

The Wesleyan.

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NOTE AND COMMENT.

Stanley lately referred to his travel of 1,400 miles in Central Africa, from Stanley Park to the sea, and, pointing to an old umbrella, said, "That is the only arm I carried."

"The less people care for doctrine," says the *Week*, "the more they crave for oratory; the less value they set on the matter of the message, the more exacting they are as to the manner of its delivery."

An intelligent Baptist gives the following true inwardness of a thriving Church: "I verily believe our churches thrive according to the way that they support their own schools, their own pastors and their own paper."

The Rev. Dr. Lyman Beecher once made the following brief but vigorous prayer: "Oh, Lord, we pray Thee that we may not despise or disrespect our rulers; and we particularly pray that they may not continue to conduct themselves in such a way that we can't help it."

When we find that we don't love a brother as we ought, let us solemnly prepare for repentance by honestly inquiring whether it is because he is not just what he ought to be, or because he is simply in our way. Are we jealous of him, or, to use a better word, envious?—*Southern Advocate*.

The *Richmond Advocate* says: One of the Holston District Conferences made a practical and important suggestion in recommending the building of good and commodious churches, so as to secure large congregations and societies, rather than a multiplicity of small churches close together.

The chief reason why villains in public life cannot be punished is found in the fact that every one of them is allied to many others who will be bound by the instinct of self-protection to shield them with money, influence, and bribery if possible. Current events furnish conspicuous examples of this.—*Nashville Adv.*

We fully endorse the sentiment of an English contemporary who says: "People are polite in these days almost to the suffocation of principles. We carry our mutual toleration so far that we hardly dare to whisper that we differ on any points from each other. This is to be regretted. The comparison of differences in a Christian spirit tends to their improvement off the face of the earth, and to consequent progress in the direction of practical union and harmonious activity."

Says the *Union Signal*: A piece of Prohibition evidence comes from Evansville, Wisconsin, whose Police Justice writes that for the past four years there have been but ten arrests for violation of any village ordinance; "but," he adds, "our village has not been cursed with a licensed saloon for twenty-nine years, and, with the exception of a railway station, our fire losses have not exceeded \$1,000 in that period of time, and our taxes have only been one and six-tenths per cent. annually."

The *Church Messenger* (Southern), in complaining of the attitude of Episcopalians towards their Church papers, remarks: "If they cannot 'take' several papers, and one 'must go,' it is the Church paper that is blotted out. This is all wrong. Considering the stupendous power of the press in the Church, ought we to see that every thing in his power is done to make as free and effective use as possible of that agency which is now moving the world?"

The *London Saturday Review* justly says that "the habit of dropping in to French unawares is as enfeebling as the habit of punning, and the one is quite as fairly to be considered a violation of the sanctities of the mother-tongue as the other. Either habit indicates a certain flabbiness of fibre, both moral and intellectual. It is difficult to believe either in the mental rectitude or in the mental strength of a man or woman addicted to the quoting of old scraps of queer French."

The *New York Tribune* clamors for uniform legislation against the dime novel evil, and says: "It is a lamentable fact that cheap literature is more of a curse than a blessing. A dime's worth of printed filth in the hands of a few active boys will poison the minds of all the juveniles in a large circle. If parents or police cannot or will not turn back this tidal wave of cheap immorality, our statesmen should turn their attention to the evil."

We need a revival in every congregation from Harbor Grace to Victoria, British Columbia! Seven hundred pastors have been sowing the seed and watering it. Now, what shall the harvest be? If the natural harvest were to fail year after year what a wail of anguish would rise all over the land! The spiritual harvest fails in some districts for many years in disastrous succession. In all such cases let their be great searchings of heart.—*Pres. Witness*.

Bank directors should know what their officials are doing, and those who can't give the subject proper attention should get out of the way for somebody who will. Figureheads with a great reputation for wealth and character may be useful to attract business, but directors who know what is going on, even though they may not have a name for wealth and financial shrewdness, are much more useful.—*Philadelphia Times*.

The *Asbury Park Journal* says that many physicians in that place put up prescriptions on which is written: "Sicca frumenti Q. S." "Freely translated," it says, "a prescription of this kind means, 'Give this man all the whiskey he wants,' and behind this legal barricade, we are ashamed to say, most of our drug stores will proceed to deal out just what is wanted, and then return the prescription for further use."

"The Duchess of Connaught has contributed a beautiful altar cloth, with the Greek cross and lilies embroidered by hand, to the new parish church at Bagshot, Surrey. The Duke of Connaught has also presented a cross and candlestick." The likenesses of the cross of Christ and the lilies of the Virgin have been declared illegal, but as the *London Protestant Times* says: "If royalty presents them, and thus encourages lawlessness, what can we hope from the people? These and other gew-gaws do not aid true worship, but most certainly tend to idolatry."

According to the *Esperance* (the organ of the Young Men's Christian Union of France), of fifteen thousand Protestants living in Marseilles only seventy have fallen victims to the cholera. It is added that in the experience of the Free Churches of Marseilles and the South-East the epidemic has produced beneficial spiritual results. It has drawn Christians nearer together, has made many others feel their need of God, and has considerably increased the general attendance at preaching services.

A brother tells us of a member of one of our country churches who has become very cross and snappish of late. Nothing can be done to please him. He will not sing because they use an organ; he will not pray when called on; he has stopped all of his contributions, and actually sits back among the sinners. Quite a bad report, but there is one consoling feature in it. While he is wrong about the singing, the praying, and the giving, we incline to the opinion that he hits the nail on the head in sitting back among the sinners. That is the best place for such a crank. That is right, grum brother, get far back; on the last bench under the gallery, and remain there until you are converted.—*Rel. Herald*.

Sometimes when a steward approaches a money-making and money-loving Methodist and asks him for his part of his preacher's pay, he answers, "I am in debt and can't give much this year." This is a proposition to make his preacher help pay for his last farm he bought—to enrich himself and his children out of the honest toil of his preacher. Why didn't he make the same answer when his mercenary and his physician presented their bills, and refuse to pay, thus compelling them to contribute their part toward the increase of his wealth? He could do so with equal justice and propriety.—*Holston Methodist*.

"To every man his work." That does not mean, Christian brother, Christian sister, that every one must do the same work. But it does mean that every one shall do some work. There is call for a great variety of work in God's kingdom, so there is something for every one to do. But this does not mean that one or two shall do the work, and the rest look on. It is easy enough to find our particular sphere of service, if there is first in us a mind to work. That is the great requisite. We are not to be imitators of our brethren, but imitators of our Lord. We are to do the thing given us to do. God knows the work he wants done. He has his eye upon the workman he wants to do it. Let us each ask himself, when there is any piece of work to be done, Does he mean me? Then let us do it.—*Ill. Chn. Weekly*.

THANKSGIVING.

I thank thee, Lord, that thou hast kept The best in store,
We have enough, yet not too much,
To long for more—
A yearning for a deeper peace
Not known before.

I thank thee, Lord, that here our souls,
Though simply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall, until they lean
On Jesus' breast.

AN OVERFLOWING CUP.

BY REV. S. B. DUNN.

"My cup runneth over." Psalm 23: 5.

"Gratitude is the memory of the heart." It is the heart remembering its mercies and writing them down as so many items of a debt to be discharged. The memory of the heart is a very different thing from the memory of the mind. The mind is like a day-book in which life's mercies are often entered in a temporary form, and crossed out in a little while; but the heart is like a ledger in which the entries of the day book are required to be posted for preservation. How many of life's mercies never find their way into the ledger of the heart at all. The items are never posted; and consequently when we come to make up our account to ascertain our indebtedness to the Giver of all good, there are a thousand things utterly forgotten. More to be coveted far than the memory of the mind with its cold, dry chronicles, is the memory of the heart, with its warm remembrances of the daily benefits of our God. I would like my heart to be like Noah's ark, full of living memories rescued from destruction and carried safely over life's swelling flood to be landed at last on the Ararat of heaven. The 365 days of the past year, what are they but so many pigeon-holes in which grateful memories have been put away; and to-day it is our business to take them out and file them in the heart.

Now this would seem to have been the occupation of the Psalmist when he penned this psalm. He is posting his ledger, not for a day or a year, but for a life-time; the blessings of the past are marching in twos and in sevens into the ark of his heart; he is taking out of a thousand pigeon-holes the memories of divine mercies; and this psalm is what he has to say about it.

Its genius is every way worthy of the sweet singer of Israel—the man that above all others is the poet and musician of the Bible. Every psalm of David's, indeed, is a song with harp accompaniment. It is the effusion of a soul swept by a minstrel-hand, and made to utter itself in music. Not a few of these melodies are set in a minor key in which vibrates a note of sorrow as if the singer were moved to tears; but the major part are lyrics of the heart, peans of holy joys, warblings of a happy spirit, perched, as it were, among the branches of the tree of life. One of these lyrics and perhaps the sweetest of them all is the 23rd psalm. It is indeed "the nightingale of the psalms," "a singing angel in the choir of psalms." Strangely enough, its Davidic authorship has been denied and it has been attributed to Jeremiah instead; but its cheerful tone is so unlike that of the weeping prophet, and so much in character with the buoyant shepherd king that I think we must pluck it from amongst Jeremiah's weeping willows and give it a place amongst the melodies of the world's sweetest minstrel.

Such a psalm as this could only be born of prosperity. None but a happy man could have penned it. It is evidently the outburst of a mind rich in God's gifts, and as rich in a grateful, pious recognition of the same. And how striking its imagery! Nothing could be more highly poetical or more graphically picturesque. What is the spectacle? The psalmist seated at a well spread table, and holding in his extended hand an overflowing cup. Lifting it up to the light, and causing its ruddy, sparkling contents to spill,

he exultingly exclaims: "My cup runneth over."

The entire imagery of this psalm is singularly appropriate to this Canada of ours—this land of rich pastures and peaceful streams, a territory at least thirty-four times the size of the kingdom ruled by David and Solomon, and constituting one-ninth of the habitable globe. The main draw back to this broad Dominion is that there are are not deep enough to enjoy its pastures; for, what are four millions of population, (including one hundred thousand Indians,) for its four millions or thereabouts of square miles? A square mile a man, including women and children! Why, this condition of things is a reversal of our Lord's miracle of the loaves and fishes; instead of having only five loaves and two small fishes to feed five thousand people with, there are but five people to eat five thousand loaves and as many whales! The fact is the flock is much too small for the pasture. Instead of four millions of population we have room for four hundred millions. In this particular sense the emblem of an overflowing cup is inapplicable; but as it respects abundance of resource and capabilities of soil and the bountiful harvests of the past year, were I to paint an ideal picture of this fair Dominion, I would represent it as a maiden with the rosy bloom of health on her cheek, and the sparkle of intelligence in her eye and holding in a plump and dimpled hand an overflowing cup; and underneath it I would inscribe its title; "My cup runneth over."

The origin of our national name, the Spaniard, visiting this country before the French made particular search for gold and silver, and finding none, they said among themselves: "Ac-nada"—"There is nothing here." The Indian learned this word and its meaning; and so when the French came, the Indians supposing they were in search of gold and silver, and desiring to get rid of them exclaimed: ACA-NADA. But, turning analyst, what are the contents and ingredients of our national cup? Some things are happily wanting. Unlike other nations, we have not been visited, during the past year by cholera, or by earthquake, or by cyclone. No national calamity, no decimating epidemic has been permitted to pour its bitter ingredients into our overflowing cup. And yet a careful inspection of its contents discover some few things that could well be spared—a few gnats, and perhaps a crane or two, that would be just as well strained out.

