

OUR HOME CIRCLE.

TO ONE BELOVED.

(This poem, written by an eloquent and accomplished young English minister, who did not live to marry the young lady he loved and who was written many years ago but was only lately published.)

"Thou art, and yet 'tis true; some magic spell Hath touched the spring that held our hearts unopened, And thoughts that undiscovers might have...

THE STORY OF A SONG.

The company that owned the Greenwood Park Road was required by law to extend it a certain distance, and so—much against their will—they pieced it out to the corner of Leighton Street with a shabby little one-horse car, seldom carrying a passenger, and which ran every half hour.

On one corner of the street, and some way back from the road, stood the elegant mansion of Judge Holland, with its finely-kept avenues, garden beds and fountains. Across the way and a block further down the street, was a wretched little cottage in a wilderness of weeds and grass, desolate and lonely at all times and seasons.

"Rise, my soul, and stretch thy wings, Thy better portion trace." It was the man's voice that sang the words, full clear and sweet, the jingle of the horse-car bells chiming in with the notes of old "Amsterdam."

"Fly from sorrow and from pain To realms of endless peace," sang the splendid voice over and over again, as if the singer revelled in the words, or had grown absent-minded as he sang them, and back again down the street went the shabby car, the voice still singing away in the distance.

Half an hour later it came again, the same voice with a different song, strong, slow, stately: "Give to the winds thy fears, Hope, and be undismayed, God hears thy sighs, and counts thy tears."

"Just listen, mamma!" Eddie turned his eyes toward the sad-faced woman busily sewing at the other window. "That means God knows when we're hungry, and my leg aches so, and you can't get any work, don't it?"

"Yes, dear." With one hand she brushed away the quick tears which came too often. "Then if he knows all about it I wouldn't cry, mamma. Hark! that's another one."

"That's the nicest," whispered Eddie, "it sounds just like the angels." When the car came again it brought another song, which Eddie liked the best of all: "There is no sorrow, nor any sighing, Nor any tears there, nor any dying."

"While in affliction's furnace And passing through the fire Thy love we praise That knows our days And ever—"

"Good morning!" The tone was gruff, and Peter Bond, driver and conductor in one looked up in surprise from the pole he was fastening to the end of the car to see the Judge standing beside him.

"You are the man who sings, I suppose."

"Well, its likely you've heard me. I felt as if I shouldn't disturb anybody—it's so much like the country out here, and—"

"You are on the new road?" the Judge interrupted.

"Yes, sir."

"And as happy as you seem?"

"I am contented, sir, and I try to be happy. I lost this arm (pointing to his empty left sleeve which hung useless), in the factory where I worked two months ago. I lost my place and was afraid I'd have nothing to do, but they gave me this car because I could manage it well enough, and can make enough to support my family."

"How large a family?"

"My wife—she's in consumption—and two boys. We lost our baby six weeks ago, sir, and somehow it helps me to sing the hymns and think about heaven instead of that little grave—for the child isn't there, after all. Time's up, sir, good morning," and touching his hat respectfully he swung around the brake and started off again, leaving the Judge standing in the street.

"Prop me up, mamma, so's I can see the horse-car man when he comes along, and away down the street rang out the cheery voice:

"There let the way appear, Steps into heaven; All that thou sendest me In mercy given."

"I'd like to know the horse-car man, mamma," said little Eddie, as the sound died away. "I wonder if he's got any little boys and it he sings to them."

Judge Holland's house was closed for the summer. The lonely man travelled from place in search of the rest which he could nowhere find. Not even the waves of the Atlantic could entirely drown the tinkle of the horse-car bell or the vague memory of the words:

"When other helpers fail and comforts flee, Help of the helpless, Oh, abide with me."

In October he was back again. For a week he hoped to hear the voice again, but it did not come. Then he went out to the corner.

"Where is Peter Bond?" he asked of the strange driver who had taken his place.

"He's in the company's office now, sir, promoted a while ago. He's coming out with me, though, this afternoon, if you want to see him. There's a sick child down yonder," pointing to the cottage, "dying they say, and he comes out as often as he can to see him."

Judge Holland went to the cottage too, that afternoon. He heard the strong, beautiful voice as he reached the door:

"My days are gliding swiftly by," "Go on," said the Judge, entering and taking without another word the chair that was offered, and Peter Bond sang on, one hymn after another. But most of all the child loved "The New Jerusalem."

"I can most see it," he said, simply, "when you sing like that."

"I've been singing to him all summer," explained Peter Bond, "but he never tires of it."

"Ain't you glad you're going?" asked the little fellow, as the quaint hymn which had so fascinated him, was ended.

The Judge did not answer. His head was bowed. He had not heard that hymn for years—no: since his mother died. She had loved it too.

"You're the minister, ain't you?" asked Eddie, "my papa was too. I wish you'd pray just as he used to."

The Judge fell on his knees beside the child, clasping one little wasted hand.

"I never pray," he said, brokenly. "Pray for me."

There was an awed silence for a moment, then words sung softly echoed through the little room: "Our hearts are breaking now Those mansions fair to see, O Lord, thy heavens bow And raise us up with Thee To the new Jerusalem."

an occasional holiday in the Leighton Street mansion, he always sings to the quiet, happy old gentleman Eddie's favourite hymn, the Judge's favourite verse of which is:

"O glory shining far From the never-setting sun, O trembling morning stars, Our journey a almost done To the new Jerusalem."

MY EXPERIENCE.

