secretary of the Nova Scotia Conference.

Ministers, and lay delegates, attending the approaching Charlottetown Conference and purchasing tickets to Point du Chene, on the Intercolonial Railway, from the 22nd to the 27th June, will be entitled to return tickets free, up to the 10th of July, on presentation, at the Railway Office, Point du Chene, of a certificate from the Secretary of the New Brunswick and Prince Edward Island Conference.

These arrangements do not include the route between Point du Chene and Charlottetown. D. D. CURRIE. Moncton, May 26th, 1879.

PROVINCIAL NEWS.

NOVA SCOTIA.

Halifax has a new Rifle Range on McNabs Island. It is a thousand yards long and one hundred and sixty wide. It is a very extensive range which will be provided with Bland's bits.

The new Governor General and the Princess Louise are not, as was expected, to pass the summer at Halifax, but is the Duke of Edinburgh this year to take command of the North American fleet. The pleasure party will stay a week at Halifax, and will also visit St. John, after their trip west to Kingston and Toronto. According to present intentions we believe they will return to Ottawa in time for the celebration of Dominion day, after which it is not unlikely that they will make a short visit incognito, to the United States. —Ottawa Free Press.

Mr. Herbert W. Fenerty, a well known painter, a native of Halifax, died at his residence in Chelsea, on Saturday last, in the 41st year of his age. Mr. Fenerty was for a number of years employed in the composing room of the Traveller, was a most excellent printer, a very courteous and genial gentleman, and had a very large number of friends, who will receive with regret the announcement of his death. Mr. Fenerty was also connected with other papers in this city, but for the last two years he has been associated with Messrs. Rickell & Churchill.—Boston Traveller.

Two English gentlemen have been digging for gold on the Dartmouth Common, and have sent home some fair specimens of gold and copper.

The Dutcher Temperance Reform Club, of Yarmouth, has expressed confidence in Mr. Dutcher. The President, Mr. Joseph Burrell, personally investigated the charges against Mr. Dutcher, and interviewed him.

Mr. H. Wilkins, a laborer, residing at Lowry Mines, recently received the very pleasant intelligence that he had fallen heir to a very valuable estate in Essex County, England. The estate comprises 80 acres of land, much of which is under cultivation. Mr. Wilkins intends to leave for England at an early date.—C. Boston Times.

A man named William Shields who had been working at Batt's Cove, Newfoundland, and came up in the Coates last week, left his boarding house in Lower Water street, Halifax, before breakfast on Monday, a dead he would shortly return. It has been ascertained that he went to the boarding house of some comrades, who came up in the steamer with him at Richmond. They all went to see the railway and sheds, and other sights, after which Shields left them and said he was going back to town to breakfast. He has not since been seen. As he is believed to have had a large sum of money on him there is reason to suspect foul play.

NEW BRUNSWICK & P. E. ISLAND

St. John honored the memory of the past June with a suitable celebration. A large audience assembled at the Institute Hall, the Mayor of the town occupying the chair and many prominent citizens on the platform. Mr. R. F. Quigley delivered the oration, which was an eloquent and...

The Canada Gazette contains the appointment of A. L. Palmer, of St. John, N. B., to be Judge in Equity of the Supreme Court of New Brunswick.

