



OUR HOME CIRCLE.

NOT KNOWING.

I know not what shall befall me;  
God hangs a mist o'er my eyes;  
And so at each step in my onward path  
He makes new scenes to rise,  
And every joy he sends me  
Comes a strange and sweet surprise.

I see not a step before me  
As I tread on another year,  
But the past is still in God's keeping,  
The future His mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near.

For perhaps the dreaded future  
Is less bitter than I think;  
The Lord may sweeten the waters  
Before I stoop to drink,  
Or if Marah must be Marah,  
He will stand beside the brink.

It may be He is keeping  
For the coming of my feet  
Some gift of such rare blessing,  
Some joy so strangely sweet,  
That my lips will only tremble  
With the thanks they cannot speak.

Oh, restful, blissful ignorance,  
Thou blessed not to know;  
It keeps me so still in those arms  
Which will not let me go,  
And hushes my soul to rest  
On the bosom that loves me so.

So I go on not knowing;  
I would not if I might;  
I would rather walk in the dark with God  
Than go alone in the light,  
I would rather walk with Him by faith  
Than go alone by sight.

My heart shrinks back from trials  
Which the future may disclose,  
Yet I never had a sorrow  
But what the dear Lord chose;  
So I send the coming tears back  
With the whispered words,—He knows.

HOW A CHRISTMAS CARD  
SAVED A LIFE.

Merry Christmas time was drawing near, and I wanted some pretty illuminations to give away, so I went one morning to where I knew I should find a beautiful variety. While I was looking over a multitude of mottoes, and, making my choice, I noticed a lady near me, apparently bent on the same errand. After a few minutes, as she seemed unable to find what she was seeking, I asked her if there were any among those I had chosen which she particularly liked.

She thanked me pleasantly, and said she had selected all she wished except one, and she felt sure of finding it among the unassorted cards, for it had been published, she thought, by the Tract Society only the year before.

"It is one with purple pansies—heart's ease, you know—and the verse,

"Casting all your care upon Him, for He careth for you."

I want it for a special use," she said; and then added impulsively, "Those words saved a life—a soul—last Christmas. You don't wonder they are precious!"

Then, in a few words, she gave the outline of the story of one who had, through terrible trials, lost faith in human love, truth and honor, and, worst of all, in his misery had made shipwreck of his faith in God.

It was Christmas Day. He started to leave the house with the full purpose of committing suicide. The children were just coming home from a Sunday-school Christmas-tree, eager and happy with their pretty presents. He stole out through a room from which they had passed, so that no one might see him leave the house. Lying on the floor, just where he must step to cross the threshold, was a card, with purple pansies and the words, "Casting all your care upon Him, for He careth for you." Startled, thrilled by that message from heaven facing him, as if to drive him back from his wicked, cowardly purpose. Faith in God and his love came back, and with it came courage and strength to take up the heavy burden of a bruised and shattered life. God did care for him, and was a very present help in trouble.

The story touched me deeply, and has often recurred to me since, though I have never seen the lady again, and know nothing further of the circumstances. It always comes back with special force whenever I have to choose Scripture verses to give away. Since we have the promise, "My word shall not return unto me void," may we not rightly ask God's peculiar blessing on these little messengers, which go to so many homes we may never enter? I could not help thinking that perhaps some one had been praying "in secret" for God's blessing on that very message.

The hand of God was so clearly in it all, guiding the choice of the text, providing that this one and no other should be given to the little child, that her chilled fingers should carry it safely through the streets, and then drop it at the very moment, and in the only place, where it would save a life, that it seemed to me that it would be for his honor to repeat the story of his loving care, which came to me so strangely.

May it be the Father's message to some other poor troubled heart, assuring him of the faithfulness of him who "will not suffer us to be

tempted above that we are able; but will with the temptation make a way of escape, that we may be able to bear it." May it remind him of One who was wounded for our transgressions, and on whose tender, human heart we may to-day cast all our sins and our sorrows, and our cares, and be sure that he will care for us.—M. L. Demarest.

ORIGIN OF THE GYPSIES.

The later researches of Potts, Miccolosich, and others, leave no doubt as to the Indian origin of the Gypsies, although the exact tribe from which they sprang has not been as yet, definitely ascertained. Many of the individual words, such as *pani* (water) are identical in Gypsy and Hindustani; but the grammar of the first mentioned language, as shown in the mutilated form which remains in English Romany and the more perfect system of the Turkish Tchingianes, is quite different from most of the modern vernaculars of India, and has but few points of contact with the older dialects. There are in India several tribes whose characteristic habits are very similar to those of the Gypsies of England. The Jats, Naths, and Brinjaries, for example, singularly resemble them; and a very good case has been made out in favor of the first mentioned as the original Gypsy stem. It is a historical fact that somewhere about the year 420 A. D. a number of strolling minstrels did find their way into Persia; they were called *Luri*, and are described by Firdousi in terms which might equally well apply to a band of English Romanyes. The word "Luri" is still used in Persia for strolling minstrels and vagabonds; while, under the form *Nuri*, it is the generic appellation of Gypsies in Syria and Egypt. Arab historians speak of these people under the alternative name of *Zutt*, which, with much reason, believed to be a corruption of *Jat*. The Gypsies call themselves everywhere "Rom" or "Romany," which would point to the "Dom" or "Rom" tribe as their original stock, the initial letter of the word being equivalent to their D or R. These people, who are principally found in Behar, are essentially a roving tribe. Among other things which distinguish them from other Hindu castes, is their indifference to ceremonial impurity, such as that which arises from touching a dead body, and their liking for swine-flesh. Now Gypsies in Europe are very peculiar in their eating, and are, perhaps, the only race who will eat animals that have died a natural death. *Mullo Baulo*, "dead pig," is their favorite delicacy; and one of the most typical and most amusing of the Romany ballads which Borrow has collected, celebrates the trick formerly so common among them, of poisoning a pig in order the next day to beg its carcases for food.—*Saturday Review*.

GOOD MANNERS.

It is a mistake to regard manners as something external or distinct from the nature, to be put on or taken off at will. The bearing to which we instantly accord respect, is the outward blossoming of an inward growth, and bears the same relation to character that the flower does to the plant, not absolutely necessary to its existence, but a graceful expression of internal qualities which give it strength and vigor. Some foreigner once said of Abraham Lincoln that he was a grand gentleman in disguise. In him the outward expression, though far removed from Chesterfieldian polish, was still so true to qualities to which the world accords its highest respect, that it became a good manner of its own, and thus proved the truth of the assertion in regard to growth. A fine manner pre-supposes a certain force of character and firmness of purpose which invest the owner with composure and self-respect—a certain equipoise which enables him to possess his soul in peace, where a mind that is not so ballasted goes careering about in every breeze, a source of discomfort to itself and all who behold it. It also pre-supposes a kind heart and a quick sympathy for others. There are native characteristics wanting where a smooth exterior is of little real value. Shall we not then cultivate good manners? May we not acquire a gentle, courteous demeanor, to which we may not have been born? Most assuredly; but unless we conform to the law of development just expressed, we shall achieve no success worthy of the name. Let us suppose a harsh, vindictive nature assuming the gentle manner of one who feels and lives unselfishly. In a moment of forgetfulness—and such moments will come—the mask drops off and discloses the real man

who lives behind it. For those who behold the disclosure there is no possibility of forgetfulness, and for them the mask will not only fail to do its work, but will produce a sense of incongruity that will give absolute discomfort. Duplicity never succeeds to any great extent. A greater amount of thought and force must be given than with a higher motive would be necessary to insure the genuine feeling whose outward expression we desire. If we feel kindly we shall act kindly.

IRON-SHOD.

The safety of a mountain climber depends upon being *well shod*; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning a famous man of science started with two gentlemen to ascend the Piz Morteratsch, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Jenni, the boldest guide in the district. After reaching the summit of the Morteratsch they started back, and soon arrived at a steep slope covered with thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Jenni, "for a false step might start the snow, and send us down in an avalanche."

He had scarcely spoken when the whole field of snow began to slide down the icy mountain side, carrying the unfortunate climbers with it at a terrible pace. A steeper slope was before them, and at the end of it a precipice. The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended upon getting a foothold. Jenni shouted loudly, "Halt! Halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the moving snow. Within a few rods of the precipice Jenni got a hold with his feet, and was able to bring the party up all standing, when two seconds more would have swept them into the chasm.

This hair-breadth escape shows the value of being well-shod when in dangerous places. The lesson is especially needed by the young. No boy is prepared for rough climbing unless he is well shod with *Christ's* principles. Sometimes temptation tries the track under him, and then he must plant his foot down with an iron heel or he is gone. A poor boy of my acquaintance signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say,

"No, I thank you, sir; I never touch it!"

Then came on a rich pudding, which the boy tasted and found that there was brandy in it; so he quietly laid the tasted morsel back on his plate. The employer discovered that the boy had "pluck" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth, and honesty, and faith, and courage, and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board, on which is written in large, bright letters, "He that walketh uprightly walketh surely."—T. L. Cuyler.

NAMELESS GRAVES.

On sunny slopes of the quiet hills,  
On primrose banks of the forest hills,  
The nameless dead are sleeping;  
By the lonely firs in the mountain glen,  
Where bitter winds are keeping;  
On the sad shore where the tempest raves,  
Humble and many are the nameless graves.

Who owneth a tear and will not weep  
O'er the unwritten words that sleep  
Under those mounds of sorrow?  
How they longed for day, as night passed away,  
And met no glad tomorrow!  
O, warm is the dew that sometimes laves  
The wild flower wealth on those nameless graves.

O think of the dead, and lightly tread  
The turf that covers such lowly heads,  
Their struggling past remember;  
Think well of the gloom that surrounded their doom.

Life that was all December,  
And think of their faith, poor sorrowing slaves,  
While you drop a tear on their nameless graves.

A day is set in the Book of Time  
When the trumpet of the Great Sebbins  
Earth's weary ones shall waken;  
The cold dead shall rise to purified skies,  
And tombs shall yawn forshen.  
O, then we shall know that the grace which saves  
Hath many dear hearts in the nameless graves.  
—Wm. Lyle.

THE FOUNDATION OF CALICO PRINTING IN AMERICA.

Amasa, the father of William Sprague, laid the foundation of calico printing in this country in 1828, and erected his mill on the site of his present Cranston print works. The difficulties which young American printers were obliged to overcome were stupendous. For a long

time Amasa struggled with almost insurmountable difficulties, displaying a perseverance seldom seen. Sometimes the fabrics were ruined by the acids, and sometimes the colors would run together and produce the most disastrous results.

The difficulties seemed to increase in number. Thousands and thousands of yards were often ruined, and what were then considered small fortunes were more than once lost in this way. Amasa Sprague, however, was not to be foiled, and he determined to go to Europe to see how the business was done there. He knew beforehand that it was the purpose of the English manufacturers to conceal their process of the art of dyeing, bleaching and printing. The only way then, was for him to secure work in some establishment, and this he succeeded in doing for the compensation of only a few shillings a week. Step by step he gained favor and advancement from his employers, until at last, to his great happiness, he was promoted to some position in the coloring room, where he learned the long coveted art. When he felt satisfied that he had acquired sufficient knowledge of it he returned home. He started his print-works in the town of Cranston, and gradually advanced in prosperity.

LOGIC AT HOME.

"Mamma, you must let me go to dancing-school, indeed you must."

"No, my child, papa does not like it."

"But mamma, all the girls in school go."  
"No matter, my child; papa does not think it is the right thing for persons like us, for church members, to send their children to such places."

"But what is the harm, mamma?" replied Susie, mentally recording a verdict against church members and all belonging to them, "the Strongs, and the Weeks, and the Smiths, and the Joneses, and Lillie Brown, the clergyman's daughter, are all in it. Everyone goes mamma."

Mamma, weakening a little, agrees to talk to papa. She tells him how odd the child feels, doing differently from the rest; how much it may be against her; how she must have associates, and how all of their set see no harm in the thing. Her plea is successful. Susie goes to the dancing-school because they all do it.

"I'm very unhappy about Frank," says Susie's father, as he walks his room, half undressed, about midnight; he's out almost every night till after twelve; I wish you would speak to him. And he never goes to church.

"Why don't you speak to him yourself?" is the reply of Frank's mother. "A father is the natural person to talk to a young man. Frank's not a child."

There is more discussion about it, with a little tendency on the part of each to lay the blame on the other. Frank's father does not tell however, what he happens to know about Frank's fashionable friends as theatre-goers, and about certain 'troubles' in which some of them have become involved that promise badly for them as business men and as husbands.

At length he makes up his mind to speak to Frank.

"Frank, my boy, why do you go out every evening and stay so late as this?"

"Why father, it's not so very late; it's barely twelve o'clock."

"That's late enough, and you are out almost every night."

"Well, father, I was with my friends. In fact I came away and left some of them behind me."