The curse of Canada, as of every Christian country, is intemperance, pre-eminently "the cup of devils." And closely identified with this giant evil are many more that move with it like satellites round a central sun. But there is no greater danger threatening our country just now than one arising from our very prosperity, and that is sordid self-seeking, and inordinate pursuit of the material to the neglect of the spiritual. But apart from gnats and camels, our national cup is full of blessing. We have resources of soil and sea unsurpassed by those of any other country under the sun. Look at the abundant harvests of the past year; and yet these are no more than "the gleanings of the grapes of Ephraim" in comparison with what the capabilities of our country foreshadow. This land is evidently a favorite child of heaven—the pet of Providence—as Joseph was the darling of the patriarch Jacob; and as a mark of the Divine favor it is clothed every year with a new coat of many colors in the thousand hues of harvest and in the gorgeous tints of autumn. Added to our material blessings are our civil and religious liberties that we do well to remind ourselves of. Life and property are perhaps more sacred here than almost anywhere else. Conscience knows no shackles here save those forged by our own fingers. Every man is free

to do right. The religious denominations have plenty of elbow room—ample space for their respective angularities, and large scope for aggressive effort. And as for philanthropic, educational and Christian enterprise, why, there is room enough for the largest charity. Altogether, the best place to live in is heaven, the next place is Canada. And for myself I would rather go to heaven via Canada than by any other route I know of. But mercy help the man that finds his way to "outer darkness" from this festive hall! What with an open Bible and ordinances of religion almost as numerous as the days in the year, and brought to our very doors, our cup indeed runneth over; and yet how many among us refuse to drink this "cup of salvation," but upset it in wanton abuse of the Divine mercies! An overflowing cup calls for an overflowing heart. And does it not call for an overflowing generosity? Just as even a frozen lake has its open outlet where its under current finds vent, so even a frozen heart should find on Thanksgiving Day at least, an open outlet for its latent gratitude. The Lord of the harvest claims his tithing, not the first fruits only, but the best fruits—the gratitude and affection of the heart, and a life consecrated unto Him, or else the cup of blessing will one day give place to "the cup of trembling."

CHINESE MISSIONS.

At the recent Leeds Missionary Anniversary the Rev. George Marris, from China, said:—

One of our difficulties there arose from the great size of the country. Upwards of 300 millions of souls had to be reached by missionary effort. Thirty-three thousand Chinese, it was computed, died every day, and yet there were only 300 missionaries in that land. Mr. Bunting had told them that in America there was one minister to every 700; in China there was one to every million. Then there was the immense difficulty of the language, which contained nearly 40,000 word pictures. The speaker gave some amusing examples of the difficulties our missionaries had to contend with in this respect. There were also the great difficulties arising from their religions. Some of them would be willing to admit Jesus to their pantheon of gods, but we could not consent to that; Jesus must be supreme in China as elsewhere. One of our greatest difficulties was the devotion to ancestral worship. In China filial devotion was universal. If he became a Christian he was regarded as unfeeling and brutal, and they would easily understand what an obstacle this was. Then when a Chinaman became a Christian he had to keep the Sabbath, and this nearly always led to the loss of his situation. This was a trial of his faith and sincerity. Then there was the opium traffic, which was a formidable obstacle in the path of the missionary, and, as he could not but think a great scandal to a professedly Christian country like this. Another difficulty arose from the lives of Englishmen. He had only seen three men drunk in China, and they were English sailors. But, in spite of these and other obstacles, we had had a real success in China. We had the Bible in the Chinese language, and many thousands of copies were now in circulation. Striking illustrations were given of the interest taken by Chinamen in the study of the Bible. We had also given a Christian literature of considerable dimensions to China, and only lately one of our missionaries (Mr. Selby) had published in Chinese a most admirable "Life of Christ." A touching account of the conversion of a young Chinaman was given, which showed how the preaching in our mission halls carried the light into the most unlikely quarters. They had plenty of Chinese Christians that they could usefully employ in mission work; the Methodists at home must

find the money. Why, for 134 per week cultured Chinese preachers could be had who would preach six days a week and four hours per day. This showed that a judicious expenditure would be likely to bring back a blessed return. Other missionary societies were extending their operations in China; were we as Methodists to retreat or to sustain our work feebly in China? He trusted that we should multiply our agents and increase our contributions. Sixteen men in China was not a worthy representation of Methodist zeal; let them send a worthy force to that great Empire, and China would ere long be won for Christ.—*Watchman*.

MR. MOODY'S EXPERIENCE.

The *Christian Witness* comments this experience of Mr. Moody to all the workers in the vineyard of God. It is what Methodists and others who believe in heart purity call, "entire sanctification." The name does not change the facts:

"I can myself go back almost twenty years and remember two holy women who used to come to my meetings. It was delightful to see them there. When I began to preach I could tell by the expression of their faces that they were praying for me. At the close of the Sabbath evening meetings they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people?' They answered, 'You need the power.' 'I need power!' I said to myself; 'why, I thought I had the power.' I had a large Sabbath school, and the largest congregation in Chicago. There were some conversions at that time. I was, in a sense, satisfied. But right along these two godly women kept praying for me, and their earnest talk about 'anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to cry as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. Then came the Chicago fire. I was burnt out of house and home at two o'clock in the morning. This did not so much affect me; my heart was full of the yearning for Divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work for begging. I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—ah, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience, if you would give me all Glasgow—it would be as the small dust of the balance. I tell you it is a sad day when a convert goes into the church and that's the last you hear of him. If, however, you want this power for some selfish end—as, for example, to gratify your own ambition, you will not get it. 'No flesh,' says God, 'shall glory in my presence.'"

It is discouraging to see so many excellent women blessed with plenty of time, money, and brains, content with trifles, when so much grand work is waiting to be done; and in the doing of it they would find the genuine culture, happiness and success which so ennoble life.—*Miss Alcott*.

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SUNDAY SCHOOL

NOVEMBER 16.

SOLOMON'S SIN.

1 KINGS 11: 4-13.

1.—The sin of Solomon is a fearful instance of departure from the living God. His early character he had out such promise, his aims were so high, his work so beneficial, that the gloom of his fall is the darker for the previous excess of light.

The sin of idolatry was a sin into which the Jewish people had ever been liable to fall. The false gods, into the worship of whom Solomon fell, were Ashtoreth, Milcom or Moloch, and Chemosh. Ashtoreth (v. 5) was the principal goddess of the Phoenicians; Baal their principal god. Sometimes she was symbolised by the moon, sometimes by the planet Venus. Milcom (ver. 5) also called Molech (ver. 7). The fire god of the Ammonites, whom they honored by human sacrifices. The name means King. "The Rabbin describe his image as a human figure, with a bull's head, and out stretched arms, and this is confirmed by Diodorus. The huge figure, which was of metal, was made glowing hot by a fire kindled within it and the children laid in its arms rolled off into the fiery lap below. The parents stilled the cries of the intended victims by fondling and kissing them—for their weeping would have been unpropitious—and their shrieks were afterwards drowned in the din of flutes and kettle drums." (Geikie's Hours with the Bible, vol. 3, p. 366).

So Deut. 12: 31; Jer. 7: 31; Psalm 106: 37, 38. Chemosh. "The national deity of the Moabites (Num. 21: 29; Jer. 48: 7, 13, 46.) In Judges 11: 24, he also appears as the god of the Ammonites; he must not, however, be identified with Molech." An account of these three deities, and of the worship paid to them, may be found in Milton's Paradise Lost, Book I, where the poet describes the chief leaders of the legions of Satan, beginning with the lines: "First, Molech, horrid king, besmeared with blood of human sacrifice, and parents' tears, etc."

Solomon gave not merely permission to the "strangers" in Jerusalem to worship their national gods in that city. He personally took part in the false worship. He built a high place for Chemosh, for Molech (ver. 7), and for Ashtoreth (2 Kings 23: 13), in the hill that is before Jerusalem—that is Olivet. He built a temple right against the temple of God, On that opprobrious hill (Milton). He "went after" (Solomon went after Ashtoreth," etc., ver. 5), an expression always used of actual idolatry. There seems to be some attempt on his part to combine the worship of God with the worship of idols. He "went not fully after the Lord" (verse 6). There is no statement to the effect that he ceased to offer as he had been accustomed, three times in the year, "burnt offerings and peace offerings upon the altar which he built unto the Lord," or to burn incense upon the altar that was before the Lord" (1 Kings 9: 25).

The aggravations of Solomon's guilt were very great. His was not the case of one whose judgment and reason are affected by the weakness of age. Although called "old," he could not have been more than sixty; possibly he was several years younger. He reigned forty years in Jerusalem (1 Kings 11: 42), and came to the throne at an age between fourteen and twenty. He was at the time of life when reason generally is most mature, and least likely to be affected by circumstances. He had had two special revelations. The Lord appeared to him in Gibeon (1 Kings 3: 5); and again showed Himself to him on the completion of the Temple (1 Kings 9: 2). Apart from the commandments in the law, express commands had been given to Solomon concerning this sin of idolatry (1 Kings 9: 6). The supernatural gift of wisdom deepens his guilt. Responsibility is proportionate to privilege.

Increasing wealth, outward magnificence, a growing intercourse with nations, both near and far off, all seem to have had some effect in destroying sensibility of conscience in Solomon, and in producing a fatal indifference to the distinction between truth and error, right and wrong. The principal cause, however, was his numerous marriages with "women of the Moabites, Ammonites, Edomites, Zidonians and Hittites." "His wives turned away his heart after other gods" (verse 4). The danger had been foreseen long before the time of Solomon of a multiplication of wives, and of intermarriages with the heathen, and express commands had been uttered on the subject (Deut. 7: 1-4; 17: 14-17). The evil influence of his wives would not result in his fall all at once. There is an old Latin saying to the effect that no one becomes bad suddenly. He would undoubtedly begin by allowing the permission to worship their own gods; he would help them by building sanctuaries; and finally, he would join with them in their idolatry. So true it is that "Evil company doth corrupt good manners" (1 Cor. 15: 33, Revised Version).

3.—The Lord was angry with Solomon (ver. 9). "Wherefore, the Lord said unto Solomon, etc. (verses 11, 12, 13). The punishment pronounced was that the kingdom should be rent from him, and given to his servant—"to one of his subjects." Two alleviations, however, were

granted—the one, that the disruption should not take place in his own time; the other, that one tribe should be left under the government of his son. All this was literally fulfilled. The disruption took place in the reign of Rehoboam his son. The kingdom was given to Jeroboam, "the son of Nebat, an Ephraimite of Zereda, Solomon's servant" (verse 26.) One tribe; that of Judah, with the small tribe of Benjamin, remained faithful to the son of Solomon. These two alleviations of the punishment were vouchsafed for the sake of David, "and for Jerusalem's sake whom I have chosen" (verse 13).

Was there then no personal punishment falling upon the head of Solomon himself? The retribution which fell upon him for his pleasures and his idolatry may be seen in the book of Ecclesiastes, in which his remorse and despair find an utterance. And we see in Solomon's darkness of heart and "rejection of spirit" an illustration of the truth of the Divine word, "He that sinneth against Me wrongeth his own soul: all they that hate Me love death." (Prov. 8: 36)—Abridged from W. M. S. S. Mag.

THE GUEST CHAMBER.