The anniversary services of the Sabbath School in connection with the Portland Methodist Church were held at that church on Monday evening. The Rev. S. T. Teed, pastor of the church, preached the sermon from the text, Habbakuk II. 2: "Write the vision, and make it plain upon tables, that he may run that readeth it." The reverend gentleman considered his subject under the following heads, viz: 1st, the nature of the gospel revelation; 2nd, the vision; 3rd, the design; 4th, the design; 5th, the design; 6th, the design; 7th, the design; 8th, the design; 9th, the design; 10th, the design; 11th, the design; 12th, the design; 13th, the design; 14th, the design; 15th, the design; 16th, the design; 17th, the design; 18th, the design; 19th, the design; 20th, the design; 21st, the design; 22nd, the design; 23rd, the design; 24th, the design; 25th, the design; 26th, the design; 27th, the design; 28th, the design; 29th, the design; 30th, the design; 31st, the design; 32nd, the design; 33rd, the design; 34th, the design; 35th, the design; 36th, the design; 37th, the design; 38th, the design; 39th, the design; 40th, the design; 41st, the design; 42nd, the design; 43rd, the design; 44th, the design; 45th, the design; 46th, the design; 47th, the design; 48th, the design; 49th, the design; 50th, the design; 51st, the design; 52nd, the design; 53rd, the design; 54th, the design; 55th, the design; 56th, the design; 57th, the design; 58th, the design; 59th, the design; 60th, the design; 61st, the design; 62nd, the design; 63rd, the design; 64th, the design; 65th, the design; 66th, the design; 67th, the design; 68th, the design; 69th, the design; 70th, the design; 71st, the design; 72nd, the design; 73rd, the design; 74th, the design; 75th, the design; 76th, the design; 77th, the design; 78th, the design; 79th, the design; 80th, the design; 81st, the design; 82nd, the design; 83rd, the design; 84th, the design; 85th, the design; 86th, the design; 87th, the design; 88th, the design; 89th, the design; 90th, the design; 91st, the design; 92nd, the design; 93rd, the design; 94th, the design; 95th, the design; 96th, the design; 97th, the design; 98th, the design; 99th, the design; 100th, the design; 101st, the design; 102nd, the design; 103rd, the design; 104th, the design; 105th, the design; 106th, the design; 107th, the design; 108th, the design; 109th, the design; 110th, the design; 111th, the design; 112th, the design; 113th, the design; 114th, the design; 115th, the design; 116th, the design; 117th, the design; 118th, the design; 119th, the design; 120th, the design; 121st, the design; 122nd, the design; 123rd, the design; 124th, the design; 125th, the design; 126th, the design; 127th, the design; 128th, the design; 129th, the design; 130th, the design; 131st, the design; 132nd, the design; 133rd, the design; 134th, the design; 135th, the design; 136th, the design; 137th, the design; 138th, the design; 139th, the design; 140th, the design; 141st, the design; 142nd, the design; 143rd, the design; 144th, the design; 145th, the design; 146th, the design; 147th, the design; 148th, the design; 149th, the design; 150th, the design; 151st, the design; 152nd, the design; 153rd, the design; 154th, the design; 155th, the design; 156th, the design; 157th, the design; 158th, the design; 159th, the design; 160th, the design; 161st, the design; 162nd, the design; 163rd, the design; 164th, the design; 165th, the design; 166th, the design; 167th, the design; 168th, the design; 169th, the design; 170th, the design; 171st, the design; 172nd, the design; 173rd, the design; 174th, the design; 175th, the design; 176th, the design; 177th, the design; 178th, the design; 179th, the design; 180th, the design; 181st, the design; 182nd, the design; 183rd, the design; 184th, the design; 185th, the design; 186th, the design; 187th, the design; 188th, the design; 189th, the design; 190th, the design; 191st, the design; 192nd, the design; 193rd, the design; 194th, the design; 195th, the design; 196th, the design; 197th, the design; 198th, the design; 199th, the design; 200th, the design; 201st, the design; 202nd, the design; 203rd, the design; 204th, the design; 205th, the design; 206th, the design; 207th, the design; 208th, the design; 209th, the design; 210th, the design; 211st, the design; 212nd, the design; 213th, the design; 214th, the design; 215th, the design; 216th, the design; 217th, the design; 218th, the design; 219th, the design; 220th, the design;

WESLEYAN ALMANAC

JUNE, 1879.

Full Moon, 4 day, 9h, 22m, Morning.
Last Quarter, 11 day, 9h, 42m, Afternoon.
New Moon, 19 day, 4h, 5m, Afternoon.
First Quarter 27 day, 1h, 42m, Morning

Table with columns: Day of Week, SUN, MOON, RISES, SETS, SOUTH SETS. Rows for days of the month.

THE TIDES.—The column of the Moon's Southern gives the time of high water at Parrsboro, Cornwallis, Horton, Mansport, Windsor, Newport and Truro.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

OBITUARY.

ADVOCATE

DEAR MR. EDITOR.—Death has again visited our little village. Two mothers in Israel have recently exchanged time for eternity. Mrs. BARBARA MORRIS, beloved wife of J. K. Morris, Esq., was summoned to her reward on the 14th of April, in the 64th year of her age.

"The glorious crown of righteousness To me reached out I view; Conqueror through him I soon shall seize And wear it as my due."

In this happy frame of mind she continued until the messenger came, and she was summoned to a crown and kingdom that she will possess for ever. Mrs. Morris leaves a husband to mourn the loss of a devoted wife, a son and daughters to mourn the loss of a good mother, and a large circle of friends to whom she endeared herself by her gentle manner and Christian spirit.

Mrs. CATHERINE KNOWLTON, on the 5th of May, in the 77th year of her age, "ceased at once to work and live." The subject of this notice lived in the enjoyment of her usual health up to the moment of her death.

to speak of its precious truths, of the life and immortality brought to light by the Gospel. I was told by her daughter that the greater part of the day previous to her death was spent in reading the sacred truth.