"Frank, I want to tell you, you ought not to go to so many of the places that your friends frequent. It is not right for you."

"Why, father? everybody does it. I'd be odd if I didn't go. All the fellows we know go. Charlie Strong and Harry Weeks were with me this evening."

"No matter, my son; you are to do right, no matter what others do."

"But father, one cannot but have friends. You don't want me to be odd and unsocial. Mother said I must keep my set of acquaintances."

And Frank's father retires from the discussion, silenced and mortified to think that his influence over Frank is gone. He abdicated long ago in favor of "the set" and "the set" felt no responsibility. It needed one more to share the pleasures—and the cost of them. It recognized Frank's capacity for these ends. It had not promised, on Frank's behalf, to renounce the pomp and vanities of this world. It cared very little whether Frank did well or ill if he filled his place in the set. It did talk a good deal when Frank began to take too

much wine and "make a fool of himself." The Strongs turned the cold shoulder to him, and when Frank went off and married, a well-to-do lady, to whom the "set" had introduced him at a supper, the "set" expressed its sympathy in the impressive and touching words, "We always thought Frank a fool."  
—Dr. John Hall.

A TOUCHING INCIDENT.

A boy about eleven years of age, a cripple by paralysis from infancy was being carried by his mother from the cars to the ferry at Jersey City. Just as they were leaving the train, a quiet, unassuming gentleman came to them, saying "That boy seems too heavy a burden for you; will you allow me to carry him?" The mother assented, and the little fellow put his arm about the stranger's neck, and was carried to the boat and placed carefully in a good seat, and there left with his mother until the boat had crossed, when the gentleman returned to his charge, and with a smile that lingers still upon the memory, and kind words that soothed and comforted, carried the boy to the waiting-room in the New York depot, where, on being assured he could be of no further assistance, he bade the boy good-bye and left him, speaking cordially as he passed out to an elderly gentleman, who was just entering. The grateful boy beckoned to this elderly gentleman and asked, "Can you give me the name of the gentleman to whom you just spoke?" "That is Bishop Jones of the Methodist Episcopal Church." That boy had never been taught to venerate Methodists or Methodism, but from that hour was often heard to say he knew at least one good man who was a Methodist. His limbs never received the coveted strength, but God converted his soul and gave him abundant grace to bear his affliction.—Dr. H. B. Ridgeway.

WHAT IS THE DIFFERENCE?

Here is a man your neighbor. He meets your boy some day, engages in conversation with him, and by and by pulls a bottle of liquid out of his pocket and asks him if he will not have some, it is really nice. The boy takes it; the sharp taste gives him a pleasing sensation, and he takes more. This time he is seized with dizziness and forgetfulness, and wakes from a stupid sleep with a dead feeling of pain. But the man is kind, and next day offers him more. Soon after he introduces him to other boys of his age, together they use this liquid, they are infatuated with it, and become so much under its power that they lose health, purity and respect. At the end of several weeks he brings your boy home to you in that condition. How would you look upon the action of your neighbor with regard to your boy? You would denounce it, and if the law gave you no relief, you would horsewhip the scamp till he could not stand. But just let him get an office, put out a sign and get a little paper from the authorities, and he can go on doing this very thing to your boys and all other boys whom he can gather together. Has the act changed in its baseness and terrible results? No, not in the least. But now the man has risen from the low plane of dastard villainy to the respectable level of "Licensed Victualer," "Hotel Keeper," "Saloonist," laws are made for his protection, and the hat must be respectfully raised as he passes. He does it now as a business. The public take him under a delightful and pleasant patronage. Here is a man who wishes to live by his wits; so he pursues the gambler's calling, and victimizes "green 'uns." We say, "The villain—put him behind the bars." But if a number get together and concoct a national "Three card" game, and call it a lottery, the State incorporates it, the passive goodness of the country endorses, and even churches make lesser imitations of it and play at fairs and festivals. The morality changes as the bulk and numbers interested change.

The burglar uses his jimmy and tools to break open a bank. If we catch him he is put away in a safe place. Suppose a man sets up a factory in a village, purposes to make burglars' tools and sell them to the craft; is his calling moral and honest? Yet we make no outcry against the brewers and distillers, even though they supply the instrumentalities of ruin to the drink shops we deplore.—*Morning Star*.

OUR YOUNG FOLKS.

There was sorrow in the nursery, for nurse had come in to tell us that baby, our little brother, whose

birth only two months before, had given us so much delight, was dying fast. The doctor had just left, saying that there was no hope. Mamma had sent word that we were to go into his bedroom, very quietly, to have one more kiss, and take a last look at our little darling, and then we must stay in the nursery alone, while nurse helped her. Poor mamma looked so white and sad, it made us cry to see her, and baby Willie lay pale and still on her knee, with his big, blue eyes closed, and his breathing so faint, we almost thought he was even then dead.

We crept quietly out of the room again, and instead of returning to the nursery, where we thought nurse might interrupt us, we went to an old lumber room, at the top of the house, where we used generally to retire when we wished to be alone. We did not run gaily up stairs as usual, but walked slowly and quietly, the tears running down our cheeks all the way. For some time we did not speak. Annie was the eldest, being eight years old; I was the next; and then came little Jack, who was only four. At last Annie said, "Jesus raised Lazarus to life again, and I think He would raise baby if we all asked him." To this I agreed, and Jack, of course, was too young to have much voice in the matter; but we decided that we would sing a hymn first. We chose one that we had heard in chapel a Sunday or two before, and that we thought would suit our case very well:

"Why do we mourn departing friends,  
Or shake at death's alarms?  
'Tis but the voice that Jesus sends  
To call them to His arms.  
The graves of all His saints He blessed,  
And softened every bed;  
Where should the dying members rest,  
But with their dying Head."

It was rather a queer choice, when we were just going to pray that God would lift baby live. But Jesus knew our meaning better than we could express it. We sang two verses, Jack joining very lustily and beating time on a box with an old spoon, for he was too young to feel as much subdued as we elder ones did, and as he did not know a word of the hymn, he made rather a queer noise.

Nurse came running up, thinking we were heartless children, to be singing and making so much noise when our little brother was dying. She stopped at the door for we were all on our knees, and Annie's sweet, serious voice was saying,— "You let Lazarus get better, and the ruler's little girl; please let baby, because mamma looks so sad, and we should all be so unhappy if he died." Then we jumped up, with our faces quite bright, and little Jack said, "Now he's sure to get better," and Annie and I thought so too. Nurse went with tears in her eyes to mamma and said, "O ma'am, those dear children are having a prayer-meeting in the lumber room about baby, and they say he is sure to get well now." Then a faint hope sprang up in mamma's heart that perhaps God, in answer to her children's prayer, and to give them faith in the power of prayer, would let baby live.

Mamma was worn out with nursing and watching, and so papa persuaded her to lie down for a short time, while he watched by Willie. About one o'clock he called her, for he saw a change, and thought the end had come. They watched together for two or three hours, but still his slender hold on life was not loosened.

Early in the morning Dr. Foster came, without much hope that baby would be still alive. But his face brightened when he saw him, and he stooped to listen to his breathing. "Why," he said, "there is a wonderful change; the fever is gone and his breathing is quite regular! He will do nicely now. This is mainly owing to your good nursing though," he added with a smile, "perhaps a little credit is due to the skill of the doctor." Mamma, however, thought it was neither her tender nursing, nor the doctor's skill that had wrought the change, but our earnest and believing prayer on the day before.

When we woke, we found mamma bending over us with such a bright, happy face, that we knew at once what she had to tell us. "Baby is well! baby is well!" we shouted; and little Jack whispered softly, "Cos we prayed."

We were rather disappointed when we saw Willie, that he was not quite well and strong yet, but all danger was passed. He recovered quickly, and now he is such a great, strong, rosy boy, that I can hardly believe he was once the frail little baby, for whose life we prayed so earnestly in the old lumber room ten years ago.

Let this true story encourage other children to call upon the Lord in times of trouble.—*Early Days*.

OUR ANSWERED PRAYER.

There was sorrow in the nursery, for nurse had come in to tell us that baby, our little brother, whose

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THE SUNDAY SCHOOL.

FEBRUARY 5.

CHRIST AND HIS DISCIPLES.—Mark 3: 6-19.

Herodians—These were the partisans of Herod, who maintained the rightfulness of the Roman dominion over Judea, and the propriety of introducing Greek and Roman customs among the Jews. The Church and the State had banded together to put "the deceiver of the people" out of the way as soon as possible. How they might destroy him—Observe how utterly in-efficient are miracles to persuade ungodly souls. Modern miracles would not convince modern skepticians.

Withdrew himself—Christ's example teaches his ministers their duty in a time of danger to fly from persecution, and to endeavor to preserve their lives unless when their sufferings are like to do more good than their lives. A great multitude followed him—The "following" does not merely indicate external following; it also was the beginning of a specific discipleship from which, indeed, most afterward receded but from which the germ of the Galilean believers, was afterward developed.

Idumea—This was the ancient Edom. It lay south of Palestine. Herod the great was by descent an Idumean. Beyond Jordan—Called by the Greek geographers Perea, a name limited by usage to that part of the land of Israel which was east of Jordan. This, as well as Idumea, would include a large extent of frontier territory, where the Jews were in immediate contact with the Gentiles. They about Tyre and Sidon—As the whole importance of Phenicia was derived from these two cities, it is designated by their joint names.

A small ship—It was doubtless something of the boat kind. The word ship is improper in many places of our translation, and tends to mislead. Should wait on him—Christ's object was probably in part retirement, for by the boat he could escape to the eastern and comparatively solitary shores of the sea, in part labor, for from the prow of the boat he could preach to the people on the shore without being hindered by the throng.

Unclean spirits—This circumstance proves the existence of evil spirits. If these were merely diseased or deranged persons, then it is strange that they should be endowed with knowledge so much superior to those in health. They should not make him known—Our Lord accepted not devils for preachers. Neither was the time come; nor were these the proper witnesses.

Called unto him—He chose them, not they him. Yet he chose with discerning power, knowing their character and state of heart. They came unto him—He named those who became his twelve, and from the crowd each one stepped forth.

Ordained is, in Greek, not a technical expression, but a very common verb, meaning made; that is, out of the whole number present, or, as some think, out of the selected number whom he called to him he constituted or created twelve to be a body by themselves; for what purpose, and with what official functions, is expressed in the remainder of the verses. That they should be with him—Mark states most definitely the office of the apostles. They were to be with Christ that they might bear personal witness to what they had themselves seen (John 15: 27; Acts 1: 21, 22), and Paul rests his claim to be an apostle on his having been an eye-witness to Christ's resurrection (1 Cor. 9: 1; 15: 8, 9), this was their preparation for their work. They were to preach—literally, to herald, that is, to go before and proclaim the coming of the Messiah in person to the Jewish nation, in spirit and in power to the whole world; and in his second advent to his Church; this was their work. And they were to have "power to heal the sick and cast out devils," a power subsequently exercised by the apostles; this was the divine seal and evidence of their authority.

Surnamed Peter (See John 1: 42)—The name itself does not denote constancy or firmness, which were not peculiar traits of Peter's character, but strength and boldness, or the founding of the Church upon a rock.

Boanerges—This word is composed of two Hebrew words signifying "sons of thunder." The reason of this appellation, which appears only here, is not given. It may signify the character and power of James and John as preachers, though their subsequent history does not justify this explanation. More probably it referred to their naturally fiery temperament, of which we see signs in Mark 9: 33 and Luke 9: 54.

This fact furnishes a most serious subject of reflection to all such as "feed others" by the ministry of God's holy word, "and yet neglect and starve themselves;" who bear their Saviour on their lips, but neither know him in their hearts, nor serve him in their lives; and who thereby incur a greater condemnation. Icarion has been variously explained as an appellative, but is now commonly agreed to be a local name, denoting man of Kerioth, as the similar form Ictobes, used by Josephus, means a man of Tob. As Kerioth was a town of Judah (Josh 15: 25) Judas is the only one of the apostles whom we have any reason to regard as not a Galilean.

How sorry some people are for faults which they will commit again next month.

PEACH STONES.

Several have asked how to prepare peach stones for planting. They are probably aware, that when the stones are kept dry all winter and then planted in spring, very few, if any, will germinate. In nurseries, the stones are not allowed to get very dry, but they are stratified or bedded just before winter sets in. The usual manner is, to mark out the limits of the bed and spread the stones over it to the depth of two or three inches; the stones are then spaded in as if turning under a dressing of manure. By this operation they are distributed through and well mixed with the soil, where they are left to freeze and thaw all winter. This treatment causes the halves of the stone to separate and the pressure within of the swelling seed can push them apart. This may be effected by other methods than that of spading in. The stones are sometimes spread upon the ground and covered with spent tan-bark or sawdust to the depth of three to five inches, and thus exposed to the weather. In spring, when the ground is ready to plant the stones that have been spaded in are separated by throwing the soil of the bed upon a riddle, such as is used by masons, the earth falls through while the stone are left upon the riddle. Those that have been under tan or sawdust are more easily recovered at planting time.—American Agriculturist for February.