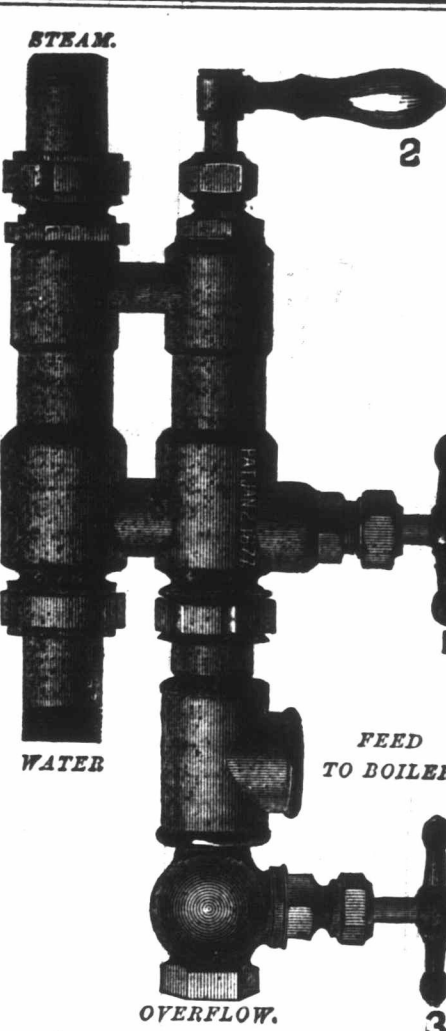
Nearly every housekeeper takes much pride in the arrangement of the rooms devoted to guests, and though I do not believe in the plan of stunting the appointments of family rooms, to make the guest chamber fine, yet there are little points, set down in the thought of which add much to the comfort of the transient occupant of the room. All necessary articles of furniture being in place, a small shelf of books may well be put in one corner, a Bible, and a half dozen works of varied character may serve to brighten a long wait before breakfast for an early riser. A lady will be glad to keep her room in order if necessary articles are at her command; a small brush and pan, with a duster, may find a place in the closet. A pretty duster and bag for holding it, will be ornamental. A scrap bag is another useful thing. A pretty basket can be made of a medium sized peach basket, painted black, lined with silks, and a lambrequin of cloth cut in points, with a small applique figure in each point: or of canvas, with a design worked in wools, tacked around the outside with brass headed nails. A little work box, for the bureau, can be made out of the small wooden boxes which are sold with a dozen spoons of cotton. Tack a small needle book, made of flannel, in the lid, put in a small pair of scissors, and a celluloid thimble, and a half dozen spoons of cotton, white and colors. If a guest needs to repair a small rent, or sew on a button, it is not necessary to trouble her hostess. Ink, pen and pencil may find a place on the book shelf, with a supply of paper and envelopes. Most people who are visiting will have all of these things; but, in case of need, it is much pleasanter to be obliged to ask for them.—Am. Rural Home.

APPLE TREES.

"Into what shape shall I trim my apple trees?" is a query from those who have young orchards. The best rule for shaping a tree might be worded something like this: Let the top take its natural shape, keep it symmetrical, and cut out all interfering limbs. Under a proper and careful thinning out of some of the minor branches each year, one sort of top can be kept as symmetrical, and as open to light as another. People are apt to make too hard work of pruning a tree. If one knows how and where to cut the branch, and if he has a good idea of form, he ought to prune a tree readily with little experience. Half the difficulties of pruning are done away when one decides to let the top of a tree take its natural form. Then thin out each year symmetrically throughout the whole top; look for branches which will be likely to obstruct ingress to the tree when they get large, and cut them out; cut one or both of two branches which crowd or chafe each other; cut off the weak and straggling branches on the under side, which begin to lop down in the way of the stem.

Educate your children as liberally as your means will permit. Copal varnish applied to the soles of shoes and repeated as it dries until the pores are filled and the surface shines like polished mahogany, will make the soles waterproof, and last as long as the uppers.

Fried ham for breakfast is particularly nice when the slices are cut the night before and are allowed to soak all night in a cup of water to which a tablespoonful of sugar has been added. This softens the meat and takes out the oppressively salt taste. Every fall there is a great deal of refuse gathered around the fields which should be piled up and burned. Much of it will consist of weeds whose final cutting has not entirely prevented seeding. If left till spring, these seeds will fall to the ground, and burning the refuse then will miss one of its most important objects.



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THE WESLEYAN

THURSDAY, NOVEMBER 6, 1884.

OUR PAPER FOR 1885.

The WESLEYAN will be sent from this date to Dec. 31st, 1885, for Two Dollars. Any person writing at once and sending the money can thus get the paper for fourteen months, while only paying for twelve months.

In a week or two further information respecting premiums, clubbing arrangements, etc., will be given.

THANKSGIVING DAY.

Today has been named by our central and provincial rulers as a day for the special commemoration of Heaven's goodness to us as a people. That the day will be observed in accordance with the proclamations we sincerely hope. It is not in a certain sense a holy day, neither should it be altogether in the popular sense a "holiday." Churches crowded to the very steps should in its morning hours remind us of the inadequacy of church accommodation to a thoroughly God-respecting population. There is something pathetic in the spectacle of a whole people bowed at one time in the attitude of confession, or standing erect in the rendering of a public act of thanksgiving. The power of numbers is impressive. Let our readers remember that the proper place for acknowledgment of the Lord's goodness is the Lord's house. Happily the Canadian Dominion is, nominally at least, a Christian section of a Christian nation. Among us may be men of extreme opinions, but the great majority has not yet vainly sought to banish God.

This day should mark a new era in some lives. Gratitude should strike a higher keynote of praise, to be maintained throughout life. A true, believing heart has Thanksgiving not at the annual bidding of the Governor, but all the year. "Every day will I bless Thee and I will praise Thy name for ever." Yet though, as some one remarks, "they are everlasting mountains out of which flow the occasions of praise," since they flow out of God Himself, out of His nature and character, the day appointed for placing a special emphasis upon a great fact in human experience will henceforth be none the less welcome. That special day will be given over to fuller and richer expression of the thought which all the year flows in a more silent stream.

Thanksgiving day is not now appointed as it once was in view of any special deliverance wrought or benefit conferred. It takes higher ground, more consonant with the New Testament injunction, "Giving thanks always for all things." Yet we can always analyze our blessings and descend from the general to the particular. We need furnish no list of these. Some of them may be subjects for quiet thought, others for household conversation, with the more public the pulpit will deal as far as time will permit, for the topics are many. The fact that Thanksgiving day is always appointed when the harvest is gathered and the balance sheet of the productive year is made up is not a little suggestive. This year the autumn has brought large stores from field and orchard. Plague, pestilence and war have been kept beyond the ocean. A considerable degree of material wealth has been given the country generally. Great religious blessings have crowned the year. Many ripe saints have been safely gathered into the eternal joy. Thousands, too, have been added to the goodly fellowship of the saved. New churches have risen to adorn our land, and blessed tidings of salvation abroad have confirmed our confidence in the old yet ever new Gospel.

Are there homes where death has come, and rendered Thanksgiving day one of silent thought and saddened worship? Even there, in accordance with the law of compensation which pervades the spiritual realm, blessings may be more abundant as the glory and greatness of the Christian hope are viewed through the teachings of Him who hath brought life and immortality to light by the Gospel.

A UNIQUE GATHERING.

On Thursday evening last the Methodists of the Army and Navy now here were invited to spend an evening in the basement of the Brunswick street church. A bountiful tea, presided over by ladies of the congregation, was heartily enjoyed by the soldiers and sailors and other invited guests. Recent changes in the garrison rendered the attendance of the military smaller than it would have been, but the seamen were present in good numbers. The evening was most pleasantly spent in short addresses by ministers and laymen, with songs and recitations by the seamen and the boys of the Industrial school. The guests left the room about 10.30, having given three hearty cheers for the ladies of the church. The pleasure they expressed was not greater than that enjoyed by the civilians who filled every available seat.

The official members of the Brunswick street church have done well in this act of Christian courtesy to British soldiers and sailors. Neither they nor the ladies of that church, who are ever ready for any good work, can at all estimate the value put upon such an evening by these guests, many of whom have sweet memories of pleasant British homes, while, as is well-known, they can have but few opportunities for that pure social enjoyment of which an ordinary citizen when abroad may avail himself.

It may not be amiss here to remark that Methodism, as represented by her churches in Halifax, is under no small obligations to the British army. When William Black found himself in 1791 without a church to preach in, in consequence of Philip Marchinton's defection, John Watt, a pious Scotch sergeant, and his little band of Methodist soldiers, several of whom with their leader fell two or three years later in an engagement in the West Indies, prepared the ground for the erection of the first Methodist church in the city. It was under the preaching of Stephen Bamford who landed with the band of a British regiment in 1802, bearing in his knapsack a note from Samuel Bradburn, that Archibald Morton was awakened, and it was Archibald Morton whose conversation with Charles De Wolfe removed the last difficulties in the way of his union with the Methodist Church, of which he became a brilliant preacher. And on Thursday evening the attention of the men was called to a tablet to the memory of Francis Johnson under whose seventeen years' superintendence the attendance at the Sunday-school of the Brunswick street church rose from ninety to four hundred and fifty. Not a few who have heard of the rare work done by that man, whose name will long be as ointment poured forth, may be surprised to learn that he landed in this city a dissipated Roman Catholic soldier, little dreaming how he was here to be blessed and made a blessing. We give but one instance of many of the results of his work when we state that it was in a great measure through the Divine blessing upon the efforts of this converted soldier that the late Jas. B. Morrow became such a power for good not only in the Methodist, but in all the religious, circles of this city. The Methodists of Halifax cannot soon free themselves from their obligations to the British army.

OUR MISSIONS.

Our missionary anniversaries are being held this week in this city. On the Lord's day, the Rev. Dr. Meacham addressed congregations in the Grafton street and Brunswick street churches on the work in Japan, and sermons, highly appreciated, were preached by the Revs. J. Cassidy and Joseph Gaetz, and one or two of the city pastors.

Dr. Meacham has met with a warm reception by Halifax audiences. Though he has not yet quite recovered his health, failure of which brought him back to Ontario a year ago, he has at the very commencement of his visit to the Maritime Provinces awakened a deeper interest in the work which he has come to advocate. As on Sunday he described the work accomplished by Dr. Cochran (whom many of our readers heard with such pleasure last year), and other missionaries of our church, and spoke of the need in Japan and the rare opening for Christianity, to which agnosticism is now the most powerful opponent, the closest attention and the deepest interest were evident. To many of his

hearers it was clear that his residence in the very heart of heathendom, and afterwards in Tokio, the capital of the empire, was not the only qualification for speaking of his work. When—led as preachers sometimes are away from their intended track—he spoke on Sunday morning of the baptism of power received in Numadyu, and said most emphatically, "If the Master calls you to go anywhere, go and you will be happier there than you can be elsewhere!" many hearts were touched. To that counsel lives will yet respond. We were not surprised to learn next day that while some had given goodly gifts more than one had said, "Here am I, send me." We leave Dr. Meacham to tell his own experience, simply remarking that our readers will find one very similar given by Moody, the evangelist, on our first page.

Having to go to press a day earlier than usual this week, in view of Thanksgiving day, we can only speak at any length of the first meeting—that at the Brunswick street church, where, in the necessary absence of Lieut.-Gov. Richey, Rufus J. Sweet, Esq., presided. Some excellent points were made by Mr. Sweet in his opening speech. Very forcefully he remarked that the excitement in the neighboring republic over the Presidential election would soon subside, while interest in the great work of missions would continue to grow. Equally wise was his remark that heroes were needed at home as well as abroad—heroes who would give till they felt the pressure of self-denial.

After remarks from the chair, the Rev. Mr. Borden opened two letters, from two young men. Both envelopes contained \$100 each, doubtless in response to Dr. Meacham's very earnest appeal on Sunday evening. No name was attached to one, and the other contained scarcely a half dozen words. He also had received two offers from young men to go to Japan as missionaries, one most gratifying sign of the times, indicative, as it was, of a desire to follow the heroes who had gone before. He then called upon the Rev. S. F. Huestis, who had been a delegate to the General Mission Board at its annual session at Kingston, Ont., in October.