WESLEY BLOIS

died at Sackville, N. B., April 29, 1879. A son of a year ago Bro. Samuel Blois—father of the deceased, moved with his family to Sackville from Shubenacadie, N. S. His principal object in thus breaking up the associations of years, was the education of his sons in connexion with home influences.

MRS. ANNIE SNOW.

Early in the present year, Annie, the beloved wife of Deacon William Snow, (Port la Tour F. B. Church), was called to her heavenly reward. In her case "Age and feebleness extreme" had not hastened the mortal period.

NELSON DAVIDSON, ESQ. OF RIVER PHILIP.

Death has been doing a sad work among the people of River Philip during the past year. Among those recently called away, two persons may be named whose death is felt to be a general loss; and their funeral processions filling on two occasions the body of our church, reminded us of a record in the Acts of the Apostles; where it is said, "And devout men carried Stephen to his burial and made great lamentation over him."

Mr. Davidson was a man of singularly upright character. Gentle and kind in his disposition, and of remarkable suavity of manner: he exhibited the true idea of a gentleman; and endeared himself to all who knew him. Though for the greater part of his life making no formal profession of religion, he yet evidenced by the integrity of his character, and his sterling worth, that he was fearing God; and according to the light that was given him, was striving to work righteousness.

discipline directs. His subsequent life, as in him lay, was according to the Gospel, and his death was, in an eminent degree calm and peaceful. His trust was alone in his Redeemer's merits.

As a magistrate Mr. Davidson's character was highly exemplary. Regarding himself—as he once said to the writer as a "Justice of the Peace," he sought in every possible way to discourage bigotry and to reconcile contending parties.

MRS. JAMES COVE

Mr. Davidson's funeral was followed a fortnight afterwards by that of Elizabeth, the beloved wife of Mr. James Cove, of Claremont, who exchanged mortality for life, on the 19th inst. She was sister to the Messrs. Samuel and R. Bert Nelson of Truro. Having sought and found the converting grace of God in her "youthful prime," her feet were safely guided in that path in which are "riches and honor, yet durable riches and righteousness;" and in which also is length of days for ever and ever.

Through nature's wreck! through vanquished agonies! Like the stars struggling through the midnight gloom! What gleams of joys what more than mortal peace No, not in death, the mortal to be found!

JOHN IRVINE

who was born in County Down, Ireland in 1801, and came to this country in 1821, died at his residence, Tower Hill, St. David's, April 22nd, 1879, was a member of the Presbyterian Church for a great many years, but seemed free from prejudice, and could profitably attend the services of other churches, when no Presbyterian meetings were held.

FIVE MINUTES.

Little can be said, much may be done, in five minutes. In five minutes you may fire a city, scuttle a ship, or ruin a soul. The error of a moment makes the sorrow of a life.

ELEGANT HAIR

is woman's crowning beauty. When it fades she fades as well. While it is kept bright, her personal attractions are still maintained. By preserving the hair fresh and vigorous a youthful appearance is continued through many years.

FOR THE DRESSING TABLE

is unlike most Hair Oils, &c. it is really an ornament to the dressing table, besides being the choicest dressing to be obtained.

No preparation of Hypophosphites

I have used can compare with Fellow's Compound Syrup of Hypophosphites for restoring strength to the nervous system.

FOR SORE THROAT

—Sudden Colds and Diphtheria, no remedy has ever been discovered so powerful to cure as Davis' Pain Killer. As a Liniment, it has no equal in curing rheumatism or Neuralgia, Burns and bruises, and wounds of every description.

THE YOUNG FOLKS.

IT STINGS

"How pretty!" said little Sam, as his little fat hand grasped a bunch of white lilac which grew near the gate of his father's mansion. The next moment the child's face grew red with terror, and he dashed the lilac to the ground, shrieking, "It stings! It stings!"

Let every child take note of this: Many pretty things have very sharp stings. It may save them from being stung if they keep this truth in mind. Sin often makes itself appear very pretty. A boy once went to a circus because the horses were pretty and the riders gay, but he learned to swear there, and thus that pretty thing—the circus—stung him.

Thus you see that sin, however pretty it looks, stings. It stings sharply, too. It stings fatally. The Bible says, "The sting of death is sin." If you let sin sting you, nothing can heal the wound but the blood of Jesus.

FIVE MINUTES.

Little can be said, much may be done, in five minutes. In five minutes you may fire a city, scuttle a ship, or ruin a soul. The error of a moment makes the sorrow of a life.