USEFUL HINTS.

In case of poisoning, excite vomiting by tickling the throat, and by warm water and mustard.

Mix a little carbonate of soda with the water in which flowers are immersed, and it will preserve them for a fortnight. Common salt-petre is also a very good preservative.

The best method of obtaining a good shape for an under bodice is to pick an old dress with a basque to pieces, and cut from the lining. This will fit well and will always be a pattern to refer to.

The old canes of raspberries and blackberries should be removed during the winter. The pruning of the new canes should be done the latter part of February or beginning of March.

Stables should be kept warm enough in winter to make horses comfortable without blankets; then the blankets will do good service as coverings when the animal is left standing out-doors.

Suck poisoned wounds unless your mouth is sore, enlarge the wound, or better cut out the part without delay; hold the wounded part as long as can be borne to a hot coal.

When plants are in a growing state they may be stimulated by the use of guano water. A small teaspoonful of Peruvian guano dissolved in a pintful of rain water is strong enough; water the soil with this once, or at most twice a week. The water of Ammonia (Hartshorn) of the shops is about as good, and can be had everywhere. If of ordinary strength add a fourth of an ounce (two teaspoonfuls), to a gallon of water, and use as above stated.—Am. Agriculturist for February.

A Mr. Hines writes to the Liverpool Mercury on small-pox, and sends the following recipe, which he claims to be an invaluable remedy for the dread disease: "I am willing to risk my reputation as a public man if the worst case of small-pox cannot be cured in three days, simply by the use of cream of tartar. One ounce of cream of tartar, dissolved in a pint of water, drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious, lingering illness.

In a Christian family of our acquaintance a servant came to the door of the lady at three o'clock one afternoon and said, "What is there for me to do now?" "Go up stairs and rest," answered the lady. The girl looked hurt and went away. Months afterwards she said when she came to know the lady better, "I thought you were displeased with me on that day. Nobody ever told me to rest before, in all the years I have been at service." The servant girl had caught a glimpse of true Christian thoroughness.

INFORMATION.

PHYSICIANS having Consumptive patients, and having failed to cure them by their own prescriptions, should not hesitate to prescribe Allen's Lung Balsam. It has cured cases where all other remedies have failed. It is harmless to the most delicate child.

It is a dangerous thing to neglect a cough or cold or any difficulty of the throat or lungs. Lose not a moment in getting a bottle of Johnson's Anodyne Linctus. You can rely upon it to cure you. It is also a sure preventive of diphtheria.

We advise every farmer or stock raiser to invest in Sheridan's Cavalry Condition Powders and feed them out to their herds this winter. Depend upon it it will pay big interest. Don't buy the large packs as some of them are worthless.

SORE EYES, SORE EARS AND SORE SCALP.—Any and all of these ailments are met unfailingly by Herriek's Sagar Coated Vegetable Pills, which cool the system and cleanse the blood. They are the greatest known remedy, not only for these ailments, but for almost every other bodily complaint. Try them.

Not the least important feature in Fellows' Compound Syrup of Hypophosphites, is the comfort, buoyancy and vigor which is inspired by its use, and which is developed as the patient recovers from sickness.

DIARRHEA AND DYSENTERY are perhaps the most common of our every day ills, and every person nearly has some special cure of their own. Ours is Perry Davis' Pain-Killer, and having used it for many years we can confidently recommend it.

DYSPEPSIA AND DEBILITY, A SEVERE CASE.—From Wm Bentley, 24 Edman St., Fall River, Mass.—"I was severely afflicted with general debility when I was not strong enough to do so. I became so nervous and debilitated that I was finally obliged to give up work and devote myself entirely to rest. This, however, did not benefit me, as I had nothing to occupy my mind, and I could not be idle. I concluded that my trouble was heart disease, and consulted a physician, who pronounced it an aggravated form of dyspepsia, and was treated accordingly. Nothing that I tried gave me any relief until Peruvian Syrup was recommended. I used three bottles of this, and could see a great improvement, as I was able to resume work. Three bottles more completely restored my health." Sold by all druggists.

MRS. LORENZO MEIGS, Centerville, Grand Manan, N. B., says: "I had been for three years severely afflicted with Rheumatism that commenced with swelling around my breast and shoulder extending down my arm that was for the most part so painful that I could scarce raise my hand to my head until I used Graham's Pain Eradicator, and was cured by using it three times, and in thirteen years after had not been troubled with Rheumatism." MRS. G. A. TAPLEY, Woodward's Cove, Grand Manan, N. B., has been cured of Rheumatism, Paralysis or numbness in the hands and fingers, by a few applications of Graham's Pain Eradicator. 2in

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

IMPURITIES OF THE BLOOD.—The decided alterative action of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime, adapts it in a remarkable degree as a blood purifier well worthy of the trial of those suffering from a diseased condition of the circulating fluid. The unsightly blotches, pustules and pimples that disfigure the face and neck, as well as other portions of the body, of so many persons, are indications of a diseased state of the blood induced by, as well as associated with, depraved nutrition, feeble digestion and imperfect assimilation. The continued use of the Phosphorized Emulsion invariably cleanses the blood from all these impurities and restores the system to a state of healthfulness that is manifested in increased constitutional vigor, mental activity, and lightness and buoyancy of spirits. Prepared solely by Hannington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. jlm

AN ONLY DAUGHTER CURED OF CONSUMPTION. When death was hourly expected all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of CONSUMPTION. His child is now in this country enjoying the best of health. He has proved to the world that CONSUMPTION can be positively and permanently cured. The Doctor now gives this Recipe free, only asking two three cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address, CRADDOCK & CO., 1032 Race St., Philadelphia, naming this paper. Jan 13.—16ins.

REST AND COMFORT FOR THE SUFFERING.—"BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctus in the world, should be in every family handy for use when wanted. "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. Jan 23—1y

OPINIONS DIFFER.

THE OPINIONS of men differ on various things. New take, for instance, their opinion of FELLOWS' LEMMING'S ESSENCE (the great remedy for Lat. or Horses). One man says that it cured a Spay in that had been on his horse for a number of years; another one says that he had a horse that had a Ringbone, and he took him to a town thinking that he would give up of him for whatever price he would bring; but meeting a friend on his way he was persuaded to try as a last resort a bottle of FELLOWS' LEMMING'S ESSENCE. Before the bottle was half used the Ringbone had nearly disappeared, and after a while his neighbor did not know it was the same horse. We could keep on telling the various opinions of different men in all parts of Canada as to the great cures effected by this great remedy. Some would tell you of Sprains cured; others of curing you of Swellings, Splints and Stiff Joints. Horses that were not worth their keep would be cured of Swellings of dollars after using FELLOWS' LEMMING'S ESSENCE. You would find that opinions would not differ about you getting the genuine article. FELLOWS' LEMMING'S ESSENCE is the only reliable article in the market.

EVERY BOTTLE OF FELLOWS' LEMMING'S ESSENCE HAS A HORSE ON THE OUTSIDE WRAPPER.

PRICE 50 CENTS. CERTIFICATES. SPAVIN CURED.

St. John, N. B., January 8th, 1880.

DEAR SIR: In regard to your favor of a few days ago, I would say: About one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried the numerous lotions and ointments advertised to cure the same, without any effect, and he became very lame. A friend of mine recommended me to try FELLOWS' LEMMING'S ESSENCE.

I acted upon his advice, and now I am happy to say the lameness has ceased and the Spavin has disappeared. I now consider him entirely cured, and would cheerfully recommend FELLOWS' LEMMING'S ESSENCE as the best remedy in the market for all the lameness that horses are subject to.

Yours truly, THOMAS F. FAY.

RINGBONE CURED.

Augusta, Me., March 8th, 1880.

DEAR SIR: I have had occasion to use FELLOWS' LEMMING'S ESSENCE on a horse so lame from Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make me an entire cure. Respectfully yours, JAMES T. PARKER.

SPAVINS CURED.

River Herbert, N. S., June 19th, 1880.

Messrs. T. B. PARKER & SONS: DEAR SIR:—I have used FELLOWS' LEMMING'S ESSENCE for Spavins and found it a perfect success. It is a sure remedy if used in time. Yours truly, T. W. FORREST.

Dr. H. H. HOBNER'S

ANTI-BILIOUS PILLS!

PURELY VEGETABLE.

These Pills are not offered to the public as a novelty or a universal panacea for "all the ills which flesh is heir to," they have been extensively used, and their virtues are well known to many who will be glad to learn that the proprietor has made arrangements to continue the manufacture on a scale equal to the increasing demand. The Pills are all made under his personal supervision, and can be relied upon as being equal to those which have given so much satisfaction to all who have used them. The oft-repeated assertions that in bilious disorders and the various diseases of the Liver, there is no remedy but by the use of Mercury in Blue Pills or some other form, have been proved false by ample testimony from those who have used these Purely Vegetable Pills. It is true, however, to remedy a derangement of the bilious secretion you must have something to act directly and powerfully at times upon the Liver, but it is not true that Mercury is the only agent capable of producing this effect. The simple combination of Vegetable principles in these Pills produces the same positive action upon the Liver as does Mercury, and will correct the derangement of that organ just as surely, without the risk of any unpleasant or injurious consequences; at the same time they have an astringent and tonic effect, which is the secret of their great superiority.

The circumstances under which the formula for these Pills came into the possession of the Proprietor, some years ago, were peculiar, and induced him to prepare from time to time such quantities as would enable him to supply the wants of his friends; but owing to the astonishing results produced by their use, the demand has increased so rapidly that he is compelled to manufacture on a much larger scale than was contemplated, and the unsought testimony from various quarters of the great efficacy and uniformly gratifying results experienced in cases of bilious affections and other disorders arising from derangement of the bilious organs, prove beyond all doubt that these Pills are capable of effecting the most surprising cures on record, and ought to be available by all who suffer in any way from derangement of the functions of the Liver.

DIRECTIONS.

When a cathartic is required, take three Pills at night and one in the morning; for many persons two Pills will be sufficient for a dose. As an alternative, one Pill should be taken every night until the desired effect is produced. Some genuine except bearing the signature of the Proprietor.

Valuable Truths.

If you are suffering from poor health, or languishing on a bed of sickness, take chest, for GOLDEN ELIXIR will cure you.

If you are simply ailing, if you feel weak and dispirited, without clearly knowing why, GOLDEN ELIXIR will revive you.

If you are a minister and have overtaxed yourself with pastoral duties, or a mother, who sits out with care and work, GOLDEN ELIXIR will restore you.

If you are a man of business or laborer, weakened by the strain of your every day duties or a man of letters toiling over your midnight work, GOLDEN ELIXIR will strengthen you.

If you are suffering from over-eating or drinking, or any dissipation or indiscretion, or are young and growing too fast, as is often the case, GOLDEN ELIXIR will relieve you.

If you are in the workshop, on the farm, at the desk, anywhere, and feel that your system is overtaxed, or needs cleansing, toning or stimulating, WITHOUT INTOXICATING, GOLDEN ELIXIR is what you need.

If you have a painful, dangerous cough, caused by derangement of the Liver, often taken for and called Consumption, GOLDEN ELIXIR will speedily cure you.

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NOTICE TO CONTRACTORS.

Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the West-end of Contract 80, near Emory's Bar, a distance of about 25 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter office. This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in. Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power. No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881. nov 4 12i

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ENTIRE SANCTIFICATION, containing Wesley's plain account and Fletcher's Practical application of the Doctrine. .30

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HAS secured the services of a first-class CUTTER, Mr. McKay, who for many years was a partner in the firm of M. McIlwain & Co., and who guarantees a perfect fit to customers without their being put to the trouble of trying on. sept. 23—1y

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PERFECTLY RESTORES THE HEARING and performs the work of the Natural Drum. Always in position, and available on demand. All Conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular with testimonials. Address: H. F. YOUNG & CO., 324 Broadway, New York.

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Can be used at home by the patient. Free treatise by mail.

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JOHNSON'S ANODYNE LINIMENT will positively prevent this terrible disease, and will positively cure nine cases out of ten. Information that will save many lives, sent free by mail. Don't delay a moment. Prevention is better than cure.

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PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. Sold everywhere, sent by mail for eight letter stamps.

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THE WESLEYAN  
FRIDAY, JANUARY 27, 1882.

EVANGELISTIC.

Mr. Oscar Owens, the English evangelist, closed a fortnight's series of Bible-readings and Gospel addresses on Sunday afternoon last. The attractive style and earnest manner of Mr. Owens led large numbers to avail themselves of the generally favorable weather to attend his numerous meetings. It is to be hoped that a deeper and more widespread interest in religion may be felt in many quarters as a result of his visit.