Mr. Huestis was not prepared to make any official report, but would give what little information he had in regard to the advancement of missionary work under the new union. The close of the financial year was on June 30th, and he went to the Kingston meeting, which opened on the 11th of October, with many misgivings. Since their last meeting the union of the Methodist churches of Canada had been consummated, and it was feared that in adjusting the work a large number of circuits would become dependent upon their missionary society. But their anxiety and fears were happily dispelled. In the report submitted by Dr. Sutherland there was a reference to the revivals of last winter, adding over eight thousand to the church, many of whom were on their missions. Reports from the Indian work in British Columbia, Saskatchewan, Manitoba, Keewatin, Ontario, etc., were most encouraging. This was also true of their French work in Quebec. In Japan there was a great increase of members at all the missions during the past year. In the aggregate the number of their missions was 506; missionaries, 522; assistants, 15; teachers 28 and interpreters, 11; total numbers of the paid agency, 573. For the present year the appropriations for foreign missions amounted to \$119,470, and for Dominion missions \$75,530.

The Rev. Dr. Meacham was then introduced. On board ship he had often heard from below during the different watches, the words "all's right," and in a stormy night they were indeed welcome words. But they had heard those words before. Had they not often been told to let nations away down in the scale of civilization alone, and that by and by they would come up to their proper line? It had many times been stated that the Japanese did not mean to adopt the religion of Christ; but people who talked in that way were sure to dwell upon the progress of Japan since 1868. The march of civilization in that country had indeed been without a parallel in the history of the world, but with those who argued that Japan merely wanted comforts and conveniences without becoming christianized, he would take issue. With civilizing influences went the religion of Christ, Land in hand, nevertheless, the struggle would be a hard one to elevate and purify the people from vices to which they had long been wedded. The whole truth about the moral condition of the Japanese would send a shock throughout the Christian peoples of the world. Nowhere, not even in China, could be found such a degraded social condition. A Yokohama man had stated that fully two-thirds of the population were suffering from diseases induced by immorality. They had good reason to believe, then, that all was not right below. In many respects the people were very clever, and might be divided into two classes. Many were utterly dead to any appreciation of the propriety of things

in general, and many were utterly improvident. They would work hurriedly and slovenly to get their pay as soon as possible, even at the sacrifice of future interests. Their first and last thought was how they could make money out of foreigners. Another class had some appreciation for other than mercenary affairs, and were endowed with enough prudence to permanently enhance their interests. A large portion of the population did not even have temples in which to worship their gods. But again there were different sects with religious creeds which they lived up to with the utmost devotion. He did not think, as many, that no religions were to be found in heaven. Many were sinking into the pit through immoral practices, but there were undoubtedly those who, through the lack of the gospel, worshipped what they considered the true religion, who would ultimately sit at the right hand of God. Dr. Meacham then recounted the difficulties encountered in his early labors in Japan. Almost immediately he plunged into the interior with no knowledge whatever of the language of the country. "And when left alone by Dr. Cochran, who accompanied him quite a distance, no one could tell what a feeling of utter loneliness came over him. The dangers surrounding them were great. Half the time they did not know whether they would live to wake in the morning. The people were kind, but nothing like confidence could be placed in them. Then the English of the interpreters was something terrible. One great consolation was that the people would have the gospel. They would press around him from all quarters, eager to hear the new faith, and ready to take in every word uttered. To one place they took a piano, an organ and a stove. The effect was wonderful. The coupling of the instruments of a civilized people had the most desirable effect, and whenever they commenced to talk to them the simple truth of God was impressed upon them at once. At first he thought that months, perhaps years, might be expended in making a few converts, but it was not so. The work that Dr. McDonald was doing in Japan, and the labors of all connected with the great work there were pictured in the warmest terms. The literature of Japan was also noticed. Among the rubbish in the heathen books he had found considerable that was good, but to call them gospel works was absurd. The schools of the country were not surpassed either by Great Britain, Germany or America. Joseph Cook, who had carefully looked over some examination papers sent him from a Japanese school, had said that in many respects they were ahead of similar papers taken from Harvard. The schools, inculcating the very essence of heathen beliefs into the young men of Japan, were one of the hardest things they had to contend with. What they needed now almost more than anything else was a strong school to counteract the effect of these heathen schools, but they must have the means. More missionaries were also very much needed. Every missionary there now had a quarter of a million souls to look after, but they wanted to reduce the number to fifty thousand for each missionary, and to do this they would have to have more men. In this country were two too many ministers. They were treading on each other's heels. Some should be sent to Japan, and parents should not be backward to let their sons engage in the noble work.

After an address by the Rev. Dr. Burns, of Fort Massey Presbyterian Church, the collection was taken up. It is probably the contributions of this church to the missionary treasury will be seventy-five per cent in advance of last year. Returns from the Sunday-school show that about \$200 will be raised in that department.

Dr. Woodbury presided over the meeting in Grafton street church on Tuesday evening. Rev. W. H. Heartz, of Digby, in an earnest address gave statistics of the society and some facts as to its operations during the past year. The Herald says: "The Rev. Dr. Meacham gave a most eloquent and stirring address in relation to the work of Christianity in Japan. He is evidently a man of superior culture, as well as spiritual power and strangely moves the hearts and minds of all who hear him. Citizens who did not avail themselves of the privilege of hearing this distinguished clergyman, are missing a great treat." Short addresses were also given by the Revs. S. F. Huestis and Dr. Burns. The receipts have not yet been reported.

The most recent results of the temperance warfare are on the whole, cheering. In Prince Edward and Peel counties, Ontario, the Scott Act has been defeated, by a majority of 126 in the former county and of 198 in the latter. The strength of the barley interest in Prince Edward, and "too much singing and too little canvassing" in Peel, are given as the causes of failure. Elsewhere victory has been on the side of right. Three Ontario counties, Huron, Bruce and Dufferin, have accepted the Act by

majorities of 1,659, 1000 and 694 respectively; a second attempt to repeal the Act in York has signally failed; in Charlottetown a man who purchases intoxicating drinks for any purpose other than the law permits is a law-breaker; in Yarmouth violators of the law are being summarily dealt with, and in New Glasgow the friends of the law are taking measures for its enforcement, and elsewhere similar action is being taken. Liquor manufacturers and dealers are getting fair warning. Let them make a note of it.

We observe with sorrow, in New Brunswick papers, the announcement of the death of Mr. Andrew Anderson, of Albert, a consistent and active member of the Methodist Church. While at work on Tuesday afternoon of last week in the mill left of the Hopewell mill company, of whose business he had been for some years the manager, he fell a distance of ten feet to the floor, striking on his head and shoulders. He was at once conveyed to his room, where medical attendance was at once summoned, but he never recovered consciousness, dying at 8.30 p. m. Mr. Anderson, a native of the Shetland Islands, came to New Brunswick about thirty three years ago. The Methodist Church, and several benevolent institutions, of which he was a willing supporter, will feel his death. He leaves a widow and several children in St. John and a son, Walter P. Anderson, in New York. We tender our sympathies to the bereaved family in their deep affliction.

Having to go to press a day earlier than usual, we cannot announce the result of the Presidential election in the neighboring Republic on Tuesday. The fight has been a most determined one. On one day last week over a thousand persons, nearly all of whom were ministers, assembled at the Fifth Avenue hotel to greet the Republican candidate, Jas. G. Blaine. A leading Presbyterian pastor presided, an equally prominent Baptist minister acted as Secretary, while the Rev. Dr. J. M. King, of Eighteenth street Methodist church, presented a series of resolutions in support of Mr. Blaine, which were unanimously carried amidst great enthusiasm. This meeting speaks volumes in favor of the Republican candidate.

No sin is more likely to gain upon us than that of Sabbath-breaking. In a seaport the temptations to this sin are greater than elsewhere. It may be well to quote for the benefit of our readers what a distinguished London merchant once said: "It is about thirty years since I came to London; and every man through this whole range, who came down to his store, or suffered his counting room to be opened on Sunday, has lost his property. There is no need of breaking the Sabbath, and no benefit from it. We have not had a vessel leave the harbor on the Sabbath for more than twenty years. It is altogether better to get them off on a week day than on the Sabbath."

The Western Christian Advocate remarks: "We confess to no small surprise that in the Protestant Episcopal Congress, recently held in Detroit, so many members spoke with great positiveness in favor of the confessional. They would put the priest in a box and give him full authority to pronounce the 'absolve te,' in genuine Roman Catholic style. Is it possible that any Protestant minister really believes that he has power to forgive sin? Shades of the Reformers, what cruel superstitions still linger among intelligent men! We believe, however, that the larger drift of opinion in the Congress was in opposition to this institution, which has cursed so many generations."

We learn from a St. John paper that the Holiness Convention, announced by us last week to take place in St. John, N. B., will commence on Tuesday, the 11th inst., in Berryman's Hall. In addition to the Rev. W. McDonald the Rev. J. A. Wood, Rev. J. W. Johnson, Rev. J. Parker, of Brooklyn, N. Y., and G. B. Morse, of Putnam, Conn., are expected to take part in the proceedings.

The Rev. Dr. Meacham will be in Charlottetown, P.E.I., next Sabbath, and during that week will speak to congregations in the Island. On the following Sabbath he will be at Sackville and Amherst. Further announcements will be made in next week's issue.

Our Presbyterian friends in the Dominion are gradually pulling through the organ difficulty. In Fort Massey church in this city a fine instrument is shortly to be put in position. The small instrument already there moved an old Scotchman to remark: "Dr. Burns may be a good man, but he's nae sae guid as his father, or he wouldna hae put that organ thing in his kirk." An American paper thinks very justly that "more music from the organs and less of the angry clack of tongues and pens would be better." "Why," it asks, "praise David's psalms and curse his harp!"

The Week of Prayer for Young Men and Young Men's Christian Associations will commence on Sunday next. The programme reaches us to date for insertion in full. At 4.30 o'clock the Rev. J. J. Teasdale will address a meeting in the Association Hall. A meeting will also be held on Monday evening and on succeeding evenings with the exception of that of Wednesday, when the gatherings are held in the churches. The ministers expected to address the several evening gatherings are the Revs. Dr. Hill, W. H. Cline, H. H. Macpherson, and John McMillan.

A painful degree of suspense is caused by the rumors respecting the capture of Khartoum and its gallant defender, Gordon. Though no confirmation of the defeat of that officer has yet reached the authorities, it appears certain that foes are swarming in the neighborhood of the beleaguered city.

CIRCULATE YOUR PAPER.

It is easy to mark failures in our church work; it is less easy to state the definite causes of failure. Suggestions, often wise enough, are freely given in reference to improvement, but these too often fall upon but a few ears. Will our pastors think us too much inclined to magnify our office if we remind them that no aid to the expansion of their work can equal that which would be given by the extensive circulation of their own church paper? We prefer, however, to let another speak—the editor of the organ of the Southern Methodist Church on his return from an Annual Conference:

This syllogism was in the editor's mind: The success of the Publishing House depends largely on the sale of its books; the sale of the books depends on the circulation of the Christian Advocate; therefore, it is the duty of all concerned to circulate the paper. But some of our friends have been accused of their mean is room in it. After the year have met the churches, requirements, let the Gospel creature. That large of nothing by principle. who pay the little exertion many who of to contribute towards the. Why not the plan immediately ruin may come in which to become in notes. "C power under tural holding Oct. 30th.