Many a young man in a moment of weakness, or of strong temptation, has wrought a ruin that a lifetime, though a thousand years, can never rebuild. One crime, one sin, one error, one neglect of duty, and the deed is done, perhaps forever.

Take care of the pence and the pounds will take care of themselves; take care of the minutes and the hours are safe. I made a little book in this way: in the breakfast room, were pen, and ink, and paper, and if, when the hour for breakfast came, all was not ready, I wrote a few words or lines, as time allowed.

Seneca taught that "time is the only treasure of which it is a virtue to be covetous."

Never waste five minutes of your own time, never rob others by compelling them to wait for you.

Time once past can never be recalled. Gold lost may be found. Fortune wasted may be regained. Health gone, returns with medicine and care. But time lost, is lost forever. Minutes are more than jewels; they are "the stuff that life is made of;" they are diamond stepping-stones to wisdom, usefulness and wealth; the ladder to heaven.

BOYS' LEISURE HOURS.

What a boy does with his leisure is most important; what he gets in school is mainly drill or exercise; it is a gymnasium to him; he must eat elsewhere. What he does with his spare hours determines his destiny.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that little desk became a fluent reader and writer of the French language.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil, but could not read it, and so purchased a Latin Grammar. Day by day he studied this, and finally mastered all its intricacies.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention.

All of these show that in this country any one can learn that wants to. If he is at work he still has three hours to call his own. Let him use those wisely, and he can fill his mind with stores of knowledge.—Scholar's Companion.

TEMPERANCE.

FIGURES WON'T LIE.

"To-morrow is the twenty-fourth, isn't it Mary?" "The twenty-fourth," answered the wife, sadly.

James Carrol knocked the ashes from his cigar, held it carefully between the thumb and finger of his left hand, and looked thoughtfully into the fire.

"Belle will be three years old?" he said, interrogatively. "Three, James," said Mary, without the trace of a smile lighting up her pretty, young face.

Lookers-on and listeners do not always look into the depth of the heart to see what trials and struggles are there. So in this instance, Another woman whose life is all sunshine, would have pronounced Mary Carrol heartless.

At the end of three years, he took at least two glasses a day. "I wish, Mary, I was able to make Bella a present every birthday in her life, but you are aware it is all I can do to get along as it is."

James was ill at ease. Something in Mary's manner disturbed him. "What makes you so solemn and quiet, Mary? Why not sympathize with me, and say you know I have a hard time to get along, and that Belle can do without presents better than we can afford to make them?"

"What makes you so solemn and quiet, Mary? Why not sympathize with me, and say you know I have a hard time to get along, and that Belle can do without presents better than we can afford to make them?"

"I know it, James," meekly replied the wife. "I wish, Mary, I was able to make Bella a present every birthday in her life, but you are aware it is all I can do to get along as it is."

love our little girl, her presence. Mary's eyes were fixed on the child, and she could not speak. "I wish, Mary, I was able to make Bella a present every birthday in her life, but you are aware it is all I can do to get along as it is."

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"I wish, Mary, I was able to make Bella a present every birthday in her life, but you are aware it is all I can do to get along as it is."

love our little girl, I cannot afford to give her presents.

Mary's color came and went. Tears stole into her violet eyes, and her heart beat quick and fast. Her trembling hands guided her fingers unsteadily, and her stitches were long and irregular.

"I wish, dear James, I could economize in something and save money to buy our darling a present. It seems cruel to neglect her birthday so soon."

"I know nothing you could be more prudent in, Mary, and you know I am as economical as possible, don't you?"

It was very hard for the lips that had uttered only loving words of praise to say no; but strength not her own, came to her aid, and with a sweet sad smile, the young wife uttered her first rebuke.

"No, James, I am grieved to say that in some things I think you are too extravagant. It must be a sin of ignorance, for I know if you realized it you would never wrong your wife and child."

James started from his chair. His eyes flashed and his cheek paled.

"Mary, are you crazy?" "Not crazy, but too clear-headed for our happiness."

After the shock had passed, and he was prepared to listen, she went on and in a clear, concise manner, laid before him the cause of her bitter words.

"During the past year you have drunk at least two glasses of liquor a day, haven't you?"

"Why yes, I suppose so. What of that? Only ten cents a glass—that cannot ruin a man."

"Three hundred and sixty five days, multiplied by twenty cents, amounts to seventy-three dollars. Three cigars a day, which you know is below your average of smoking, will amount to us much more, which makes one hundred and forty-six dollars. Fifty dollars would pay our coal and grocery bill which are now due, and have a balance of ninety-six dollars, for baby, you and me. You know, too, the time spent in drinking and smoking is worse than wasted, for tobacco and liquor poison the system, destroy the health, soften the brain, weaken the nerves, and bring ruin to thousands of happy homes.