Our esteemed contemporary, the *Presbyterian Witness*, has twice declared Mr. Owens' teachings to be theologically sound, and its utterances have much weight with us. Bearing its first statement in mind, we left the Y. M. C. A. Hall one afternoon thinking of an interview between Rowland Hill and Richard Watson. The former, as most of our readers will know, was what a good Baptist brother, stationed in New Brunswick, once in a moment of irritation declared himself to be, a "doubled and twisted Calvinist;" the latter was the gentle and eloquent expounder of Arminian views. The two one day met in a group of Calvinist ministers, thus throwing good Rowland Hill off his guard. "Have you never thought," said he in all sincerity to Watson, to whom he was a stranger, "Have you never thought that our Calvinistic teachings have a strange tendency towards Antinomianism?" The answer is not recorded. It is not necessary that it should be. The two have doubtless learned to see eye to eye before this. It is enough to say that Rowland Hill's question occurred to the writer as in thoughtful mood he moved from the Hall to his office. Happily for him, though not a stranger to those utterances of Wesley which fairly startle the reader of the earlier Arminian Magazines, he has learned to know that God can use men of various theological stripes to bless their fellow men.

How large a part of those who have been attracted by Mr. Owens' impressive addresses in the Y. M. C. A. Hall and the Academy of Music have been non-attendants upon public worship we are unable to say. We hope that the proportion has been large, and that many of the number, in spite of the rented pews, will find their way to the various Protestant churches of this city. Such will be likely to say, in the words of the children's hymn, "I have been there and still would go." The ultimate result eternity alone could tell; their present experience would remind them of the man who went into raptures over the preaching of Mr. Moody in the Hippodrome, declaring if ministers would only preach in that way, he would attend church. The preacher was not Mr. Moody at all, but his wife's minister, whom he had never heard before.

At a meeting of the Evangelical Alliance, held on Tuesday, Hon. S. L. Shannon in the chair, the members resolved to place the sum of seventy-five dollars in the funds of the Canadian Evangelization Society, Toronto. The meeting also adopted a resolution, on motion of Rev. Dr. Burns, expressive of warm appreciation of the efforts and spirit of Mr. Owens, and thanking the Evangelization Society of Canada, whose accredited agent he is loaned to them for a season by the English Society, for permitting the people of Halifax to enjoy his first labors in this land.

ONE ASPECT OF MISSIONS.

The *Bacchante*, with the two sons of the Prince of Wales, recently visited the Fijian group. The Rev. J. N. Dalton, tutor of the young princes, appears to have been deeply interested in watching the results of the Wesleyan missions, in these beautiful islands. The Rev. A. J. Webb presented Mr. Dalton, in the name of the mission, with a copy of each of the mission publications in the Fijian language, a report, and specimens of native handwriting. In the course of a cordial acknowledgment of these Mr. Dalton stated that he would be glad to do anything he could for the mission. He also accepted for each of his royal pupils a morocco-bound copy of the Fijian New Testament, for which they desired him to express their thanks. The tutor's farewell remarks to Mr. Webb are well worthy of thought. At parting he said, "It is no use denying it; it is absurd to call blue red or red anything else; there is the work and the effects produced, and but for the work of the mission we should not have been here at all." No words could have been more truthfully spoken. The men who prepared the way thither for British travellers and

trade, were not her statesmen, her warriors or her scholars, but those self-denying men and women whom British captains could scarcely bear or dare to land on the shores of cannibal Fiji, not much more than half a century ago. Most of them now "rest from their labors," but who will say that their works do not follow them?

A POINT.

During the earlier stages of the somewhat noted Chicago "Thomas" case, the *New York Tribune* made a statement which furnishes food for profitable reflection. It was this: "We are obliged to believe that the really hard and absolutely necessary work of wrestling with sin and the devil in Chicago will continue to be done by ministers who believe that there is a devil, and—patience, O liberal reader—that there is a hell, the final extinguishment of whose fires they do not even prophesy."

This expression of belief has, nevertheless, nothing calling for special remark. It is based only on simple common sense. Both a church and its pastor must inevitably suffer in spiritual life and vigor when a consciousness of mental reservation lessens the pastor's self-respect and doubt weakens his energies. A preacher of "advanced thought" may attract large audiences by the utterances of only such sentiments as are pleasing to the multitudes in search of an accommodating religion, but the close of his pastorate generally reveals a most unsatisfactory state of affairs in relation to all that constitutes the true strength of a church. In no case has this been more clearly seen than in the recent history of the church of which Dr. Thomas was pastor. A Western exchange thus summarizes the statements of a Chicago daily paper:—

The membership of the church under Dr. Thomas was about 700, and is perhaps the same now. The class-meeting, however, had declined during his pastorate, and at its close there were but three classes, and they were irregularly attended. The church was also in debt and had not recovered from the effects of the great fire in 1871. After that time the charge had a debt of \$10,000, and this continued to increase until 1880, when it amounted in all to about \$16,000. Dr. George has, since his appointment, gone to work to relieve the church, and in less than ten months has succeeded in raising subscriptions enough to pay off the entire amount. The charge is now practically free from debt, and no church is doing a better or greater work than Centenary. The three classes have increased to sixteen; the congregations, at first small, have gradually increased, the prayer-meetings have doubled in attendance, and the whole spiritual condition of the membership is better than ever before.

ON LIVINGSTONE'S TRACK.

The African continent, which is now engaging the energies of the friends of missions, was once the place of the European's grossest sin, but has since been the scene of his noblest self-sacrifice. If thousands of Africans have dropped out of the terrible processions of the European slave dealer to die, so have many Europeans fallen in the effort to save the souls of their African brethren.

That group of "bonnie dust" in the burying-ground at Sierra Leone, where the remains of more than fifty Wesleyan missionaries and missionaries' wives have been placed to await the resurrection, seems likely to have a duplicate on that part of the same continent—the banks of the Congo—whither Livingstone pushed on his way to beckon on a noble band of successors and then to die. News has just been received of the death, not indeed on African soil, but through African exposure, of the devoted young leader of the Livingstone Inland Mission, Adam McCall, who first went to Africa for purposes of trade and then returned to the dark country to make manifest the light of the Gospel.

In the *Christian Herald*, for a copy of which we are indebted to Mr. D. McGregor, Mrs. Gratton Guinness tells of Mr. McCall's failing health, his lingering in Africa in the hope that he should be able to hold out till his task was accomplished, and of his death at Madeira before friends from England could reach him. Just the old story of complete consecration and submissive resignation of all into the hands of Christ. That it is an oft-told tale Mrs. Guinness reminds us when she writes: "To the names of Telford, Peterson, McKernon we have now to add with aching hearts and tearful eyes, that of Adam McCall. Four lives in four years laid down for the sake of Christ and Africa! Almost each station we have been permitted to plant has cost a life. Telford died in founding Palabala, Peterson in building Banza Mantinga, McKernon in erecting Maladdi, and now Mr. McCall in establishing Man-

zanga and Banana! If the Master had not said, "Go into all the world and preach the Gospel to every creature," one would be tempted to think the cost too great! But He did not hesitate to redeem the lost world because the doing so involved the sacrifice of Himself."

Just the old story, too, of disappointment, such as vexed the soul of Livingstone in that last sad and weary journey which Blaikie in his *Life of Livingstone* has so vividly described. The same keenness of disappointment comes out in McCall's last letter, but with it also the evidence of the possession of a spirit necessary for work in Africa or America—which led him to write: "No, Kroo boys again! It is trying! but I am resigned to the Master's will. I am His. If He sees fit to keep me here yet longer, I willingly obey. There is plenty to do—plenty that no one can do equally well." "Our God and Father will enable me to carry out such plans as He in His unbounded wisdom sees to be best. Our part is to trust; His to bless, help, and guide those who do implicitly trust Him. Our part is to wait patiently; His to do for us above all we ask or think! Our part is to lay ourselves soul and body on his altar; His to accept the sacrifice!"

The party on the Congo, of which the standard bearer has thus fallen, is fifteen in number, nine of whom have only arrived there during the present year.

LEGISLATIVE.

On Thursday last His Honor the Lieutenant Governor opened the Local Legislature with the usual forms. Only two important measures were definitely foreshadowed in his address. The least important of these relates to the larger bridges of the several counties, with proposed improvements in the mode of expending the Provincial Grant for the Road and Bridge service. The other measure, which will challenge unusual attention to the movements of the Legislature both from the people of this and the neighboring Provinces, is the proposal, in accordance with a resolution of the last session, to consolidate the Railroads of the Province under one management, thus securing the completion and extension of these works, with other material advantages. On Friday, Mr. A. Campbell moved and Mr. Spence seconded the reply to the Speech, in which, in addition to these two measures, reference was made to the improved financial condition of the country, the Art and Dominion Exhibitions of last autumn, and the extension of several important lines of trade and industry. The Reply passed without any amendment or special criticism.

On Tuesday, the Hon. Provincial Secretary, in accordance with a previous announcement, introduced a bill entitled an Act for the Consolidation of the Nova Scotia Railways, and announced that on Wednesday he would move the second reading of the Bill and enter into a detailed explanation of its various features and provisions. The Bill was then read for the first time.

The following are the names of the incorporators:—Sir Henry W. Tyler, K. C. B., M. P.; the Hon. Antony Ashley-Cooper, commonly called Lord Ashley; Lord Colin Campbell, M. P.; J. Winterbottom Batter, Esq.; the Hon. Norman de l'Aigle Grosvenor, commonly called Lord Grosvenor; the Hon. Loran E. Baker; Thomas E. Kenny, Esq.; James B. Duffus, Esq.; Wm. D. Lovitt, Esq.

In introducing a bill to facilitate the disposal of arrears in the docket of the Supreme Court of Nova Scotia the Hon. Attorney General explained that the sitting of this Court in banc commenced in December and continued to the end of March. At the opening of the present term the docket which had been gradually growing for a period of years, was found to have reached a point which was beyond the control of the judiciary, the number of causes exceeding two hundred entered at the opening of Court, which was added to by entries made every Tuesday, while the average number that could be argued during the term was eighty.

COMPULSORY EDUCATION.

A recent letter in the columns of the *Herald*, from the pen of Mr. Roderick Macdonald, of this city, has called some attention to the subject of compulsory education. We regret that we have not space to copy Mr. Macdonald's whole letter. Its scope is not local; and its arguments merit attention in all the Provinces in which the *Wesleyan* finds its large circle of readers.

The right of a country to control its youth has been admitted since criminals were first made a public charge, but with us has been more fully asserted

in the passage through the Legislature of province after province of laws providing for education by means of the levy of a general tax. It may certainly be assumed that the exercise of a further right belongs to a government which has gone thus far. No government may wholly prevent a man from doing injustice to his child, but it may compel him to place that child in such a relation to public advantages as shall at least prevent it from being an injury and a weakness to the community and country.

We have here a gentleman, a member of a firm which has worked its way to a leading position, and which has given employment to a large number of workmen, making this statement after our present system has been in operation for years.

Let any one interview the employers of skilled labor in this city, and they will inform him that hardly a day passes without receiving some personal applications for admission to their factories, from youths eagerly desirous to acquire a trade, and that, in the majority of cases, the manufacturer is forced to decline the services of active, intelligent looking lads simply because, when asked, they are compelled with shame flushed face, to admit that owing generally to the negligence of illiterate parents, they are unable to read, write or cipher. To employ such would be a useless waste of factory room, for boys lacking a common school education can never make intelligent workmen.

In view of several communications to the same paper on Technical education the question is asked:

Would it not be statesmanlike and practical to ascertain if the lower rungs of the educational ladder are properly in position and that the ladder itself rests on a firm base before attempting the ascent however desirable. Why allow the contemplation of symmetrical columns and proportional girders to absorb our attention to the utter exclusion from sight of grave rents and defects in the buttresses—nay, the very foundation upon which it is proposed to rear a stately edifice. Were the Pyramids commenced at the top? How can technical education ever elevate or advance the attainment of those who have never attended our common schools?

If it be remembered that the statistics of crime show that a large proportion of the criminal class gets its recruits from the masses of the more ignorant, no hesitation can be felt in accepting the arguments appended in favor of a compulsory education, if guarded by wise and necessary restrictions:

No sane man is pleased or even satisfied to pay an obligation, twice and that we have already paid for the education of the class of boys referred to does not admit of a doubt, for it is clearly shown by our tax schedules, and beyond that, we are mulcted heavily for Poor and County Rates—Prison rates of course understood. Ignorance, Poverty and Crime go hand in hand, and what we as tax-payers should unite to ask of our legislators, is that they put an act on the statute book, of this session, making education compulsory. Then those whose education we are now paying for will receive a Common School education, instead of being allowed to roam the streets, and, in many cases, from street gamins, develop into Rockhead birds, at which Retreat they will meet with able Professors, under whose tutelage the curriculum of study embraces all crime, and the sedgeling, on entrance will in due course graduate as a full-fledged moral buzzard, if not a vampire, to prey and sponge on the community at large, and for this order of education we are now paying handsomely. Rockhead alone, not to speak of pauperism, the result generally of ignorance and intemperance combined, costs annually to maintain about one-fifth of the whole amount granted for Common School education here.