Where the Christian Advocate has the largest circulation most of our books are sold. This is a rule almost without exception—so we learn from the business management. From the mailing-books of the paper a map of the sales of books might be made. Here is cause and effect. Here is demonstration. In this age and country nothing goes that is not pushed. No man wants a book of which he has never even heard. Curiosity and literary appetite are whetted by judicious advertising of religious works. Every successful book-publisher in the country understands this matter. The laws of business will not be suspended even to favor religious publishing house.

In the reports made by the preachers of Tennessee Conference it was found that the ratio of subscribers to the Christian Advocate to church-members ranged from one in five to one in fifty-six. Think of it—500 churches, members and ten Advocates taken! Bear in mind that no other church paper was taken on that charge. Can anybody wonder that in all that region no churches have been built, and that a whole generation has passed without perceptible progress in any department of church work? The people do not know what is being done by their own Church in either the home or in foreign fields; they do not feel the throb of the Connectional heart; they lose the stimulus and benefit of comparing themselves with others. And so they are apathetic, unenterprising, and non-progressive; and though there is so much vitality in the truth they receive that they do not perish, they live on year after year at a poor, dying state.

THE FINAL

Mr. Editor: WESLEYAN is the sixth page subject. The commotion mentioned whether ant could have a competent minister, vigorous as mentally as have means to shall fail in expect to make that those who have ample subject of this tal a deeper to our gro.

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Thus the re and village ce seems munific while all will no one will be we have 10.0 in the cōgr of our Confer take off 1000 for those who able to pay ex the 9000 to ed cents; and an amount su all the minist also the sum appropriated other purpos work.

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N. B. S.

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THE FINANCES ONCE MORE!

MR. EDITOR.—In an issue of the Wesleyan a few months ago an article was inserted in a remote corner of the sixth page, referring to the above subject. The article caused no great commotion, and yet it may be questioned whether a matter more important could have engaged the attention of ministers and people.

As an organization we need a competent ministry—men educated, robust, vigorous—able physically as well as mentally to toil. And unless we have means to equip such a force we shall fail in getting a supply. If we expect to make progress, we must see that those who minister to us shall have ample compensation. The object of this paper is to furnish, if possible, a deeper interest in a matter vital to our growth as a people.

We have on our roll some 84 ministers. Let us put down for their support \$73,500—an average of \$875 for each minister. A scale could be adjusted something like the following:

Table with 2 columns: Amount and Number of Ministers. Rows include 3 at 1,400 (4,200), 5 at 1,200 (6,000), 18 at 1,000 (18,000), 48 at 850 (40,800), 10 at 450 (4,500). Total \$73,500.

Thus the requirements of city, town, and village could be met. This sum seems munificent, but as will be shown, while all will bear a just proportion—no one will be burdened.

As stated in the article referred to, we have 10,000 families represented in the congregations within the bounds of our Conference. But suppose we take off 1000 (a large allowance, surely, for those who may be considered unable to pay even a small sum) and ask the 9000 to each pay weekly only ten cents; and we shall have \$84,240—an amount sufficient to pay not only all the ministers' claims in full, but also the sum of \$10,740 which may be appropriated to Foreign missions and other purposes in carrying on our work.

Looking at the Missionary report of last year, it is found that 23 families paid each 18 cents weekly and also paid a like sum for 288 other families besides: 159 families paid equal to fifteen cents weekly; 2,133 families paid three cents weekly, while 7,683 families averaged less than three-quarters of a cent weekly. It will be observed that such a plan bears unequally, and fails in its result, for more than half of our ministers were each short \$300 on their already small salaries.

In listening from time to time to the appeals made to the people by deputations on behalf of Indian, French, and Japanese missions—when it is known not a cent goes from us to any foreign field—it seems like excessive rhetoric.

By the plan proposed the matter of the children's fund is set at rest. No "deficiency" will deter a brother from entering a circuit, which is at present a hindrance. The work of the Stationing Committee would be less onerous, and free from that perplexity which at times is really embarrassing.

But some will ask what will generous friends of our cause do who have been accustomed to contribute largely of their means. The answer is there is room in Methodism for every gift. After the wealthy and well disposed have met all the local claims for churches, parsonages and other requirements—the world is our parish. Let the Gospel be preached to every creature. Let it be borne in mind that large contributions by a few, and nothing by the many, is wrong in principle. On many circuits the few who pay willingly are favored with the privilege of doing so, and but little exertion is used to solicit from many who ought in common fairness to contribute according to their means towards the support of the Gospel.

Why not then at once proceed with the plan indicated. Unless we go immediately to work, earthquake and ruin may come upon us. Let us be up and doing. And, with a wide field in which to operate, Methodism shall become in reality what its name denotes, "Christianity in earnest"—a power under God "in spreading scriptural holiness throughout the land." Oct. 30th 1884.

On one point our esteemed correspondent is not quite correct. So far as the Nova Scotia Conference is concerned, the sum raised for missions is largely in excess of that received for Domestic missions in the Conference. E.

N. B. SUNDAY SCHOOL CONVENTION.

The first annual meeting of the New Brunswick S. S. Convention was held in the school room of the Centenary church, St. John, 30th and 31st ult. T. S. Simms, Esq., of St. John, was elected President, and a Vice President for each county was appointed as follows: Jas. Waite, Carleton Co.; J. William Smith, St. John; T. B. Oakes, Charlotte; A. S. White, Kings; E. C. Frosze, York; Albert Palmer, Queens; Archibald Barker, Sunbury; Jas. Frier, Westmoreland; J. L. Steves, Albert; R. E. Noble, Kent; Robt. Gordon, Northumberland; W. P. Ferguson, Gloucester; Geo. Haddow, Restigouche; L. P. Waite, Victoria. Corresponding Sec'y., Rev. T. F. Fotheringham; Asst. Cor. Sec'y., Geo. A. Henderson; Rec. Sec'y., J. T. Fletcher; Treas'r., L. W. Johnson.

Executive Committee—the officers together with Rev. K. McKay, Rev. Wm. Parker, S. J. Parsons, Jas. Woodrow, J. E. Irvine, W. Peters and W. L. Robinson.

The following statistical report was presented. No. of S. S. in N. Brunswick, 369; from whom reports were received, 296; of teachers, 1,720; of scholars, 15,175; Average Attendance, 11,814; Church members connected with the Sunday school, 3,241; S. S. Papers distributed monthly, 10,894; Books in Libraries, 30,681; Using International Lessons, 188; Open all the Year, 186; Amount of money raised for S. S. and Missionary purposes, \$9,222.72.

The number of delegates, who attended this initial Convention was very gratifying, being upwards of two hundred, and representing nearly every county in the Province. The addresses that were made, and the papers that were read, were both practical and inspiring, creating before the close of the Convention quite a degree of enthusiasm in favor of county organizations. The success of Carleton Co. S. S. workers in this line afforded a variety of illustrations with which

"To point a moral or adorn a tale." A practical result may be looked for, if not in county organization at least in local Normal classes, before the second Annual Meeting of the Convention, which it was arranged should be in Moncton and at such time as may be decided upon by the Executive Committee.

The Rev. A. Lucas adds these notes: The Convention just closed was a season of deep interest. It was brought about chiefly by members of the Carleton Co. Convention, some of whose members manifest a burning zeal in this important work. Invitations having been sent throughout the province by J. T. Fletcher, the indefatigable Sec'y. of the convention, 180 delegates came together, who, after devotional exercises, under Mr. Jas. Waite as chairman proceeded to organize a Provincial Convention.

The report of Mr. Fletcher showed that in most of the counties there is much room for extension in Sunday-school work. In the afternoon session, the newly elected President, Mr. Sims, took the chair, and called for verbal reports from delegates of the condition of S. S. work in their respective localities. These reports showed but little organization. They were confined to their own schools, and told nothing of helping the weak, stirring up the indifferent, or opening new schools in the neglected districts.

This was followed by the discussion of "What benefits may be expected from this convention," opened by Rev. K. McKay.

In the evening, "The successful teacher," was the subject for discussion. Part 1st, "Preparing for his class," was opened by J. March, of St. John, reading a carefully prepared essay, followed by part 2nd, "Teaching his class," opened by J. Irvine, whose lively, soul-stirring address showed the deep interest of a soul-winning teacher. An earnest discussion followed.

On Friday morning the first subject was "County conventions" opened by S. I. Parsons, one of the earnest men of Carleton Co., whose work in that convention, together with his visits to the International S. S. Convention at Louisville, and to the far famed Chautauque, have made him a thorough Sunday-school man.

In the afternoon, "How I teach my class" was opened by H. A. McKeown, and that "on S. S. Institutes, and Normal Classes," by Rev. Dr. Hooper. In the evening the Rev. J. C. Berrie, in a very interesting address, brought up the subject of "the relation of the Church to the Sunday school," seeking to guard parents and children against many popular amusements about which even Christian people do not ask "What is the good," but only "What is the harm." Miss Smith, of the Centenary Sunday-school, gave a very clear, effective lesson on "The Black Board, or Object Lesson."

Each session was preceded by a devotional service. Collections were taken up amounting to \$94. At 10.15, p.m., the Convention closed, to meet in Moncton, in Oct. 1885. Its influence, we are sure, will go on manifesting itself in County Conventions and the quickening of Sunday-school work along denominational lines.

INTER SEMINARY MISSIONARY ALLIANCE.

DEAR BRO. SMITH.—Just a line or two regarding the "Inter Seminary Missionary Alliance," which held its annual convention at Princeton, New Jersey, from the 24th to 27th inst.

Bro. Prestwood and myself were favored by appointment to the delegation from Drew. After a run over the Delaware, Lackawanna and Pennsylvania Railroad, on Friday morning last we reached Princeton about 10 o'clock. At the depot we were met by the reception committee, composed of students from the Presbyterian Theological Seminary in the town, and were conducted to the University Hotel, where three hundred delegates, representing thirty seminaries, received cards of introduction to their hosts. The Convention met in the Second Presbyterian church, and after devotional exercises, lasting about half an hour, an address of welcome was given by Rev. Wm. Paxton, D. D., of Princeton. During

the day papers were read on "Pioneer Missions" by S. B. Crozer, Mercer Seminary; on "Missions to the North American Indians," by J. E. Harrison, Chicago Seminary; on "Denominationalism in Missions," by F. H. Knight, Boston Seminary.

The discussion which followed the reading of Mr. Harrison's paper, participated in by representatives of the Indian and Negro races, from Yale and Boston Seminaries respectively, elicited an amount of valuable information. The Indian population of the United States is estimated at 265,565. That the Red man is not dying off is the conclusion of the Indian Commissioner's report for 1877 and of Drs. Riggs and Richardson, who have spent a life time among the tribes. The Cherokees, Iroquois, Seminoles and Dakotas are steadily gaining in numbers. The Navajos have doubled in the last fifteen years.

That the Indian will work is evidenced by the fact that his people in this country raised in one year 4,280,000 bushels of wheat, corn and vegetables, out 224,833 tons of hay and earned by freighting, \$114,027. The following figures show that the Indian can be civilized: 69,300 can converse in English; 40,000 are engaged in agriculture; 29,000 houses are occupied by them; 400 schools are established among them, and 400 have learned to read during the past year.

In ten years, from 1872 to 1882, the Government of the United States expended \$273,891,244 in fighting the Indians. Two thousand, two hundred Dakotas, during seven years of wild life, cost the Government \$1,848,000; the cost of the same number during an equal time as Christians, was \$120,000. Thus there was saved to Government, by Christian Missions, on 2200 Indians, \$1,728,000. Eighty-one missionaries are labouring among these people in this country.