There is a lack of tenderness for Belle and me, when you are excited by drink. I forgive you freely, but the sting is left in my heart."

Mary's efforts overcame her, and she fell into a passionate fit of weeping.

The strong man trembled. "Am I blind! Is it possible that I have wronged my dearest treasures?"

They mingled their tears and talked till a late hour, laying their plans for the future; and James begged forgiveness of her he had wronged.

"It is not too late to prove my health and strength," said the penitent man, and so it proved.

In one year from that date, two beautiful silver cups were brought home by the happy father—one for Belle's fourth birthday, the other for the wife who had saved him. Mary's bore the inscription, "An angel saw me falling, and lifted me up." Belle's was also engraved, "A little child shall lead them."

Years have passed since then, and the happy couple in the vigor of life, on each recurring birthday of Belle, who is now a young lady of eighteen, relate to her the little trial of their married life, and the great happiness that has grown from self denial and justice.

The good wife and mother has kept the silver bright, and not a meal has been eaten at home, but these cups were on the table, where James could be reminded of the promises he had made and so faithfully kept.—Methodist Protestant.

BAR ROOM VERDICT IN ATTICA.

A promiscuous crowd of gentlemen and loafers were seated in the bar-room of Smith's Hotel, Attica, U.S., busily engaged in discussing the temperance question. One self-important individual stepped up to the bar to take a light drink, as he called it, prefacing the action with the remark that whiskey didn't hurt anybody who didn't drink it.

"He was a temperance advocate, a thing very unusual in those good old days of 'pure whiskey,' and he became an object of hatred to all the whiskey drinkers, especially for his being instrumental in saving many misguided men from drunkards' graves."

showing horses, gouging out eyes, and biting off noses. (These practices were common in America forty years ago.)

"When the sport was over, about 4 p.m., and several poor fellows were standing about with gouged eyes, a saloon-keeper, wished to have the sport continue as long as possible, suggested that it would be a good time for the boys to 'tune up the old Baptist.'"

"Glorious thought!" was chimed by the drunken brutes. There was an old toper in the crowd who had four 'noble sons,' whom the old man liked to talk about when warmed up by pure-old julek.

"I now nothing you could be more prudent in, Mary, and you know I am as economical as possible, don't you?"

"He was a stout man and no coward. Grasping the old man by the collar, he shoved him across the beam, when the sons tripped my father and his leg slipped into a hole. He fell backwards breaking his leg at the ankle, with the bone protruding through the flesh. As he lay there in that condition, the old man and his sons kicked him until he coaxed to desist by the saloon keeper, who said he guessed that would be enough for him for that time. I was standing by at the time a barefooted boy.

"My father's leg was set by a drunkard doctor. He lay on his back for nearly a year, has hobbled all his life and will go to his grave a cripple. I was the oldest son and only support of a worse than widowed mother and six small children.

"The red Indians who murder ladies are angels when compared with that saloon-keeper, and his victims. That man gentlemen, who was on the point of taking a 'light drink' is one of the sons who crippled my father. That man made the remark that whiskey never hurt anybody who didn't drink it. You all heard me give the lie. Was I right?"

"Yes! yes!" was echoed all round the room.

He pushed through the crowd that gathered around him to find the subject of his remarks was gone! His glass of whiskey remained on the counter untouched, for very shame.

NEW BOOKS

FOR SALE AT THE METHODIST BOOK ROOM,

125 GRANVILLE STREET, HALIFAX, N.S.

Biblical Things not Generally Known. A collection of Facts, Notes, and information concerning much that is rare, quaint, curious, obscure and little known in relation to Biblical Subjects. First series uniform in size and style with Biblical Museum. Price \$1.50

The Domestic Sanctuary; or the importance of Family Religion. By J. Laneley, with an Introduction by Rev. Samuel Rice, D.D. 60 cents.

Smiles and Tears; or Sketches. By Rev. E. Barras, M.A., with an introduction by Rev. W. H. Whitrow, M.A. 55-

Book Keeping, A Text Book. Double Entry made easy. By T. R. Johnson, accountant and auditor for Twenty nine years 1 25

Living Epistles; or Christ's Witnesses in the world. Also an Essay on Christianity and Skepticism. By Rev. E. H. Dewart, with an introduction by Rev. W. Ormiston, D.D. 1 00

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The Biblical Museum Vol. 4 Old Testament. Kings and Chronicles. Orders can also be filled shortly for the fifth vol. About ready in England.