Rumors to the effect that the Gladstone government is seeking to extricate itself from Irish difficulties by negotiations with the Vatican are causing some anxiety in England. The members of the Committee of Exigency, appointed by the Methodist Conference, have met and forwarded to Mr. Gladstone and Earl Granville a plainly-worded communication, bearing the President's signature. After reference to the rumor that some communication with a view to diplomatic relations had taken place between "the Pope's Cardinal Secretary of Foreign Affairs and a person going out with the cognizance, if not at the instance, of her Majesty's Secretary for Foreign Affairs," and a statement of the departure from long-recognized principle, the "violation of the convictions of a large portion of her Majesty's subjects," and the grave dangers involved in such a step; the Committee plainly warns the leaders of the Government that "this Committee will be prepared—if the rumours alluded to should prove to be well founded—to advise the Methodist connexion to take active measures, either alone or in concert with other Protestants, to prevent a measure so unwise and unsafe from taking practical effect."

Do not relax efforts in behalf of the *Wesleyan*.

Frequent complaint has been made respecting the fruit-packers of Nova Scotia. How much foundation in fact there may have been for fault-finding we are unable to say, but here is a story concerning a Maine farmer which is more pleasant to read:—

Five years ago this farmer sold his apple crop to a travelling buyer; he selected and packed the fruit most carefully, and put into each barrel a slip containing his name and address, with a request for a report from the purchaser of their condition when opened and the satisfaction they gave. He had no idea of their destination, but it so happened that the lot went abroad and into the hands of a dealer near Liverpool, who was so much pleased with their quality and condition that he wrote to the grower to offer to take his next crop directly; this offer was accepted, and the wise grower has since had a permanent customer. Had he been more sharp than wise he might have succeeded in shoving off a lot of inferior fruit, or he might have "deaconed" each barrel—to use an old New England phrase—by putting the best at the ends; but he would hardly have risked his address, and he certainly would not have heard agreeably from the purchaser.

The testimony of the conductor of the train wrecked in the Spuyten Duyvil collision on the 13th. inst. furnishes a forcible text for a temperance discourse. "I tell you, sir," said the conductor, "that the cause of the accident was rum." And what was the result? The destruction of eight persons who were burned to death, including, besides a United States Senator, a young married couple who were seen by the helpless spectators of the collision to fall before the remorseless flames. The conductor explained that a number of politicians on board were indulging in a general carouse, which he was unable to check, and that some one among them must have pulled the air-brake cord which stopped the train. And yet men will be found who will call prohibition of the liquor traffic an interference with the liberty of the subject!

The pastor of a Methodist church in Brooklyn reports this revival incident to a *New York paper*: "Among other converts is a young man from Prince Edward Island, who has been in this country but two months. Immediately after conversion he subscribed for the *Christian Advocate* without personal solicitation." That young man must have had a more thorough training than the pastor's knowledge must have put him on the right track. What a blessing the church paper will prove to him no one can tell. Wherever possible, pastors should lead each convert to do likewise.

Some Christian mother may be once reminded of her duty to her little ones, and of her obligation to send the Gospel to her sisters in heathen lands, as she reads a statement only too true: "The women and children are the chief obstacles to Christianity in India. When women are reached then the strong barriers are broken down. The mothers begin training their babes in the daily worship of idols. The offering is placed in the tiny hands, and though the little ones do not then understand the why, the duty becomes a habit not easily overcome."

The *Parisian*, with his Excellency the Governor General and party on board, reached the new Railway wharf at noon on Saturday last. After dining with the Lieut. Governor the Marquis left at 4 p.m. for Ottawa in his private car, which had been refitted for the trip. The party travelled throughout the Sabbath and reached Ottawa on Monday at noon.

"W. H." calls attention to an error in the setting up of his article—A Wonderful Change—in our issue of the 13th inst. He is represented as saying that the Church property of the United States is valued at thirty-millions; it should be three hundred and thirty-five millions. Another slight correction: two to which he refers will have suggested themselves to the reader.

PERSONAL.

Rev. W. Pepper has been lecturing in Carleton Co., N. B., on "John Wesley and his Times." The lecture has been illustrated by some capital magic-lantern views.

Rev. L. N. Beaudry returned from Yarmouth, having passed at Grand Pre, the home of his Acadian ancestors, on Thursday of last week. He expressed himself as much pleased with his visit to the Westward. On the afternoon of the same day he left, via Intercolonial, for the Upper Provinces. Any intimation of a second visit to the Maritime Provinces from Mr. Beaudry would be received with satisfaction.

Mr. J. E. Narraway, who has for some years very creditably filled the responsible position of teller in the Bank of Nova Scotia, left for Annapolis this morning to assume the position of accountant of the Branch Bank in that town.—*St. John News*.

The Rev. Jacob Freshman, whose lectures on the Jews were heard with pleasure a few years since by many of our readers, is now in New York at the head of a movement to establish a Hebrew Christian church in that city. Several converted Jews took part in the first regular meeting, on Jan. 1.

Hon. S. L. Shannon's lecture on Tuesday evening in the Y. M. C. A. Hall, on "A week in Venice," was heard with much interest by an intellectual audience. The history of the Queen City of the Adriatic, and the incidents of a week spent within its walls, present a fine theme for an appreciative traveller.

Fredrickton papers report the sudden death of S. F. Grosvenor, Esq., of that city. Years ago, when the deceased gentleman was engaged in business at Eel River, the writer found in his dwelling one of the pleasantest of itinerant homes. The *Reporter* says, "In the Methodist Church his loss will be severely felt, for he was always in his place at the social and more public services, and tempered his zeal for his church with much liberality. He took a warm interest in the recent improvements made upon the building."

A friend interested in all that concerns Mount Allison writes us that Mr. Gordon Lewis, son of T. M. Lewis, Esq., of Yarmouth, and a former student of that college, has been acting for the past year as assistant teacher in the High School at Williamstown, Glengarry Co., Ont., on the recommendation of Dr. McLellan, Inspector of Schools for the Province. The only Protestant congregation in the place is the Presbyterian, in which he has acted as preacher. For his services in that capacity he was recently presented with an address and a purse of \$25. He has been engaged for a second year at the High School. Mr. Lewis is but nineteen years of age and may be presumed to have a bright future before him. We hear with pleasure of the success of Sackville students.

YARMOUTH MISSIONARY MEETINGS.

It may be of interest to our friends who peruse the columns of the *Wesleyan*, to know that the several services of the Missionary anniversary in our Yarmouth churches, have been eminently successful. We were favored with the presence of the Conference Missionary representative, Rev. S. F. Huestis, and that of the Montreal French Missionary—Rev. L. N. Beaudry. We had hoped to welcome Bro. Teasdale to a wide circle of friends, but that promised visit has been postponed.

The first meeting was held in "Wesley Church" on the Sunday morning. The noble liberality of sentiment which characterized the address of Bro. Beaudry, as he touched upon "burning questions" of race, religion, denomination and nationality, challenged the admiration and immediate assent of the audience. Touching incidents of conversion, life-work and of providential openings, utterances throbbing with irrepressible feeling, produced profound impression. The brief, but business-like statements of Bro. Huestis, comprehensive in their range and frankness of appeal, were admirably determined to the meridian of this community. In the afternoon we had the "children's portion." The Sunday-school, which in many respects cannot be considered as second to any in the Lower Provinces, and which contributes in part to the sustentation of missions, was turned into a Missionary meeting. The addresses of the deputation, and especially the singing of a French hymn, took amazingly with the young people. In the evening a very large audience was assembled in Providence Church. The exercises and addresses on that occasion fully sustained and nobly crowned the interest of a memorable missionary Sabbath.

On the evenings of Monday and Tuesday, in each church, addresses were delivered, and a resolution in favor of our Auxiliary Women's Missionary Society was passed. The contributions, as far as I have ascertained, are very largely in advance of last year. In addition to ordinary contributions, one of our generous families has engaged to defray the cost of a student at the Montreal French Institute.

J. L. Yarmouth North.

THE MALE ACADEMY.

To the Editor of the *Wesleyan*.  
SIR.—Since the recent unfortunate destruction by fire of the Male Academy at Sackville I have heard rumors to the effect that the Academy is not to be rebuilt,—that the proceeds of the insurance policies on the building, amounting to \$10,000, are to be used in the erection of a new College building. I cannot believe the Board of Governors will countenance such a measure, as it would not only cripple an Educational institution that has been in successful operation for nearly forty years, but would involve a grave breach of trust. The rumors to which I have referred, however, are so wide-spread and circumstantial that I write for information, and trust that you, Mr. Editor, or some one else possessing a knowledge of the actual intentions of the Board of Governors, will be able to put an end to them by an authoritative announcement.  
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Yours truly  
SAMUEL CHESLEY.  
Halifax Jan. 25th '82.

NOTICE.  
The Examiners of the Nova Scotia  
Conference who have not sent in their  
papers to the Secretary will please do so  
without delay.

CRANSWICK JOST.  
Liverpool, Jan. 19, 1882.

LITERARY, ETC.

The January number of the *Advocate of Bible Holiness*, now published at Boston under the management of Rev. Wm. McDonald, contains a striking likeness of the Rev. J. A. Wood, who with Mr. McDonald visited Nova Scotia in November last. This first number under the new regime is regarded as a great improvement upon previous issues. No Christian should be without a magazine intended to aid in reaching the highest spiritual life. The *Advocate* can be ordered through Rev. S. F. Huestis, at \$1 a year.

English Methodist periodicals for January, just at hand, promise well for the year. A portrait of Dr. Osborn, the President of the Conference, appears in the *Wesleyan Methodist Magazine*, and is followed by a number of excellent articles. The *Christian Miscellany* is, as it always has been, one of the best of cheap religious magazines. No lesson aids are superior to those which appear from month to month in the *Sunday-School Magazine*. *Early Days, Our Boys and Girls*, and the little *Missionary* monthly—*At Home and Abroad*, are worthy of a very large circulation. We do not advise Methodists not to get variety by taking other publications, but we do say that, if they have any clear perception of the influence of right doctrinal teaching upon the future of their youth, they will take their own magazines which they may safely trust, and will watch carefully the tendencies of all others, however attractive in cover or style. To be plain: our Canadian and English and American Methodist publications have the strongest claims upon Canadian Methodists.

MOVING.  
Just as we went to press last week a letter from Rev. C. H. Paisley, in reference to the burning of the Academy reached us. Mr. Paisley says:

When it was seen to be impossible to save the Academy, our efforts were turned towards saving the new building, in which our school rooms and a few bed rooms are situated, which stands about 50 feet distant. After a long and determined struggle, in which several of the College and Academy students specially distinguished themselves, this was accomplished.

Sunday was spent in providing accommodation for the students in the rooms in the new building, in the College, and in the homes of the Sackville friends who generously put them at our disposal, so that by evening all were comfortably housed; while provision was made for their meals at the Ladies Academy.

On Monday, school work was begun and carried on with as little interruption as possible; and during the week arrangements were made for the permanent accommodation of all the students, so that now we have upwards of 50 boarders in comfortable quarters. Our insurance is \$16,000, which the companies are preparing promptly to pay.

This calamity comes upon us at a time when our prospects seemed specially bright, as we expected by the middle of the week to have about 70 boarders—a much larger attendance than we have recently had.

In reference to the vigorous movement at Sackville in behalf of the Academy the *St. John Telegraph* remarks:

Sackville is doing nobly in contributing towards the fund for restoring the Male Academy buildings, lately destroyed by fire, and for the endowment fund. To say nothing of the \$10,000 conditionally offered towards endowment, by Mr. Josiah Wood, and which is sure to be called upon, the people of Sackville have subscribed \$5,000, in consequence of the new demands made upon the liberality of the friends of these Institutions, in which the people of the whole Province, nay of all the Provinces, have a common interest. If other localities do as well in proportion to their population and means, the work will be accomplished.

PROGRESS.  
One of the most remarkable movements of the day in Rome is the proposition to have, in 1885, a universal exposition in the Eternal City. It is a magnificent idea, and will do more than any thing else can towards bringing the great capital into secular sympathy with the world at large. Some needs to do something that may show her power of self-support and recuperation without the influence of the priests or the Vatican. And the very best means of effecting this result is to develop the secular interests of the city: and these are capable of large development. A committee has been formed, and is now busily engaged in perfecting plans to promote a zeal for industrial pursuits, not only in Rome, but in all Italy. Convinced of the utility of this enterprise, the government has promised its co-operation in the matter, so that it may rise above the narrowness and contingencies of private endeavor.