On the evening of Friday, the First Presbyterian church, was packed to hear an address on "The Relations of Missions to the life of the Church," by Rev. Dr. Crooks of Drew Seminary. Our professor of Historical Theology is a powerful and popular orator, and acquitted himself admirably on the occasion.

Saturday was devoted to papers on "Missions in Central Africa," by J. G. Flag of New Brunswick Seminary, New Jersey; "Proportionate Giving to Missions," by J. G. Hobson, Alexandria Seminary; "The Missionary Outlook," by J. G. Smart, Union Seminary, New York. In the evening a large congregation gathered in the Second Presbyterian church, when the Rev. Dr. Moorhead, of Xenia Seminary, Ohio, spoke on "The Manward Qualifications of the Missionary. From the reports of returned foreign missionaries, a considerable number of whom addressed the convention, there is no room for doubt as to the success of Christ's kingdom in all parts of the world. Thirty-eight students offered themselves for foreign work at the closing session.

The chief feature of the Sunday exercises was the sacramental service held in the College church, and led by the venerable Dr. McCosh, according to the usage of the Presbyterian Church. It was a season never to be forgotten—a spiritual feast indeed. Denominational lines became obliterated on such an occasion, and on the meaning of "Church" and "religion." Listening to his simple, earnest words betokening a child like faith in his Saviour, the question was suggested—Is this the foremost metaphysician of the country?

Between sessions, places of interest in the town were paid short visits—the College of New Jersey and Presbyterian Theological Seminary, with their voluminous libraries, elegant chapels, spacious dormitories and improved class rooms. Near here we found ourselves on historic ground—the scene of the battle of Princeton and defeat of Cornwallis by Washington in 1776. A college building is erected on the site of old Nassau Hall, which was at that time occupied by the British as barracks. In the cemetery we stood beside the graves of Samuel Edwards, Aaron Burr and Jonathan Davies.

One resting place may have passing notice. It is not in the cemetery. Within a mile of the college, in a little wood, is the lonely grave of Catherine Bullock, the victim of the younger Burr's boat on the day of his graduation. A marble slab marks the spot of the destruction and burial of one of Philadelphia's most beautiful daughters. She died broken-hearted and from home; he lived to become the vice-President of the nation!

JOHN WICK, Drew Theological Seminary, Madison, N. J., Oct. 27, 1884.

YET ANOTHER.

DEAR MR. EDITOR.—I have been much interested in the letters and references of late in the WESLEYAN, bearing upon the prosperity of our Institutions at Sackville. In common with others I felt disappointed that circumstances precluded a financial effort on behalf of the new college at the dedicatory service. The Methodists of these Provinces have just reason to feel an honest pride in their educational work at Mount Allison. The large number of beautiful buildings stand as a monument of enlightened liberality; and the superior training given in these Halls speaks for itself on both sides of the Atlantic. The friends of these Institutions have decided to pursue their work on

the well established principles of imparting the higher education under the direct auspices of the Christian Church, and as the years pass away we have every reason to expect that a large share of the Lower Provinces will be directed towards Sackville. A large proportion of Sackville students are yet young, but are found working their way upward in the varied walks of life, and the host of loving, generous souls that surround this seat of learning will increase from year to year. The older men of our denomination whom God has blessed with wealth have set us an example that we should walk in their footsteps, and the younger and poorer among the friends of learning have not been slow to imitate them. Few colleges can point to such generous self-sacrificing gifts as those bestowed by the ministry and laity upon Mount Allison.

There is yet a greater work to be done. The endowment of Sackville must be doubled at no distant date. Wealthier colleges are bidding for our students and teachers. The salaries of professors must be largely increased and scholarships provided to assist students in pursuing a collegiate course. As a preliminary, let the debt on the new college building be wiped out at once. A grand beginning has been made. We hope that Dr. Inch will be deluged with letters from all parts of the Provinces containing checks, or naming amounts to be given towards the extinction of the debt. A FORMER STUDENT.

CENTREVILLE, N. B.

A description of the new church at Centreville, Carleton Co., N. B., having been given last week, we append the following additional particulars, from a communication since received:

It was well understood if the work were commenced the burden of building would have to be borne by five families. At a meeting held \$750 was subscribed and a building committee composed of George E. McClintock, John Simonsen, and Geo. W. White, M. P. E., was appointed, the latter gentleman being elected chairman. On June 12th workmen were put on the frame, a good substantial wall having previously been built, and on the 5th ult. the church was dedicated. The building will seat two hundred and fifty persons. The pews, thirty-eight in number, are all free, so that every person who comes to service, whether he assisted to build or not, will be made to feel that his right to a seat is quite as good as those who paid. The amount expended was \$2,000, the balance of which, over subscriptions and donations—amounting to \$1000—has been paid by Mr. G. W. White. The Rev. J. K. King is now the resident minister, whose ministrations are very acceptable to all who attend his services. Having accomplished our work we feel it is more blessed to give than to receive, especially so when we are making a sacrifice to the Master's cause and for Him who hath done so much for us.

PERSONAL.

Dr. Allison, Superintendent of Education, is seeking relaxation from hard office work by a short run to the United States.

Wm. Hart, Esq., of Guysboro, died in this city on Monday last, at the residence of his son, James Hart. In common with many others, we offer our sympathy to the bereaved friends.

Mr. Jacob Kennedy, long an esteemed Methodist local preacher, died at Smithville, Ont., on the 27th ult. His son, the Rev. Dr. Kennedy, of the Ladies Academy, Sackville, had only returned on the previous Thursday from a visit to his father, to whose bedside he had been summoned. Dr. Kennedy has our sincere sympathy.

METHODIST NOTES.

On Sabbath afternoon, October 25th, the Rev. W. C. Brown administered the rite of baptism to four persons at Avonport, and received six into full membership in the Church. The proceeds of a tea-meeting held in the Horton circuit on Wednesday evening, Oct. 29th, were \$125.

About \$100 was collected at a supper at Glenville, Cumb. Co., last week in aid of the new church. The church at Tusket, which has been undergoing extensive repairs, will be reopened shortly.—Five young persons were baptized into the church, one being baptized by the Rev. J. Astbury at New Harbor, last Sunday, further fruits of last winter's revival.

The Rev. W. E. Johnson writes from the Kingston, N. B., circuit: "Our church lot at White's now boasts a splendid barbed wire fence, and new platform and railing at the church door. A highly successful supper and concert was held at Sea Dog Cove, 29th. Net proceeds about \$43. A concert in Elmdale Hall brought us \$5 in aid of carpet for White's church. It was very stormy, or we would have doubled that sum. Bro. Williamson held a grand Sunday-school picnic at Centerville in September.

A large and handsome pipe organ has been placed in the church at Woodstock, as the gift of the choir. The Sentinel in describing it says: "We believe we are correct in saying that to the able leader of the choir,

Mr. Robert Smith, belongs much of the praise for the conception and success of the undertaking." The instrument was manufactured by Mr. F. A. Peters, of St. John. On Thursday evening, on the occasion of a revival, the church was packed by a large and interested audience, who were so well pleased that they placed \$56 in the contribution box.

Rev. J. W. Shepherdson writes: Caledonia circuit being the honored one in opening the missionary campaign in the Liverpool District for the present year, a word as to results may not be out of place. The meetings were held Oct. 21st, 22nd and 24th. The deputation, Brethren D. B. Scott and A. Hockin, were promptly on hand, and did good service, the attendance was good, and financially the results are the largest of any year since the formation of this mission. We report this year \$61 against \$46 last year, and expect to supplement this by juvenile offerings. Our Sabbath congregations are good. We are toiling and praying in hope that the God of Missions may visit us with an outpouring of His Spirit, so that our cause here may prosper and grow.

A gain of two thousand members in the Western Virginia Conference, sends a wave of joy over us all," says a Southern paper.

The Union question in Australia and New Zealand remains in abeyance, waiting the decision of the Triennial Australasian Conference of the Wesleyan Church.

A Southern Methodist paper says: Our late China Mission reinforcement, consisting of Professor Bonnell, Dr. Dukes, Miss Haygood, Mrs. Y. J. Allen and others—17 in all—embarked from San Francisco, in the City of Peking last Saturday.

Says the Indian Witness: "Geo. H. Stuart, Esq., of Philadelphia, has undertaken to raise \$10,000 towards the erection of a new Methodist church at Musorie. As Mr. Stuart is a Presbyterian layman, his action in this matter does great credit to his Christian liberality."

The General Conference of the Methodist Episcopal Church has not yet received its Annual Conferences which have developed from foreign missions, namely, Foochow, Japan, North India, South India, Liberia, Germany and Switzerland, Norway, Sweden, Italy and Mexico.

By the recent typhoon in Japan serious injury was done to the M. E. mission property in Yokohama, Nagasaki, and Tokio. Yokohama suffered most, and Nagasaki came next. In Tokio, where the houses have been built more recently, the disaster is not so serious. The property of the Woman's Foreign Missionary Society also suffered much damage.

An Australian Methodist has presented the Board of Missions with a staunch vessel of ninety tons register, suitable for the inter-island work in Polynesia. The John Hunt, formerly used for this purpose, was lost. This year the Chairman of the Fiji District has been visiting the islands in the Bau circuit in a chartered schooner, there being no mission vessel for the work of the group.

Drew Theological Seminary has the largest Methodist library in the world. For the study of theological literature it stands, perhaps, on a par with any, while for distinctively Methodist history, biography and general hynology, it is equalled by none. As a depository of denominational relics it invites the ecclesiastical antiquarian. Among the many articles of interest is a cast of Mr. Wesley's face, taken the very day of his death. It is supposed to be the only one in existence.

GENERAL RELIGIOUS NOTES.

Rev. Eric Lund, a missionary at Barcelona, Spain, has been excommunicated by the Romish authorities for his efforts to give the Gospel to the people of Spain.

At the opening services of the new Wellington-street United Presbyterian church in the West-end of Glasgow the collections amounted to £12,500.

A dedication service was recently held at the London docks on board the new mission steamer Allen Gardner, recently built for the American Missionary Society for service in Tierra del Fuego.

It is stated that the Afghan war cost Great Britain as much as would maintain eight hundred missionaries eighty years, or as much as the entire sum now expended in missionary labor.

GLEANINGS, Etc.

THE DOMINION.

The Polynesia, the first boat of the Allan weekly mail service to this port this season, leaves Liverpool on the 6th inst.

Canadian shippers of cattle to England are said to have lost \$2,000,000 in the past year owing to the high prices prevailing in the Dominion.

A young man, T. B. Hannah, of St. John, received such injuries during a game of football last week as caused his death.

The schooner of which Capt. John Ormiston, of Gabarus, was owner and master, has gone to pieces. At a recent date no bodies had been recovered.

Mr. Senecal has been sentenced to pay \$800 fine or two years imprisonment for paying out money for corrupt purpose in the Vercheres election of 1881.

A Yarmouth despatch says that the search for Treffy continues without success. Hurlburt, after his release went home to East River, but becoming alarmed for his safety he delivered himself again to the sheriff, who sent him to jail for protection.

A quantity of telegraph cable has been sent out by the British government in order to connect all the fortifications on each side of the harbor, and on George's and McNab's islands with the city.

A settlement has been arrived at in the New Brunswick university matter, the students presenting a letter to the president regretting their conduct. The president thereupon remitted their sentences. A partial settlement has been reached at Kings, but at a meeting on Tuesday, the governors were to consider the matter.

It is stated in the Victoria (B.C.), Journal that 4,000 Chinese are employed in the work of C. P. R. construction in that Province, while it is proposed during next summer on the Underbank contract beyond Yale that 9,000 men shall be employed, of whom 7,500 will be Chinese. There are about 18,000 Chinese in Canada.