NEW BOOKS PUBLISHED AT THE WESLEYAN CONFERENCE OFFICE, LONDON

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A BLEDGE THAT REDEEMED ITSELF. By Sarah (Miss Ingham) author of "Blind Olive." "White Cross and Dove of Peace." Handsome binding and illustrations. 75 Cents

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LAME BACK. WEAK BACK. BENSOM'S CAPSICUM POROUS PLASTER. This article is one which really possesses extraordinary merit. By consulting reliable physicians...

Ayer's Cherry Pectoral. For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

The reputation it has attained, in consequence of the marvellous cures it has produced during the last half century, is a sufficient assurance to the public that it will continue to realize the happiest results that can be desired.

NEW BOOKS FOR SALE AT THE METHODIST BOOK ROOM, 125 GRANVILLE STREET, HALIFAX, N.S.

SAVE THE NATION! For it is sadly too true that thousands of CHILDREN are STARVED TO DEATH every year by improper or insufficient FOOD.

RIDGE'S FOOD FOR INFANTS AND INVALIDS. REMEMBER Is all and a great deal more than we have claimed for it.

RIDGE'S FOOD FOR INFANTS AND INVALIDS. Is all they can desire. It is carefully put up in four sizes.

Woolrich, Dispensing and Family Chemist Upper Water Street. Depot for Ridge's Food Pick Me up Bitters, &c., with a well assorted Stock of Pure Drugs. Halifax, N.S.

JUST PUBLISHED. BAPTISMA: A new book on Baptism. EXEGETICAL AND CONTROVERSIAL By Rev. J. LATHERN. Price 75 Cents FOR SALE AT METHODIST BOOK ROOM, 125 Granville St., Halifax, N.S.

Decidedly the most original book on baptism which has appeared in recent years.—Halifax Witness.

"A searching and trenchant."—Toronto Guardian. "A becoming spirit with cogent and powerful argumentation."—Pentecostian Witness.

"Your law of interpretation is sound and cannot be overthrown by any speculative subtlety, pertinent and conclusive."—Dr. Isaac Murray. "Powerfully and eloquently written."—Argus.

JOHN M. GELDERT, Jr., L.L.B. Attorney-at-Law, Notary Public, Commissioner Supreme Court, &c., &c.

Has resumed practice on his own account at FARRELL'S BUILDING, 54 Granville St. Monies collected and all the branches of legal business carefully attended to.

FELLOWS' COMPOUND SYRUP OF HYPO-PHOS-PHITES. It is composed of Elements identical with those which constitute Health, Blood, Muscle and Nerve...

It is capable of displacing or washing out tuberculous matter, and thus cure Consumption. It increases Nervous and Muscular Vigor, it will cure Dyspepsia, Colic or interrupted action of the Heart and Palpitation, Weakness of Intellect...

FELLOWS' COMPOUND SYRUP OF HYPO-PHOS-PHITES. IT IS ACCEPTABLE to palate and stomach. SUFFICIENTLY POTENT to insure decided benefit, yet harmless, however long its use may be continued.

IT RESTORES TONE to the nerves. IT PROMOTES VIGOR in the organs which depend for health on the involuntary muscular action, viz.: The Liver, Lungs, Heart, Stomach, and Genitals.

NO PERSON will be disappointed in the effect of FELLOWS' HYPOPHOSPHITES, who rigidly follows the directions.

FELLOWS' HYPOPHOSPHITES. INCEPTION. The experiments which perfected this preparation occupied many months, and were instituted with a view to curing that insidious disease, TUBERCULAR CONSUMPTION.

While they caused the formation of fat and generated heat, they did not improve the blood. Its tonic effect upon the nerves and muscles was, unsubscribed, and, owing to their diluted state, it volving large doses, they were also too expensive.

ABSTRACT EFFECTS. Fellows' Hypophosphites, on being introduced into the stomach, unites with the food, and immediately enters the circulation; and, being perfectly miscible with the blood, speedily pervades every part of the system.

STERN necessity may compel the student to strain his powers beyond the dictates of prudence, and the early promise of excellence may be blighted thereby.

To such we recommend Fellows' Hypophosphites; it will enable the toiling student to preserve a mental and nervous standard without detriment.

NOTE. It is only the Independent, well educated, and well qualified Physician who can afford to prescribe this remedy. Experience has proved that the highest class medical men in every large city, where it is known, recommend it.

Price \$1.50 per Bottle, \$7.50 for Six Bottles.

Orders addressed to Perry Davis & Son & Lawrence 377 St. Paul Street, Montreal, P.Q. will have immediate attention.