THE VISIBLE FORCES OF CHRISTIANITY.

In an article under the above title in the January number of *The Word, The Work and The World*, a writer gives these statistics of Protestantism.

The population of the world is carefully estimated at about 14,000,000,000. Of these about one-twelfth, or 120,000,000 are nominally Protestant. They are distributed as follows: Europe, about 74,000,000; America, about 40,000,000; Asia, Africa and Oceania, about 6,000,000. These figures represent about 25,000,000 professing communicants. Of these there are over 10,000,000 in the United States—now the largest Protestant community in the world; about 6,000,000 in Great Britain and Ireland, and perhaps 9,000,000, for we have not the exact statistics, and this is a large estimate, in all other Protestant countries. We are able to classify the largest portion of these communicants. The Methodists now form the largest Protestant body in the world, numbering over 5,000,000 communicants and nearly 34,000 ministers. The Episcopalians are second in the scale, having less than half a million communicants in America; but, as nearly as can be estimated, over three and a half millions in Great Britain and other lands, making a total of over 4,000,000 members and 31,000 ministers. The Baptists take the third place, with nearly 3,000,000 members, and over 21,000 ministers. The Presbyterians complete the square, with over 2,500,000 communicants, and about 20,000 ministers. The Congregationalists number about 1,000,000, with nearly 8,000 ministers. The Lutherans in America number about 1,000,000, with only 3,000 ministers. The Disciples number over 500,000 members, with nearly 4,000 pastors. Thus including seven religious bodies, we have an actual force of 17,000,000 professing Christians, with 120,000 ministers. Besides these, there are many smaller bodies sufficient to swell the aggregate to about 25,000,000 communicants, and perhaps 160,000 ministers.

AN IMPORTANT SCHEME.

In a few words telegraphed from Ottawa a day or two since a most important scheme is briefly announced. The *Montreal Witness* says with much reason:

The builders of the Newfoundland Railway apparently have more in view than that insular enterprise. They give notice through their manager, Mr. Blackman, that they will apply to the Parliament of Canada at its next session for an act to incorporate a company under the name of the Great American and European Short Line Railway Company, with power to build and operate lines of railway through the island of Cape Breton and the Provinces of Nova Scotia, New Brunswick, Quebec, and Ontario to a point or points in United States territory. From the vigor with which the Newfoundland Railway is being pushed, its builders are energetic, practical business men, and as the proposed lines would form a route involving the quickest possible communication between the American Continent and Europe, together with the minimum sea voyage and avoidance of Sable Island, the above announcement of the intention of Mr. Blackman and his associates is an important one.

DUTIES AND RIGHTS.

The Rev. Washington Gladden has written in the *Century* for January a most practical article on the divorce disease which is afflicting in greater or less measure the whole Christian world. In Catholic countries legal separations, in Protestant Countries legal divorces, are multiplying. In this country the increase in divorces is very rapid. A divorce to each ten marriages is granted in some New England sections, and in the Western reserves of Ohio. The laws of many States make divorce easy. South Carolina grants no divorces; New York only for adultery; the rest for the asking. What is the cure? *The Methodist* pointed out three years ago that the various agitations for "rights" have much to do with the matter. Mr. Gladden finds the same cause—the family is attacked and threatened with ruin by individualism. The divorce disease rages most violently where "safeness" of society are most advocated. In the chase after the perfect we are forgetting that there are duties as well as rights, and that precious values lie in the social order that we are convulsing with our agitations.—*N. Y. Methodist*.

A LEGAL DECISION.

The General Term of the Supreme Court of the State of New York, at its session at Rochester, has just decided the case of Rev. John Landers, against the Frank street Methodist Church of Rochester. Mr. Landers, who was pastor of the Frank street church ten years ago, sued for a balance of salary, amounting to only a few hundred dollars, but the question of law involved is a most important one to all Methodist ministers. By the discipline and rules of that church any clergyman subscribing thereto and becoming pastor in the church is debarred from suit to recover salary where the same cannot be or is not paid in full. Mr. Landers, who is a graduate from Trinity College, Dublin, proposed to test his constitutional rights, and sued. Judge Dwight, who presided in the Circuit Court where the issue was brought, held that the bar to the recovery of an unpaid pastor's salary was an unconstitutional provision which could not be maintained, church discipline to the contrary notwithstanding. The jury therefore found a verdict for Mr. Landers, and the General Term sustains the verdict.

THE PRESBYTERIAN CHURCH CASE.

On Monday last, it was announced that the opponents of Presbyterian union in Canada, had gained a victory in their appeal to the English Privy Council. A Montreal despatch to the *Boston Herald* gives a brief history of this case:

An important constitutional question which has occupied the courts in the Dominion for four years was finally decided yesterday by the legal chamber of the House of Lords in London. About five years ago there was a union of all the Presbyterian organizations in Canada under the name of the Presbyterian Church of Canada. Half a dozen congregations in direct alliance with the old kirk of Scotland refused to join the alliance, and claimed the temporalities fund of \$500,000, from which the ministers' stipends were augmented for their own use, as the only legal successors of the body entitled to the fund. The union of the churches was ratified by special acts of the Legislature of each province in the Dominion. The case was taken through all the various courts in Canada, and was decided in favor of the united body, but in all the Dominion courts of appeal there was a strong dissenting minority of judges. The English supreme tribunal has reversed the judgment of the Canadian courts on the ground that the acts of the Local Legislature were unconstitutional, the Federal Parliament only having power to ratify the action that had taken place. Judgment carries costs which exceed \$20,000. The judgment will cause great excitement in ecclesiastical circles throughout the Dominion.

NOTEWORTHY.

The London *Christian World*, commenting on the fact that the Wesleyan Conference at its recent session found it necessary to decline any candidates for the ministry, says it is a noteworthy phenomenon, and one worthy of being pondered from many sides, that Methodism can command for its ministry a larger number of men than it can use; while other churches lament the paucity of candidates for the same office. It will not do to say that the Methodist standard is lower, for the standard is rising from year to year and a large proportion of Wesleyan ministers are men of high educational attainments. The *World* thinks that "one cause of the readiness of young men to enter the Wesleyan ministry, while young men of other churches stand aloof, arises from the fact that the former are more carefully guarded, in the theological teaching to which they are accustomed, from the disturbing influences of modern speculation and inquiry. Probably the Wesleyan Conference would acknowledge this and rejoice in it."

METHODIST NOTES.

A branch of the Woman's Foreign Missionary Society has been formed in connection with the Grafton St. Church, in this city. Mrs. G. H. Starr is President. A list of the other officers will be ready at an early date.

A few days before Christmas, a gentleman at Blackville presented Rev. J. R. King with a handsome buffalo robe, to replace the one lost by Mr. King in the river in November.—A purse of money was presented as a New Year's gift to Mr. and Mrs. Deinstadt, of Summerside, by the ladies of the congregation.

Mr. J. W. Webb presided at the missionary meeting held at Windsor on the 13th inst. The meeting was well attended. Rev. J. McMurray read the annual report, which showed that Windsor had last year contributed nearly \$400 to the funds of the Society. After a brief address by Rev. S. F. Huestis the Rev. L. N. Beaudry spoke for an hour and a quarter with good effect on French Canadian Evangelization.

Rev. H. P. Doane sends a cheering report from Dartmouth. The Lord is pouring out his spirit upon the church. Believers are being drawn into closer fellowship with their Master, and sinners are being saved. Fifteen or more are seeking the Saviour for the first time. Some of them are from the Sabbath school, and some are heads of families. The pastor's heart is greatly cheered and he is being blessed in his work.

A week ago special services were closed at Fairview in the Aylesford circuit. The pastor—Rev. Joseph Gaetz, administered baptism to two adults and received several persons into church-fellowship. Five children were baptized at the same place on Sunday morning. Special services have been commenced at Aylesford East church. Mr. Gaetz informs us that a notice of marriage in our last week's issue, with which his name is connected, is a fraud. It was copied by us, to our regret, from an exchange.

The church at Lawrence town, Annapolis Co., having undergone thorough repair of the interior, now presents a clean, tidy appearance. A new six-light chandelier is soon to be put up. The cost, which will be over \$200, is being raised by voluntary subscriptions and "sociables." One of the sociables, which we erroneously reported to have been held at Bridgetown, was given by Messrs. J. W. Whitman and J. Hall. The sum secured was \$46.35. About the same amount has been raised by three others, since held. The church was reopened on the 18th of December, by Rev. J. L. Sponagle. The illness of Rev. A. S. Black, obliging him to leave the circuit, has prevented the holding of services during the week of prayer.

Rev. J. M. Fisher reports excellent congregations throughout the Mill Village circuit.—The new hymn-books being introduced there.—A number of entertainments have been held. Improvements at the parsonage will be paid in part by \$52 from a donation and sale at Mill Village. Another sale gives the Sunday-school \$19. The Christmas tree and concert at the same place was a pleasant scene. Among the numerous presents were a volume of poems for the organist, and a copy of Worcester's Dictionary (unabridged) for the pastor—both gifts from the congregation. The sum of \$64, obtained by a tea at Minister's Cove will be used in aiding the Sunday-school, and improving the parsonage.

ABROAD.

From Washington, D.C., comes the gratifying intelligence of considerable prosperity. Waugh church reports the conversion of 218 souls.

Lay evangelists are working with good success in more than one English district. Services at Burnley, led by Mr. Robinson Watson, and in the Louth circuit by Mr. Isaac Marsden, have been attended with blessing.

"Good news! An advance all along the line! Victory after victory!" Thus we are permitted to write of Cleveland, O., Methodist. The victories to which special reference is had are of a material kind principally. The spiritual already show signs of following.—*Ex.*

The general missionary for Ulster, the Rev. Robert Collier, has just concluded a series of six weeks' services in the Derry district. In Omagh, Beragh, Derry, Newtownstewart, and Drumquinn the congregations were large, and it is believed great good was done.

On the 13th inst., the Methodists of Boston and vicinity held a jubilee of congratulations. The Boston University came into possession on that day of the estate of \$2,000,000 bequeathed to the institution ten years ago by Mr. Isaac Rich, of that city. The money was to be paid, by the provisions of the will, ten years after the death of Mr. Rich.

In imitation of the plan adopted by the London University, the Illinois Wesleyan University at Bloomington, Illinois, has had, for nearly ten years, courses of study open to non-resident students, with non-resident examinations. These courses lead to the degrees of Ph. B., A. M., and Ph. D. Catalogues containing full information will be sent on application to Professor C. M. Moss.

In New Zealand Methodism during the past sixteen years the Church membership and ministerial staff have been more than trebled in numbers; the places of worship have increased nearly three-fold; the Sabbath scholars have multiplied more than six fold; and nearly four times as many persons sit under the Wesleyan Methodist ministry. This is an honorable rate of progress.

Edward Mead, Esq., of New York, has built at a cost of \$10,000, on ground he had previously given, a new brick church which he has presented to the brethren of the Norwegian Bethel. It was dedicated on Dec. 11, by Bishop Peck, without a dollar of debt and without a collection. It is not only a work of Christian philanthropy, but a memorial gift in honor of a daughter of the builder who recently passed to her reward. It is the second successor of Pastor Hedstrom's grand old Bethel Ship.

In Berlin, Prussia, the American Methodistists have a chapel, in which English union services are conducted every Sunday, and in which a German Methodist Church has found a comfortable home. The pastor writes to the *Christian Advocate*: "Last winter we had a blessed time. Souls have been converted, our German society increased to fifty members, mostly poor, but ardent Christians and Methodists. We were greatly benefited by the meetings held by Dr. Somerville, of the Glasgow Evangelization Society—as all those outside Church efforts are called Methodistical. After his departure our friends from the State Church not being inclined to continue his work, we tried to make some efforts ourselves, hiring dancing and concert rooms, and doing good Methodist work with the awakened souls after the close of his meetings."

GENERAL CHURCH NOTES.

The Lutheran Synod of Missouri, the strongest in the world, reports 630 ministers and 818 congregations, and 224 preaching stations. It has also 886 parochial schools, with 44,324 scholars. Last year, 18,378 children were baptized and 6880 were confirmed.

The new medical dispensary at Tientsin, China, under the care of the New Connexion Methodists, is attracting the people to the preaching of the Gospel, and bringing them under Christian influence. The number of visits paid to the dispensary in three or four months has been 3694, an average of 40 a day.

At Victoria-park Congregational Church, London, on Christmas Eve, upwards of 800 families, representing more than 3000 individuals, were made glad by Christmas gifts, the majority of persons receiving the bounty seeming to be of the really needy and destitute of the surrounding locality.