On a single ranch in Queensland, Australia, 85,000 sheep perished in the recent drought. On a New South Wales ranch 45,000 perished.

Advices from Trinidad state that serious coolie riots have occurred there. Many persons were killed before the uprising was suppressed.

It is reported that Premier Ferry has decided upon a dissolution of the French chamber of deputies in February.

Gen. Wolsley telegraphs that the reports brought in by the natives indicate that General Gordon was still in possession of Khartoum.

It is said that the apple crop in Europe is below the average, and that in America it is better than it has been the last two years.

It is said that the export of frozen mutton from New Zealand to Great Britain this year will amount to more than half a million sheep, although the freight charges are very high.

The Provincial Assembly of New South Wales by a majority of one has shelved a resolution in favor of the federation of the Australian provinces and the annexation of New Guinea.

At Salt Lake City, on Monday, Judge Zane sentenced R. Edgar Clawson, who was convicted of polygamy, to four years imprisonment and to pay a fine of \$800. Law has begun there to have teeth.

Counterfeit silver dollars, in circulation in Boston, are so finely executed as to almost defy detection. They are of a whitish color, dated 1884, and have a fine, clear and almost perfect ring.

A cry of fire raised in a Glasgow theatre on Saturday evening, caused 16 persons to be killed and 12 to be fatally wounded. The alarm was caused by a discharged workman out of revenge for his dismissal. He was arrested.

The English Foreign office discredits the despatch to a Paris paper, announcing the capture of Gen. Gordon. Lord Granville denies that the Government have any intention to abandon Khartoum, but admits that it has no intention to prolong the campaign in order to relieve the other garrisons.

The crematory planned for Chicago is to cost about \$25,000, and is to have three retorts, one for men, one for women, and one for children. The projectors say that they will not allow the remains of any malefactor, or pauper, or disreputable person to be incinerated in them.

The Russian Government, in view of its relations with Asiatic nations, has decided to open early in 1885 two linguistic schools expressly for training interpreters. The languages to be taught are Chinese, Manchu, Calmuk, Tartar, and other Mongolian and Central Asiatic tongues.

Between fifty and sixty applications for decrees of divorce have been made in Connecticut courts this fall. Almost all of the cases are based upon charges of cruelty, desertion or incompatibility of temper. In one case an e judge granted six divorces. Though he opposes the divorce laws, he asserted, however, that as a judge he had no option except to follow the law.

IS THERE NOT A CAUSE? (Concluded.)

But the plan we have outlined could not, I presume, be adopted before the next General Conference. Indeed it is a question whether we can even succeed in getting consent to it. In the meantime the case is urgent. What is to be done? It is generally known that the Western Conferences are raising funds to tide over special difficulties created by the union. It has been suggested that a similar fund be organized in Nova Scotia. Now it must be remembered that it is an express understanding that such funds are not to interfere with the Mission Fund by helping missions. By others it has been suggested that the Contingent Fund be worked up. A reference to pp. 187-8 of the Discipline will show that in the constitution of that fund there is nothing to prevent giving aid from it to missions. Yet we know that the usage in the West and the general understanding are both contrary to such a course. The painful fact confronts us that in the present state of affairs there is no direct way of helping the brethren who are laboring and suffering on Domestic Missions.

There is an indirect way. The peculiar hardship in the Lower Provinces is that more than half our men are on missions. In Ontario, where missions are the exception and not the rule, a man stationed on one is almost sure of a change for the better next time he moves. With us many men have been for years on missions, and they have little prospect of anything better. Now, if we can materially reduce the number of missions, we widen the prospects of those who are on them. Could 20 missions be raised off the grant, the men on the remaining 20 or 25 would have something to hope for when they move. That this may be done I will try to show. To do it there must needs be a simultaneous effort in three directions: (1), toward raising a special fund or developing the Contingent Fund; (2), toward increasing receipts on the missions; (3), toward building parsonages and paying off parsonage debts.

As to the first—development of the Contingent Fund seems preferable to the organization of a new fund. The constitution, according to Discipline, is sufficiently elastic for the purpose. By special effort, public meetings and other means that fund (last year, \$312) might be increased to several thousands. From this fund give grants to circuits receiving no aid from the Missionary Society. Leveling them up as far as possible. At the same time let the grants be made on a sliding scale, with the condition that the circuits increase their own receipts each year to the amount by which the grants to them are diminished. This would incite and help the weaker circuits up to independence. It would also lead to efforts in the second direction—increasing of receipts on missions. Hitherto there has been no special inducement to work up finances on missions, since if there is an advance one year the grant is the next year diminished by the amount of the advance. Both minister and people have felt a natural hesitancy about taking the step which would cut them off from the Mission Fund and leave them, like Mahom's coffin, neither in the heaven of independence nor on the solid earth of the Mission Fund. But if there was a fund ready to take them up at this most trying period of their existence, quite a number of missions would be found ready to make the effort which would eventually lead up to their complete independence. Coupled with the raising of this fund, could be made on every mission and weaker circuit an effort to interest the people and lead them to systematic giving to the cause of God. In the majority of cases, if the people would but bring all the tithes into the storehouse, there would be abundance of meat in God's house, without depending on any outside help. Our people do not know enough about financial needs. The ministers suffer, if they do not perish through lack of knowledge on the part of the people. One of the best helps in that direction will be found in the blank forms for circuit finance, on sale at the Book-room. Giving in small pieces the exact financial standing of the circuit at any given date, and sent to every home in the circuit, they will open the eyes of the people as few things will. Cause our people to know and you may depend on them to do.

One of the heaviest drawbacks to many missions is rent. Exceeding that item the grant to quite a number is less than \$100 to others it is less than \$150. Considerable rent be removed, with such special inducements as have just been referred to, most of them could be raised off the Mission Fund, and become claimants on the new fund. With the generous offer of aid in form of donation and loan made by the Missionary Society, there is no insuperable reason why parsonages may not be built and paid for in these places.

Let us get an approximate idea of the amount required. Bro. Mart's pamphlet to the Children's Fund is convenient for reference. From it we learn that the total deficiencies on the 22 semi-independent cir-

cuits in 1882-3 was \$3,169.31, of which \$2,370, was Children's Fund tax. This tax, under the present constitution of the Fund, would not be over \$1,200, reducing the deficiencies to about \$2,000. From the same list select all deficiencies above \$100, (i. e. reduce them to the \$500 basis) and you have a total of \$1,100 deficiencies, with \$1,395 C. F. tax. Call the tax now \$610, and you have \$500 deficiency on the \$500 basis. Suppose 20 missions are worked up to raise \$500 each, it would require from the fund \$5,000 to raise them to \$750, or \$3,000 to raise them to \$650. Summing up: to raise all the semi-independent circuits to \$750 and 20 missions to \$5,000—\$7,500 would require \$2,000+\$5,000=\$7,000. To raise the same to \$650 would require \$300+\$3,000=\$3,300 certainly not an impossible sum. These figures would vary with the circumstances of the circuit, but this is near enough for guidance. Of course all this could not be done in one year, but a beginning could be made and a few years would suffice to usher in a new era of prosperity. At first the most needy cases could be relieved, and others as the fund grew. There is much more I might write, but I know that this is already too long. I have opened the subject, and trust others will follow it up till the result be some definite, successful action.

MEMORIAL NOTICES.

JOHN VIRTUE, who died Dec. 15th, 1883, aged 63 years, was converted some thirty-five years ago under the ministry of the Rev. W. Allen. Brother Virtue, from that time to the time of his death, was a faithful worker for God and his cause. He lived on what is called New-line road, where there were but few Methodists, but he soon began to exhort the people to turn from the error of their ways to God. Through his efforts and those of Bro. Robert McCully, and a visit once a month from the minister on the Sussex circuit, a class was formed, and prayer-meetings were held in John Virtue's house, which became a home for our ministers and other persons who would help on the good work. Many of our ministers remember him. He was soon appointed class leader and Sabbath-school superintendent, which offices he held with credit to himself and for the good of the Church until his death. After years of worship in his house, services were held in a school-house, but other denominations held forth in the same place. Occasional interferences led Bro. Virtue to go to work to build a house for God, and he did it, I may say, with very little help from others beyond his own family. He gave the land, and it stands to-day finished and paid for, a neat church—a movement to his memory and to the praise and glory of God and the good of His people. He died in great peace, as Christians can do.

I. N. COATES, Sussex, N. B., Oct. 1884.

MARY WILLIAMS. About two years ago a young woman stood up to be prayed for in our Sunday evening special service. God pardoned her sins, gave her the evidence of acceptance, and she began an exemplary Christian life. This was Mary Williams. About one year ago she was taken ill, and began slowly to fade along the stages of decline. Throughout the whole tardy and painful disease, this disciple of Jesus exhibited the most marked growth in faith and graces. Special manifestations of favor, too, were granted her. Once, towards the last days, she said to me, "To-day I was all alone once and fainting, when Jesus came right here, and supported me in his loving arms." It was her chief earthly desire to know that her friends were savingly converted. At the end, her disease took a very grievous form, and the suffering was acute, but no one heard a murmur. All day Sunday, the 5th October, she was face to face with the king of terrors, but never flinched. And then, when we thought her gone, at length she turned back her face out of the shadows of that great unsurveyed land for one last word, and she said, "I am going home."

Affecting funeral services were conducted in her adopted home at Hampton, and again in the Gagetown Methodist church, by the Rev. S. James.

Hampton, N. B. D. D. MOORE.

SHEET HARBOR

A few words respecting our work at Sheet Harbor may be of some interest to the reader of the Wesleyan. We have on this mission two preaching places—Sheet Harbor and Salmon River. At Sheet Harbor we have a beautiful and commodious church, but cannot say that it is clear of debt. We hope to do something this year towards the payment of the debt. On Tuesday evening, Sept. 30th, we held our missionary meeting here. Bro. Rogers, our esteemed District Superintendent, and Bro. Nightingale were present as the deputations. The able and eloquent

addresses delivered by these brethren were well appreciated by the people, and were wanted to create in the hearts of all a warmer sympathy for the Master's work. The following evening we held a meeting at Salmon River. This was the first Methodist missionary meeting ever held at that place. The people listened with attention, and the large collection taken seemed to indicate an interest in the cause of missions.

After we were through with our missionary meetings, with the help of the brethren, Rogers and Nightingale, we commenced some special services at Sheet Harbor. Although there were many things unfavorable to the carrying on of these services, and hindrances appeared in the way, yet we labored on, and the Holy Spirit's influence was felt in some hearts. Eleven persons are now on trial for church membership. The service on Sabbath evening, Oct. 5th, was an interesting one. Bro. Rogers, with his usual earnestness, preached Christ to a large congregation. After the sermon, the rite of baptism was administered to one person. Bro. H. P. Doane spent nearly a week with us, and by presenting the truth in a clear and forcible manner greatly increased the interest in our services. At Salmon River we labored a fortnight. Bro. R. B. Mack spent a few evenings with us there, and by his earnest efforts aided us in our work.

We hope to see off this mission, which has received so much faithful labour in the past, a flourishing cause for Christ. With faith in God and Methodism we continue to work and pray for glorious success.

A. DANIEL.

SIR MOSES MONTEFIORE.