BLMYER MFG CO BELLS. Church, School, Fire-alarms. First-class, low priced, warranted. Catalogue with 700 illustrations, 100,000, 60c. Sent Free. Blymyer Manufacturing Co., Cincinnati, O.

WOODBURY BROS. DENISTERS, NEW YORK. Dr. H. WOODBURY, Graduate of Philadelphia College of Dentistry.

OFFICE OVER COMMERCIAL BANK, 100 N. 11th St. GEORGE AND GRANVILLE STREETS, N.S.

GOSPEL HYMNS, No. 3. By Sankey, McGonaghan & Stebbing. JUST PUBLISHED.

The songs in No. 3 are for the most part New, but a few of our old favorites have been included in No. 3.

THE PRICE is the same as Nos. 1 & 2. Myself and Words, stiff covers, 0.25. 18 pages, 0.20. Whole only paper, 0.00.

Mailed post at these prices. METHODIST BOOK ROOM, HALIFAX. CONCERNING NEWFOUNDLAND

If any of our readers visit St. JOHN'S, N.E.W. FOUNDLAND, and need to buy Watches, Clocks, or Fancy Goods, advise them to patronize EARLE, Jeweller, 621 Aker Street. Oct. 19, 78, 1878

CORNER GRANVILLE AND SACK VILLE STREETS. NOVA SCOTIA

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ALSO BOOK BINDING, In all its Branches. A. T. PHILLIPS

INTERCOLONIAL RAILWAY. 1878-9 1878-9 WINTER ARRANGEMENT.

ON and after MONDAY, the 18th November 1878, Trains will leave Halifax as follows:— At 8.25 a.m. (Express) for St. John, Pictou, and intermediate points.

At 1.30 p.m. (Express) for Riviere du Loup, Quebec, Montreal, and the west. At 5.30 p.m. (Express) for St. John and intermediate stations.

WILL ARRIVE:— At 8.20 p.m. (Express) from St. John, Pictou, and intermediate stations. At 9.15 a.m. (Express) from St. John and intermediate stations.

At 1.30 p.m. (Express) from Riviere du Loup, Quebec, Montreal, and intermediate stations. C. J. BRYDGES, Gen. Supt. Gov't Railway Moncton, N.B., Nov. 13th, 1878. nov 23

CUSTOM TAILORING! H. G. LAURILLIARD, 19 HOLLIS STREET, HALIFAX, N.S.

Agency for New York Fashioners April 1876

McHANE BELL FOUNDRY, Manufacture those celebrated Bells for Churches Academies, etc. Price List and Circulars sent free

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FIRST PRIZE ORGANS. C. E. FREEMAN is now selling and will hereafter sell, the above celebrated Instruments at the lowest figures, to match the times. I will also supply any other Organs required.

ON REASONABLE TERMS as my motto is SMALL PROFITS AND QUICK SALES.

Good discount to Churches, Ministers, Lodges, &c. &c. Circulars with information free. GOOD AGENTS WANTED. C. E. FREEMAN, Author, N. S., General Agent

July 10—1 year. Provincial Building Society St. John, N.B.

SSETS 31st December, 1877 \$25,288.07 RESERVED FUND to Rest same date 5,000.00

Deposits Large or Small taken and interest at 6 per cent allowed, withdrawable on 30 days notice. Monthly Investing, shares yield 6 per cent compound monthly.

Paid up Shares give 7 per cent compounded half yearly. Capital Stock has this year paid from \$8 to 10 per cent per annum. Shares mature in four years. The Society offers first class advantages for Depositors, Shareholders and Borrowers.

For full particulars send for Circulars. A. A. STOCKTON, President. THOMAS M. N. Treasurer. July 20th

JAS. & W. PITTS GENERAL COMMISSION MERCHANT. Ship and Insurance Brokers, WATER STREET ST. JOHN'S NEWFOUNDLAND

Grand River P. E. I., has a lady 110 years of age; her name is Mrs. McGillivray.

TEMPERANCE ON THE BATTLE FIELD.

The following extract is from a letter written by Corporal Hutchinson, of the 13th Regiment, forming part of Colonel Wood's column in Zululand:—

"It may please you to hear that such a thing as intoxicating drink is out of the question here. Our commander does not allow a drop of drink to be brought into camp."

Very often we are out all night in the rain on duty, having no tents. However, he does not care for that. When we come up wet and cold we get some coffee and a quarter of a pound of bread.

RECEIPTS FOR "WESLEYAN"

- FOR THE WEEK ENDING JUNE 6, 1879. INSTRUCTIONS AS TO REMITTING MONIES:— 1.—When sending money for subscribers, say whether old or new, and if new, write out their Post Office address plainly.