The South Congregational Sunday school of New Britain, Conn., pays its superintendent a regular salary, and he devotes his whole time to the interests of the school, visiting families, looking after absent scholars, etc. It is the largest Protestant Sunday-school in the State, and numbers about 1000 members.

The Reformed (Dutch) church in Yokohama is the finest Christian church building in all Japan. The first \$1000 toward it was contributed by the Sandwich Islands Missionary Society twenty years ago.

About fifty Chinamen attached to the Central Congregational Church, Brooklyn, held a Christmas festival. Its features were very interesting, especially the singing in the vernacular.

The French Baptist mission, in New York, under the charge of Rev. Mr. Seguin, a converted Roman Catholic priest, who came to New York from Canada, is meeting with much success. Father Chiquiquy has been assisting him.

The five years over which the Union Thanksgiving Fund (English Presbyterian) was to be spread have expired. The sum aimed at was £250,000. The depression of trade and other causes operated against the fulfilment of this scheme. It is, however, supposed that at least half the contemplated sum has been raised.

The Rev. R. R. Williams, President of the Ramapatan Seminary connected with the Baptist mission to the Telugus, in India, says they have one native preacher who holds his congregation with as firm a grip as Spurgeon. He says that one element of the power of the native preachers is the fact that the Bible is an Eastern book, and hence they readily understand it.

GLEANINGS ETC.

THE DOMINION.  
The thermometer at Ottawa on Monday evening stood thirty-eight below zero.

Thursday, the 23rd February, is made polling day, under the Canada Temperance Act, for the city of St. John.

Oliver, the bigamist, has been sentenced at Fredericton, to four years' imprisonment in the Dorchester Penitentiary.

At Montreal, during the year just closed, duties to the amount of \$7,672, 268 were paid upon imported goods valued at \$43,546,821.

Louis Riel, well-known in connection with the Red River insurrection, and now an exile from the country, is reported to be in the vicinity of Willow Creek, Montana.

Another coal mining company has been organized in Cape Breton, with a capital of \$500,000, of which \$400,000 is to be immediately expended in developing and opening the mine.

The Secretary of the Hebrew Colonization Society has had an interview with the Minister of Agriculture on the question of assisting the company, and received assurances of cordial support.

Martin O'Brien, of P.E.I., 82 years of age, was frozen to death a few days ago, having got bewildered in a storm in attempting to reach his home from a neighbor's house, one mile distant.

Melville, the bigamist in prison at Andover, N. B., fled through the bolts of his cell in the jail and has escaped. The larger part of his kidnapers are said to have belonged to the American side of the boundary line.

The owners of the Allan steamer Sardinian have paid, it is said, \$22,000 in the case of the American barque Sarah E. Fraser, run down and sunk by the Sardinian on the passage from Portland to this port two years ago.

Fredericton has voted down the resolution in favor of water-works by a majority of 44 votes. A correspondent of the *Capital States* that in 1878 there were 300 cases of diphtheria in the city, and 53 deaths.

Statements of the scarcity of women in Manitoba and of chances the latter have to secure comfortable homes by marriage, have induced a number of girls, nearly all of whom have been in service at Ottawa, to prepare for departure to that section in March.

New post offices were opened on the 1st of January at South Clones, Queens, and South Knowlesville, Carleton, N. B.; at Gagnon, Victoria, Point Aconi, Cape Breton and West Advocate, Cumberland, N.S. The name of the post office at Duncanville, N.B., is changed to Beasconfield.

The lad Parsons, who was arrested a few days ago in the act of placing an obstruction on the track of the P. E. Island Railway, gave as an excuse for the deed "that there was no fun about Milton, and he wanted to make some." At his examination he pleaded insanity.

The Charlottetown Examiner says: Bare roads and the suspension of the Bank of P. E. Island have since the beginning of the year, caused dullness in business circles. But for these drawbacks, it is believed that there would never have been a more active or prosperous season in this Island.

A correspondent last week wrote:—"A man begging for charity passed through Tenny Cape Settlement, on December 30th. He said he was from Matland, had only one arm, and was otherwise injured. He gave his name as John Hunter. He is about five feet ten inches in height, has brown hair, wears a full beard, and is apparently 40 or 45 years old. There is no such man living in or near Matland."

NEWFOUNDLAND.

The crew of some fishing boats have discovered the steamer *Lion* lying on her beam ends on the bottom at a depth of 35 to 40 fathoms of water. The hull

is apparently intact so far as the eye can discern, but the steamer must have torn her main keel on the reef near which she lies, and then plunged head foremost down to the bottom, near Baccaliu Island, and not more than a quarter of a mile from the main shore of the island. She furnishes a tomb for at least 50 human beings.

ABROAD.

The Governor of Pennsylvania signed nine death warrants on Monday.

Many cases of suicide are reported at Vienna, owing to panic on the Bourse.

Three hundred refugee Jews from Russia arrived at New York on Friday, all destitute.

The Baltimore teachers are obliged to report twice a week the names and number of pupils punished.

Sixteen persons have been killed by the explosion of a dynamite factory at Port Vendres, France.

The electric light has been introduced into the Mount Vernon Place Methodist church in Baltimore, Md.

There are three hundred lodges of Good Templars with a membership of 200,000 in the State of Maine.

The largest elementary school in England is the Jews' Free School of London, which has an attendance of 2,293 pupils.

Rev. F. J. Schneider, a Lutheran minister of Second Avenue, New York, has married 5,000 couples in sixteen years; 747 of them last year.

The prisoners in the State Penitentiary of Kansas have been reduced from 204 to 100 in eight months since the prohibitory law went into force.

The Emperor of Germany is now in his eighty-fifth year. He became King of Prussia in 1861, and Emperor of United Germany at Versailles in January, 1871.

Twenty years ago nearly 35,000 men in the British army were returned who could neither write nor read. The number has now been reduced to a little over 7000.

England and France have arrived at a complete understanding in regard to their collective action, in reference to Egypt, and will so inform the Porte in their joint answer to its note.

The tribe occupying the region near the South African diamond fields and which is allied to Great Britain has suffered a loss of 150 men from an attack by another tribe aided by Boer mercenaries.

The Novoe Vremya, of St. Petersburg, commenting on the agitation in England in regard to the maltreatment of Russian Jews, says the Jewish question is absolutely an internal question and no foreign interference can be permitted.

The consumption of tobacco is constantly increasing in France. In 1815 the Government derived from it a revenue of 33,872,000 francs, and in 1880 the sum of 313,546,000 francs.

It is generally believed that the fall of the French Ministry is certain. The report of the committee on the Revision Bill states that on the Scrutin de Liste question the will of one person would be substituted for that of the nation.

Her Majesty's New Year's gifts to the poor of Windsor were distributed as usual. The value of the Royal presents this year amounted to £300 divided among 1000 recipients. The Queen also gave £100 to the Royal Clothing Club.

The Times says that Prince Labanoff, Russian Ambassador at London, has declined, by instructions from his Government, to transmit to St. Petersburg the memorial to the Czar in behalf of Russian Jews, signed by Mr. N. Rothschild on behalf of the Russo-Jewish Committee.

In Panihatti, Bengal, a woman's clothes ignited as she was lighting a fire. The flames could have been easily extinguished by persons in an adjoining room if an alarm had been given. But the rules of caste would have been violated if the woman's shrieks had reached the ears of the adult male members of the household, and so the woman stoically suffered herself to burn to death.

Lord Lieut. Cowper has refused to permit the presentation of the freedom of the city of Dublin to Parnell and Dillon within the jail, he also stated in reply to deputation of Dublin corporation that it would be impossible to release members of Parliament now confined as suspects.—A Cork despatch gives the following: Jeremiah and James Twohey, two of the thirty men arrested on information supplied by Connell, alias Captain Moonlight, were tried on Monday and sentenced each to seven years penal servitude.

In the Reichstag on Monday a discussion arose concerning the late Imperial Rescript, when Bismark said he was fully aware of his responsibility in signing it, and that he was answerable for all acts of the Sovereign. It was to the Sovereign and not to Parliament that Germany owed the position she enjoyed. Bismark asked whether any one could reproach him with cowardice. The answer was a great uproar on the Left. Bismark stepped forward and repeated his inquiry saying, "Is there one among you who dares bring such a charge?" His remarks created much excitement.

The police confiscated a vast number of the London "Punch" in consequence of a cartoon bearing on the recent Imperial rescript.

POETRY.

FOR THE MASTER.

I sat in the darkening twilight,
And thought of the day that was gone;
The hours had been crowded with labor;
But only a little was done.

But then, as I sat in the twilight,
With the picture at last complete,
A voice seemed to say, "When the ransomed
Lay shrouded in the great Master's feet,

But to-day as I sit in the twilight,
I hear but my Saviour's low voice;
And pictures from life now before me
Will make me forer rejoice.

MEMORIAL NOTICES.

MRS. JOHNSON, OF BOONE BAY.

Mrs. Mary Johnson, daughter of
Henry and Sarah Halford, was born
at Ochoe Pit Cove, Conception Bay,
Nfld. From early youth she had
the advantage of sitting under the
Methodist ministry, and this, with
the prayers and holy example of godly
parents, exerted a beneficial influence
upon her.

Her natural disposition was timid
and retiring. She possessed in a high
degree "the ornament of a meek and
quiet spirit." Her constitution was
not strong, and repeated colds produced
pulmonary affection which terminated
in death.

On the 22d inst., without a sigh or
struggle she sweetly fell asleep in Jesus,
aged 34 years. "For so he giveth
his beloved sleep."

Bonne Bay, Dec. 20, 1881.

COMMUNICATED.

JAPAN.

Mr. C. A. Bower, Superintendent
of our Sackville, N. B., Sunday-school,
kindly forwards a note and enclosure
from Rev. T. Hiraiwa, the native mission-
ary in Japan, from which we are
permitted to make some extracts:

TOKIO, JAPAN, Dec. 9, 1881.

My dear Mr. Bower.—I wish you
merry Christmas. The time flies very
quick the close of the year is at hand.
I have been stationed at Kofu by the
last district meeting, and I am going
there in the beginning of the next
month. Kofu is the place where Rev.
Mr. Eby was working before, and
is distant about 100 miles from here in
the midst of a mountainous region.

About the Church work I have not
much to write this time, except in-
closing the letter sent to me, which you
are at liberty to read, and thereby you
will know that one soul is now step-
ping towards the Kingdom of Heaven.
And also one member of my church
offered himself to engage in preaching,
and is going with me to Kofu. He is
an intelligent and well educated man.
Now in Japan the objections against
Christianity are getting stronger and
stronger every day. We will be, I
think, in the heat of fighting soon.
But thanks to God our government is
quite liberal toward Christianity at
present. We are not in fear for the
issue, as we have a jealous God and
kind Father near us.

that you will leave the old year with
satisfied conscience and welcome the
new one with joy.

I remain, yours ever sincerely,
J. HIRAIWA.

The following is the letter received
by Mr. Hiraiwa:
KIRWANGIO OFFICE, SAPPORO,
November 8, 1881.

REV. MR. HIRAIWA.

Dear Sir: I returned from a long
and lonesome journey the day before
yesterday. On my desk was a letter
from my father, stating that he is
going to your church at Okachimachi.
Yesterday I returned from office, being
filled with worldly business; but lo! to
my great joy I found another letter
from my father. In it I found some-
thing which gave me the greatest plea-
sure I ever experienced. In it I found
something which cannot be done
through chance. That proud Confu-
cianism which have been the constant
element both in his sayings and writ-
ings, is now changed to humility, and
love to God. Not only am I exceed-
ingly joyful to hear that he is a regu-
lar attendant in your church, but also
that you have so kindly invited him,
and taught him about Christ. I feel
fresh, joyful and invigorating since
yesterday, and I know not how to ex-
press my present feeling to you. I feel
to be much nearer to God than I have
ever been. I feel that the same God
will also encourage, assist, console,
and lead me in the future. Sir, you
have wrought for me a wonderful bene-
fit. Your kindness I will never forget.
Amidst the busy society in which I
have been placed, where everything is
tainted with deceit, corruption and flat-
tery, what a pleasant news to hear about
your "heavenly" kindness. Sir, grant
my earnest request to you. Look upon
him with the same kindness which you
have already so abundantly shown to
him. If it be convenient to you, try
to call at my humble cottage to teach
my family. May God bless my father
in flesh, that his heart once turned to-
ward heaven, may ever be enlightened,
and that the time may soon come
when I can receive more joyful news,
when he will be accepted by the visible
Church as a good soldier of Christ.

GOLDEN WEDDING.

On the 16th inst., Mr. and Mrs. Jas.
Beck, of Cole Harbor, celebrated the
fiftieth anniversary of their wedded
life. Upwards of fifty invited guests
were present upon the occasion, in-
cluding all their living children, nine
in number, with their families. These
were gathered from various parts of
the Province and the United States. I
was privileged to conduct appropriate
devotional exercises beginning with
478th hymn. During the evening
short congratulatory addresses were
given, interspersed with music.