Sir Moses Montefiore, whose name is being mentioned in philanthropic circles the world over, was born of Jewish parents. The Montefiore family are of Italian descent, and came to England during the reign of Cromwell. Moses Montefiore was born Oct. 24th, 1784, and is consequently 100 years old to-day. He received a commercial training and was admitted to the Stock Exchange. In 1812, he was united in marriage with Judith Cohen, whose ideas were ever in accordance with his charitable endeavors. In 1824 he assisted in founding the "Alliance" Insurance Office, of which association he was elected president, and has continued in office ever since. In 1827, he, accompanied by his wife, visited the Holy Land. In 1837, they went to Syria which had been visited by an earthquake in 1836, and succeeded in allaying much of the misery and want entailed by the catastrophe. Upon his return to London and Middlesex he was knighted by the Queen. In 1840, he volunteered to go to Egypt to stop the persecution of the Jews, and in a personal interview with the Pasha of Egypt he made so favorable an impression that the imprisoned Jews were at once released. He also visited the Sultan of Constantinople with like good results. In 1842 Sir Moses established a hospital in Jerusalem. He sent out a physician at his own expense and maintained the institution until it was firmly established. In 1846 he and Lady Judith braved the rigors of a northern winter to relieve the Jews who were being oppressed in Russia. He met the Czar at St. Petersburg and fully accomplished his purpose. In 1854 he raised £20,000 sterling for the relief of the famished inhabitants of the Holy Land. In 1863 the earnest helper, Lady Judith, died. In October, 1863, at the age of 78, he visited Morocco to relieve the oppressed of his race. He is revered by Jews and Christians alike. The one hundredth anniversary of his birth witnessed an immense demonstration in his honor.—*Montreal Witness, Oct. 24.*

CHOLERA PATIENTS.

Cases of cholera patients who, having reached the algid stage, have been given over as dead while perfectly capable of recovery, have (the *Lancet* says), not been infrequent in the last visitation in Italy. The following is a well authenticated instance: Dr. Canepa, a physician in Genoa, was attacked with cholera, and before remedial measures could take effect passed rapidly into the algid state, and to all outward seeming ceased to live. His death was duly announced by the practitioner in attendance, and his family had performed the last offices, pending those of the undertaker, whose arrival they were waiting in a room adjoining that in which the body of Dr. Canepa, decently covered with a white sheet, was lying. Suddenly the doors between the two chambers were seen to open, and the ghastly figure of Dr. Canepa, arrayed in his burial vesture, presented itself to the thunderstruck family. In a feeble, scarcely audible voice he complained of having been left so long without attendance (six hours, in fact, having elapsed since he was given up and laid out as dead). He was immediately replaced in bed and every restorative practised on him till a physician could be obtained to perform Paccini's operation of hypodermic injection. But in vain. The assistance which might have been of service some hours previously arrived too late.

BREVITIES.

One weeps for the death of children; but perhaps the change of them into cautious men and worldly women is a sadder thing to see, after all.

Of no use are the men who study to do exactly as was done before, who can never understand that to-day is a new day.—*Emerson.*

No man has a prosperity so firm but two or three words can dishearten it. There is no calamity which right words will not begin to redress.—*Emerson.*

No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.

The *Omaha Daily Bee* bewails the ephemeral nature of fame. "Since the June Convention," it says, "not one diagram of President Arthur's pantaloons has appeared in the fashion papers."

What is called ill-nature and want of generosity, is very often nothing more than a quick eye for the injustice and unreasonableness of others, and a determination not to gratify it; not the desire to save one's own money or trouble.

"Why," asked a teacher, "do they decorate the graves of soldiers and not yours and mine?" The child thought for a moment or two, and then said: "Please, ma'am, I think it's because they are dead and we ain't." The proposition was unanswerable.

Sheridan had a very convenient formula for acknowledging all the new publications that were sent to him: "Dear Sir, I have received your exquisite work, and I have no doubt I shall be highly delighted after I have read it."

It is the man who emphasizes "it," not he who emphasizes "I," who is of the highest value. Every employer knows how to prize a conscientious subordinate who makes the employer's interest his own; and society will be dull indeed if it does not prize its conscientious servants, who in every walk of life make its best welfare and happiness their first and main concern.

USEFUL HINTS.

Do not let your insurance run out.

Remember that good fences make orderly stock.

Rats and mice gather in the full barns, and are very destructive. The best remedy is cats. Keep them there also.

A dairyman is quoted as saying that a cow should be rejected a tumblerful of whose milk will not yield three-fourths of an inch of cream.

Franklin, who made a "morality" of every sentiment, in one of his essays, says, "Disorder breakfasts with Plenty, dines with Poverty, sups with Misery, and sleeps with Death."

The tree that bears poor fruit, if healthy and thrifty, should not be cut down. The skill of the grafter can make it produce the most delicious fruit; and this a number of years in advance of the young tree just planted out.

For a fruit pudding, take one cup of suet, two and-a-half of flour, one of raisins, one of currants; a small cup of molasses; spice to taste; one dessert spoonful of baking powder. Bake three fourths of an hour.

Surgeon Bradley says, in the *British Medical Journal*, that being tormented by one of the distressing symptoms of hay fever—incessant sneezing—and having tried all remedies suggested, in sheer desperation he plugged his nostrils with raw cotton. The effect was instantaneous; sneezing ceased, and after repeatedly testing the remedy, he concludes that it is worth knowing and recommending.—*Youth's Companion.*

Some one gives this recipe for a pickle to preserve eggs: To four quarts air-slacked lime put two table-spoonfuls of cream tartar, two of salt and four quarts cold water. Put fresh eggs in stone jar, pour this mixture over them. This will keep nine dozen; if fresh when laid down they will keep many months. If water settles away so as to leave upper layer uncovered, add more water. Cover close, keep in a cool place.

A lady had been suffering two weeks with a felon on the end of her little finger. I saturated a bit of grated wild turnip (probably the wild turnip of the woods), the size of a bean with spirits of turpentine, and applied it to the affected part. It relieved the pain at once. In twelve hours there was a hole to the bone, and the felon was destroyed. I removed the turnip, dressed the wound with a healing salve, and the finger is now well.—*Mrs. Parsons, in Rural New Yorker.*

Is Advice Cheap?

We think not, for if disinterested it has like every good thing been dearly purchased. A fool may offer, but it requires a wise man to profit by it, and you may reader may offer or accept a little practical advice. Use or tell your friends to use only Putnam's Corn Extractor, for thousands have testified after a practical test, that it is the only safe and harmless remedy for corns in the world. Sold everywhere by druggists and dealers in medicine, all over the country. Beware of substitutes.

For Deep Seated Colds and Coughs, Allen's Lung Balm cures when all other remedies fail.

The Indian farmers on Pyramid Lake, Nevada, thrash their wheat by hand and winnow it in baskets, just as the Egyptians did 3,000 years ago.

DANGEROUS.—If you have diarrhoea or dysentery check it at once. Use Minard's Liniment freely on the bowels, spread on brown paper and take it in internally according to directions. It will cure the worst case in a few hours.

New York intelligence officers are overrun with well-dressed women who want to be governesses or ladies' companions.

We are anxious for all to know the value of Minard's Liniment. If there is any person in the Dominion or United States that does not know of it, please write to W. J. Nelson & Co., Bridgewater, N. S., and they will forward a pamphlet that will inform you of a remedy of more value than gold or diamonds.

It is no wonder that so many people sink into untimely graves when we consider how they neglect their health. They have a disordered Liver, deranged Bowels, Constipation, Piles or diseased Kidneys, but they let it go and think they will get over it. It grows worse, other and more serious complications follow and soon it is too late to save them. If such people would take Kidney-Wort it would preserve their lives. It acts upon the most important organs purifying the blood and cleansing the system, removes and prevents these disorders and promotes health.

TO MATCH THAT BONNET? Feathers, ribbons, velvet can all be colored to match that new hat by using the Diamond Dyes. 10c. for any color at the druggists. Wells, Richardson & Co., Burlington, Vt.

A cough or cold taken between now and Christmas frequently lasts an entire winter. This is certainly the case with the people who have weak lungs. The most convenient, reliable and inexpensive remedy is *Johnson's Anodyne Liniment*. It is to be used internally.

Last winter we warned our readers against buying the large packs of worthless horse and cattle powders, and as it is now time to begin to use them, we again urge them to throw away their money. *Sheridan's Powders* are strictly pure, but we know of no others that are.

SERIOUSLY ILL. A person suffering with pain and heat over the small of the back, with a weak, weary feeling, and frequent headaches, is seriously ill and should look out for kidney disease. *Burdock Blood Bitters* regulate the kidneys, blood and liver, as well as the stomach and bowels.

A WISE CONCLUSION. If you have vainly tried many remedies for rheumatism, it will be a wise conclusion to try *Hagyard's Yellow Oil*. It cures all painful diseases when other medicines fail.

A GREAT MISTAKE. It is a great mistake to suppose that dyspepsia can't be cured, but must be endured, and life made gloomy and miserable thereby. *Alexander Burns*, of Cobourg, was cured after suffering fifteen years. *Burdock Blood Bitters* cured him.

BY THE USE OF HANINGTON'S QUININE Wine and Iron, and Tonic Dinner Pills the blood is purified, and a healthy skin is the result. Beware of imitations. See that you get "Hanington's," the original and genuine. For sale by all druggists and general dealers in Canada.

NO LADY who delights in flowers, and likes to see them do well and bloom abundantly, should be without *Hanington's Food for Flowers*. Ordinary packages 30c. sufficient for twenty plants for one year.

RHEUMATISM is a constitutional disease and must be treated through the blood to entirely remove it from the system. It is an exceedingly painful disease, but not dangerous, excepting when it attacks the heart, when it usually proves fatal. *Sciaticine* cures it permanently by neutralizing the RHEUMATIC POISON in the blood.

CORNS and COLDS that we so frequently neglect and which so often prove the seeds sown for a harvest of Consumption, should have immediate and thorough treatment. A teaspoonful of *PROSPERIZED Emulsion* taken whenever the cough is troublesome, will relieve the patient, and preserved in cases. Always ask for *PROSPERIZED Emulsion*, and be sure you get it.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it.—but if you want nice soft hands you have only to use *Estey's Fragrant Philoderma*.

Do not feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of *Estey's Iron and Quinine Tonic*.

Estey's Fragrant Philoderma is the only reliable and thoroughly harmless preparation in the market for the skin. For general use it is simply invaluable and far superior to Glycerine or any greasy compound. It is much better than Violet Powder for Chafing in Infants.

TRIED.—How often we hear one say, "I feel so tired and languid and yet have done nothing to cause such a feeling." The trouble is that their system is out of order and requires a good bracing Blood stimulant. To such we would recommend *Estey's Iron and Quinine Tonic*. All Druggists sell it.

ADVICE TO MOTHERS.—Are you distressed a bit, lit and broken of your rest by a sick child, and the child is with pain of cutting teeth? If so, send at once and get a bottle of *Mrs. Winslow's SOOTHING SYRUP FOR CHILDREN TEETHING*. Its value is invaluable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. *Mrs. Winslow's Soothing Syrup for Children Teething* is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents per bottle.

BEST AND MOST COMFORT TO THE SUFFERING.—*Brown's Household Ointment* has no equal for relieving pain, both internal and external. It cures Pain in the side, Back, Bowels, Sore Throat, Rheumatism, Toothache, and all other sore spots. It cures the Blood and Itch as its potent power is wonderful. *Brown's Household Ointment* being acknowledged as the great Pain Reliever, and of double the strength of any other Ointment or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy for 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.

DE FOWLER'S EXTRACT-WILD STRAWBERRY CURES CHOLERA INFANTUM DIARRHŒA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.

TEACHERS WANTED.—10 PRINCIPALS, 12 ASSISTANTS, and a number of Music, Art, and specialties. Application form mailed for postage. CHICAGO SUPPLY BUREAU, Chicago, Ill. Mention this paper.



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