DIED.

At Westville, Pictou Co., May 25th, Mrs. Margaret Turner, aged 65 years. Deceased was for many years a member of the Methodist Church, and noted for her zeal and faithfulness in the service of the Lord. Her end was very sudden.

E. BOREHAM, Wholesale and Retail dealer in Boots, Shoes, Rubbers &c.

The subscriber thankful for past favors, asks a continuance of the same, and on entering upon a New Year begs to acquaint his customers with his plans, which are as follows, viz:— 1st.—We will endeavor to buy only from the best houses for cash, thereby giving the best possible value for the money.

PREACHERS MEAN, HALIFAX AND DARTMOUTH.

SUNDAY, June 8, 1879. Table listing preaching times and locations: Brunswick St., Grafton St., Kaye St., Charles St., Cobourg St., Dartmouth, Rev. G. A. Huestis, Rev. S. F. Huestis, Rev. W. H. Heartz, Rev. C. M. Tyler, Rev. James Sharp, Rev. S. B. Dunn, Rev. G. A. Huestis, Rev. James Sharp.

DISTRICT MEETINGS.

Fredericton District. The Annual Meeting of the FREDERICTON District will (D.V.) be held at Woodstock, commencing at 9.30 o'clock, a.m., on Tuesday, June 17th prox.

Truro District. The Annual Session of the TRURO District Committee will commence (D.V.) at River John, on Wednesday, 12th June, at 9 a.m.

Cumberland District. The Annual District Meeting of the CUMBERLAND District will be held at Springhill, on Wednesday, June 11, at 8 o'clock, a.m.

Annapolis District. The Annual Meeting of the ANNAPOLIS District will be held at Canning, on Thursday, June 12th, commencing at 9 a.m.

Liverpool District. The Annual Meeting of the LIVERPOOL District will be held at Lunenburg, on Wednesday, June 11th, at 9 a.m.

Yarmouth District. The Annual Meeting of the YARMOUTH District will be held at Shelburne, on Tuesday, June 10th, to commence at 10 a.m.

Halifax District. The Annual Meeting of the Ministers and Lay Members of the HALIFAX District, will (D.V.) be held in Hantsport, to commence on Tuesday, June 10th, at 2 o'clock p.m.

Prince Edward Island District. The Annual Meeting of the P. E. ISLAND District will be held at Alberton, on Wednesday, the 18th of June, at 9 o'clock a.m.

Guysboro and C. B. District. The Annual District Meeting of the GUYSBORO AND CAPE BRETON District will be held in the Methodist Church, Port Hawkesbury, commencing Tuesday, June 10th, at 10 a.m.

Sackville District. The Annual Meeting of this District will (D.V.) open at Salisbury, on Tuesday, June 10th, at 7 p.m.

St. John District. The Annual District Meeting of the St. JOHN District will be held at Sussex Vale, on Wednesday, June 11th, at 10 o'clock, a.m.

Miramichi District. The Annual Meeting of the MIRAMICHI District will (D.V.) be held at Derby, in the Methodist Church, at 2 o'clock p.m., on Wednesday, June 18th.

CONCERNING NEWFOUNDLAND. IF any of our readers visit St. JOHN'S, NEWFOUNDLAND, and need to Buy Watches, Clocks, or Fancy Goods, advise them to patronize EARLE, Jeweller, 621 AterWStreet. Oct. 19, 78, 1yr.

CONFERENCE GROUP.

Arrangements are being made with William Notman, Photographer to Her Majesty, by which a truly historical picture of the Nova Scotia Conference may be taken.

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55 TO 20 DOLLARS per day at home Samples worth \$5 free. Address STINSON & Co., Portland, Maine. May 31. SAMUEL A. CHESLEY, M.A. Attorney-at-Law, &c., Lunenburg, N.S. Jan 1 year.

FOR Berkshire Swine & Pure Bred Poultry. WRITE Prichard, Sunny-side Farm, St. John, N.B. Address Box 54

NOTICE.

Several of the Conference students now at Sackville will be glad to be employed during the Summer Vacation in Circuit or Missionary work.

Application for their services, &c., may be made to the undersigned. C. STEWART. Sackville, April 22nd, 1879.

MENEELY & COMPANY BELL FOUNDERS WEST TROY, N. Y. fifty years established. Church Bells and Chimes Academy, Factory Bells, &c., Improved Patent Mountings, Catalogues free. No agencies. July 1 1878-ly

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Rev. A. W. N. Editor

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