The aged couple are in the enjoy-
ment of perfect health. Both devoted
members of our Church, their Christ-
ian home has been the congenial re-
sort of our ministers for half a cen-
tury. The blessing of the Father has
rested upon them through life. In
common with all God's servants they
have sometimes met with tribulation
on the way to the kingdom; "but
God has been their refuge;" they have
found a hiding place "in the secret of
the tabernacle." "At evening time
there is light." As they near the val-
ley of shadows they rest trustfully
upon the Shepherd through whom
"goodness and mercy has followed
them all the days of their life." The
company separated to meet, we trust,
in the "sweet by and bye."

MISCELLANEOUS.

QUEER DISHES.

What marvelous variety of tastes, of
likes and dislikes, with regard to spe-
cial forms of food, from cannibalism to
currant-cake, we find among people
physically constituted alike in every
respect. This person eats his meat
burned to a cinder; that will touch
only what is rawly undone. George
III. preferred fish when it was semi-
putrid; his successor's weakness was
hot plum bread crumbled up in a quart
of cream. Lord Bacon is said to have
lived whole weeks at intervals on noth-
ing but oranges; while the elder Pitt
could not endure the sight of fruit, and
never suffered any to be brought into
the room where he was.

It seems an extraordinary thing to
speak of eating a skunk, and that too,
in a part of the world where beef and
mutton are infinitely more plentiful
than bread; yet it is a fact that the
Guaobos of the Banda Oriental are in
the habit of hunting this creature for
the sake of its flesh; nor is this in-
comprehensible to any one who is ac-
quainted with the true nature of the
skunk. The disgusting liquid which it
ejects is contained in a gland on the
back, and constitutes its weapon of de-
fense. Certainly the effluvia is the most
horrible and enduring that may be
conceived, and man and beast will
fly from it; but if it is surprised and
killed before it has time to use this,
and the gland be afterward extirpated
with care, the rest of the body is desti-
tute of all offence. Skunk-skins are
largely used by farriers, and beautiful
skins they are; and the animal is cap-
able of being domesticated, as it never
emits the secretion except when in dan-
ger or alarmed. I never ate a skunk,
but I have handled a tame one without
any olfactory disturbance.

flesh, though perfectly white, was dry
and tasteless; but, then, they were un-
ly skinned, cleaned, and submitted to
the fire without any of the estoceras
which make other meats savory. Dr.
Kane, Rear-Admiral Beaufort, Captain
Inglefield, and other Arctic explorers
speak highly of rats as a welcome ad-
dition to their supply of food in those
dreary latitudes.—Chambers's Journal.

USELESS PAIN.

A policeman went the other day
from the Liberty Street Police Station
to the house of H. D. Miller, Brook-
lyn, and told Mrs. Miller that she was
wanted in New York. Her husband
had been employed at No. 146 Broad-
way and, suspecting that it concerned
his wife with the policeman, carry-
ing her baby, eight months old, as
she had no one to leave it with. On
reaching the police station she was told
by the Sergeant that her husband had
dropped dead at noon. Overcome by
the announcement and her excitement
in her unfamiliar surroundings the wo-
man fainted. On recovering she was ask-
ing how old her husband was, and on say-
ing that he was twenty-four years old
her anxiety was dispelled by the state-
ment that the dead man was much
older. After advancing the untenable
theory that the dead man might be
Mrs. Miller's father, the Sergeant con-
cluded that a mistake had been made,
and had Mrs. Miller put in a car and
started for home, which she robbed
with difficulty, being unfamiliar with
the part of the city where she had
been. She found her husband about
to go in search of her, having come
home from his work and found his wife
and baby gone, and the neighbors
knowing nothing except that they had
gone down the street with a policeman.

VOLTAIRE'S NURSE.

"Some years ago," says Rev. D. Ford
in his "Damesos," a "gentleman well
known and highly respected in the
religious world, narrated in his hearing
the following incident: While on a
tour with a college companion the lat-
ter was seized with an alarming illness
at Paris. A physician of great celeb-
rity was called in and requested to
recommend some confidential and ex-
perienced nurse. He mentioned one
but added, "You may think yourself
happy indeed should you be able to se-
cure her services; she is so much in re-
quest amongst the higher circles here,
that there is little chance of finding
her disengaged." The gentleman at
once ordered his carriage, went to her
residence, and much to his satisfac-
tion, found her at home. He briefly
stated his errand, and requested her
immediate attendance. "But before I
consent to accompany you, permit me
to ask," she said, "to ask a singular ques-
tion, is your friend a Christian?"
"Yes," he replied, "indeed he is—a
Christian in the best and highest sense
of the term; a man who lives in the
fear of God. But I should like to
know your reason for such an inquiry."
"Sir," she answered, "I am the nurse
that attended Voltaire in his last ill-
ness, and for all the wealth of Europe,
I would never see another infidel die."

HOW IT PAYS.

Some papers are not of much ac-
count as to appearance, but I never
took one that did not pay me, in some
way more than I paid for it. One time
an old friend started a little paper
away down in south-western Georgia
and sent it to me, and I subscribed
just to encourage him, and after awhile
it published a notice that an adminis-
trator had an order to sell several lots
at public cry, and one of the lots was
in my county. So I inquired about
the lot and wrote to my friend to at-
tend the sale and run it up to \$50. He
did so; and bid it off at \$80, and I sold
in a month to a man it joined for
\$100, and so I made \$68 clear by tak-
ing that paper. My father told me
that when he was a young man he saw
a notice in a paper that a school teach-
er was wanted away off in a distant
county, and he went and got the situ-
ation, and a little girl was sent to him,
and after awhile she grew mighty
sweet and pretty, and he fell in love
with her and married her—now, if he
hadn't taken a paper, what do you
reckon would have become of me?"
Wouldn't I have been some other fel-
low, or may be not at all.—Lowell
Courier.

"DON'T TAKE MY KISSMAS MONEY,
PAPA."—"Don't take my Kissmas
money, Papa," tearfully pleaded a little
three-year old of Montreal the other
day. Her father was once counted
among the respectable residents of this
city, says the Gazette, but while his
daughter piteously cried, he heartless-
ly abstracted from the little tin bank
her first Christmas savings of twenty-
six cents. The bank was a present
from a relative. In gleeful anticipa-
tion of all the nice things they would
purchase by-and-by the little miss
regularly dropped therein the small
coins as she got them until it seemed
to her the bank contained ungodly
wealth. Her father was generally kind
and loving. But now he listened to
his child's heart-breaking appeal with
indifference, and an hour later his wife
found him at the neighboring saloon
in a state of boisterous intoxication—
drunk with liquor bought with his
baby-girl's first Christmas money.

George R. Sims, the author, has just
met with an accident which for the
time has deprived him of the use of his
eyes, and which nearly destroyed his
sight forever. In lighting a wax match
the top of it flew blazing into his eye,
not only burning the lid and the pupil
but also making a blister on the iris.

BREVITIES.

There is but one thing needed to
make the oyster soup at a railway
restaurant perfect, and that is oysters.
Nothing is said about church fairs.

We often hear of a woman marrying
a man to reform him; but no one ever
tells about a man marrying a woman
to reform her. We men are modest
and don't talk about our good deeds
much.

The reason why some men get along
so slowly in this world is because they
spend two thirds of their time talking
about what they are going to do, and
during the other third they have to
sleep.

A Scotchman once went to a lawyer
for advice. "Have you told me the
facts as they occurred?" asked the
lawyer. "Oh ay, sir," was the reply;
"I thought it best to tell ye the plain
truth. Ye can put the lies into it your-
self."

A Newark Sunday school urchin's
illustration of responsibility: "Boys
has two buttons for their 'spenders, so's
to keep their pants up. When one
button comes off, why there's a good
deal of responsibility on the other but-
ton."

"When I look at the quackery and
speciosity of the times, I determine to
cast all tolerance to the winds," said
Carlyle in a conversation just reported.
"Ah dear fellow," said Sterling, slyly,
"I had no idea you had say to cast."

Dr. Cox recommended to his theo-
logical students that they should keep
the Bible open before them when
preaching. He said that some minis-
ters would slam it together near the
close of the sermon, seeming to say:
"I am preaching on my own hook
now."

Good manners at the table are an in-
dication of common sense and refined
associations. We used to sit near a
lady who always drew the fruit-dish
near her, fingering the peaches and
pears to get the softest, and never fail-
ed to take the largest orange. And
she was a fine Latin and French schol-
ar.—Congregationalist.

A Cincinnati man strangely disap-
peared. The shrewdest detectives were
put upon his track, and at the end of
nine weeks they seemed to be no near-
er him than when they started. Then
a close observer of human nature got
the Mayor to appoint the missing man
to a position in the city government.
Two hours later the appointee, all out
of breath, dashed into the Mayor's
office to be sworn in.

A Springfield minister remarked
just before the sermon: "I should like
to remind the congregation that we
have a prayer-meeting at the chapel
every Thursday evening, regardless of
the weather. Those of us who were
there last week were led to feel that
there must be a scarcity of umbrellas
among the people as a whole."

Miss Hattie Schell, of Lacrosse, went
to Europe to pursue her musical stud-
ies, and while abroad experienced a
wonderful change of name. She comes
back as signorina Terrina Brambilla.
She must have had her name smashed
by an earthquake or something, and,
in rescuing it from the debris frag-
ments of other cognomens stuck to it.
—Norristown Herald.

Alexandra, Princess of Wales, has
set in England one excellent fashion.
She has made so public a display of
her attachment to her young sons and
daughters that it has become the mode
for the fashionable British matron sim-
ilarly to express her affections. Small
boys and girls have, it is stated, com-
pletely eclipsed toy terriers and pugs
as pets paraded by ladies in victorias
and on foot in Hyde Park at the height
of the season.

Some time ago one of the brightest
young physicians in Chicago wrote an
article for a medical review, begin-
ning: "The recent severe winter of
1886-7 should warn us." etc. After a
long while, the editor replied, asking
him what he meant by "the recent
winter of 1886-7." To which "Medi-
cus" responded that judging from his
past experience with this review, it
would be about 1887 when his article
appeared, and he wanted it to read
right when published.

A recent writer to the Women's Jour-
nal goes for banged hair as follows:
"Every day I meet in the street's young
ladies who would otherwise look in-
telligent, reduced to the appearance of
idiotcy by a peculiar method of comb-
ing their hair down over their fore-
heads. This hideous deformity is
evidently copied from the patients of
lunatic asylums and schools for the
feeble minded. The effect is shocking.
Although not fastidious, I shrink from
these ladies as a child shrinks from
a hideous mask. I am told that a lady
thus is said to have her hair banged.
But it seems to me her sanity must be
suddenly banged, to thus deform herself."

"Women will purify the ballot!"
proclaim the women suffragists. Who
knows whether she will? Assuredly
the feminine politicians already gather-
ed in Washington will not. Some of
these are notoriously corrupt in char-
acter. One of them, to our personal
knowledge, is a vile seducer of men;
for this class of sinner exists not in
the sex alone. In Europe, from the
feudal to the present times, women
of the aristocratic and royal classes have
been influential in politics. But in all
history we do not read that such wo-
men have purified the political condi-
tion of the countries they helped to
govern.—Mrs. Mary S. Robinson, in N.
Y. Adv.

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by no means ends there, but extends to the
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RECEIPTS for 'WESLEYAN'

Table of receipts for 'Wesleyan' with columns for name, amount, and date.

RECEIPTS FOR GENERAL CONFERENCE FUND.

Table of receipts for the General Conference Fund.

INFANTS' HOME.

The Treasurer of the Infants' Home acknowledges with thanks the sum of \$6 from the Union Prayer Meeting, Mahone Bay.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

Table of preacher plans for Halifax and Dartmouth, listing names, dates, and times.

BIRTH.

On the 24th inst., at the Methodist Parsonage, Gorington St., the wife of the Rev. W. G. Lane, of a son.

MARRIED.

On Nov. 30th, at the residence of the bride's father, by Rev. J. S. Phinney, John MacQuarrie, of Hampton, Crapaud, P. E. I., to Miss Annie L. McLean, of Augustine Cove, Lot 25, P. E. I.

At the residence of the bride's father, Jan. 18th, by Rev. A. D. Morton, M. A. Walter Stonehouse, of River Philip, and Augusta, and Ralph Harrison, of Mapleton, to Priscilla, daughter of Mr. Edward Higgs, of West Branch, River Philip.

DIED.

In this city on the 23rd inst., of consumption, Henry Hosier, aged 30 years, son of Thomas F. and Augusta Knight, and grandson of Rev. Dr. Ricey.

At South Abington, Mass., Nov. 30th, of spinal meningitis, Charles Wesley, aged 21 years, son of John B. Best, Esq., of Grafton, Kings Co.

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CONCLUSION.

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