A recent editorial in The Christian Advocate in reference to young men just beginning business life attracted my attention. I have been over the road upon which they have entered, and at almost every step have seen its diverging paths. In early life I was "trained to be temperate, chaste, and honest—to pray; to revere and read the word of God, and to keep the Sabbath;" and being ambitious, I determined to enter some mercantile business, for which purpose I visited the city of Baltimore. I had not an acquaintance on my arrival there, and but a few dollars to pay expenses. On going to my room alone, my thoughts were: "I am in a strange city, far from home, without a friend, surrounded by dangers of every kind. I have my reputation and character as a professing Christian to maintain against fearful odds. What shall I do? I will do this: I here promise never to drink a drop of spirituous liquor as a beverage, or to be found in any place where I should be ashamed for my father or mother to see me; and I will look to the Lord in every trial to make a way for my escape."

Then, kneeling down, I asked the Lord to help me keep my promise. I did not then know how soon the trial was to come. The next evening I was invited by two of my new acquaintances to take a walk to see the city, and, being unacquainted with city life, was glad to accept. After passing several squares we came in front of what was called the "Green House," into which it was proposed we should go. I inquired, "What kind of a place is this?" "The Green House," they said; "only an oyster saloon."

I replied, "You may go in, and I will wait here for you." "Come in, come in," they exclaimed; "we will not stay two minutes." "No," I replied; "you go, if you wish, and I will wait here five minutes for you, [looking at my watch,] but if you are not out by that time you will not find me here." I waited that space of time, and then returned to my hotel. That night one of those young men was brought in from the gutter, into which he had fallen intoxicated. I watched his downward course for several years, until I learned that a wave dashed him from the deck of a ship, and he perished. The last I heard of his comrade was that he, too, was fast hastening to a drunkard's grave. In Baltimore I soon obtained a situation, and at once gave it my undivided attention, and have now pursued the same business more than thirty years. To the present time the promise I made is still unbroken, and largely to it, through the help of the Lord, I owe my success and escape from the snares into which I have seen so many fall; and I would say, as I once heard the Rev. Alfred Cookman say to a young man just starting out, "Thomas, take God with you."

—H. C. L. in Christian Advocate.

THE GRAVE OF HAVELOCK. BY REV. WM. McDONALD.

One morning early, with Mrs. McDonald, we rode to Alum Bagh, some four miles from the town, to visit the grave of Havelock. Passing through a rough part of the native town, by the railroad station, and several heathen temples and more heathenish people, we came at last to the spot where rests all that is mortal of the "Christian soldier"—Major General Henry Havelock.

Alum Bagh is a walled or fortified garden, containing about twenty-five acres, built by one of the Begums of Wajid Ali Shah, and is much like scores of such places, which made Lucknow almost a fairy land, in the days of Mohammedan glory. It is enclosed by a high brick wall, with what was once a costly palace in the centre, now unoccupied, except by jackals and wandering natives. It was captured by Havelock on the 23rd of September, 1857, while on his way to relieve the besieged Residency. Here the wounded, numbering about 400, with the spare stores were left while he pressed on to the city.

When the garrison was finally rescued by Campbell, General Havelock's health had become so impaired that it was evident to all that his end was near. He was suddenly attacked with dysentery, which utterly prostrated him, and was removed, in a very feeble state, to Kilkooaha, an old palace, just out

of town, where he died in triumph, exclaiming with his expiring breath, "I am happy and contented." To General Outram, who desired to see him, he said: "Sir James, for more than forty years I have so ruled my life that when death came I might face it without fear." To his son, who sat wounded by his side, he said: "My son, see how a Christian can die." The rescued women and children, with the sick and wounded, were being removed to Cawnpore. The remains of General Havelock were taken as far as Alum Bagh, and there interred in nearly the centre of the garden. A neat monument, of yellowish stone, marks the spot where the good man lies. We copied in full the following inscription placed there by his sorrowing family:

"Here lie the mortal remains of HENRY HAVELOCK, Major-General in the British Army, and Knight Commander of the Bath, who died at Kilkooaha, Lucknow, of dysentery, produced by the hardships of a campaign in which he achieved immortal fame, on the 24th of November, 1857.

"He was born on the 5th of April, 1795, at Bishop Wearmouth, county Durham, England. Entered the Army in 1815; came to India in 1823, and served there with little interruption till his death. He bore an honorable part in the war of Burmah, Afghanistan, the Malabar campaign in 1843, and the Sutlej of 1845-6. Retained by adverse circumstances during many years in a subordinate position, it was the aim of his life to prove that the profession of a Christian is consistent with the fullest discharge of the duties of a soldier. He commanded a division of the Persian Expedition of 1857 in the terrible convulsions of that year. His genius and character were at length developed and known to the world. Saved from shipwreck on the Ceylon coast, by that Providence which designed him for yet greater things, he was nominated to the command of the column destined to relieve the brave garrison of Lucknow. This object, after almost superhuman exertion, he by the blessing of God accomplished. He was not spared to receive on earth the rewards so dearly earned. The Divine Master whom he served saw fit to remove him from the sphere of his labors in the moment of his greatest triumphs. He departed to his rest in simple, but confident expectation of far greater rewards and honors than those which a grateful country was anxious to bestow.

"In him the skill of a commander, the courage and devotion of a soldier, the learning of a scholar, the grace of a highly bred gentleman, and all the social and domestic virtues of a husband, father and friend were blended together, and strengthened, harmonized and adorned by the spirit of a true Christian; the result of the influence of the Holy Spirit on his heart, and of humble reliance on a crucified Savior.

"I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." (2 Tim. 4:7-8.)

"His ashes in a peaceful urn shall rest. His name a great example stands to show How strongly high endeavor may be blest, When piety and valor jointly go.

"This monument is erected by his sorrowing widow and family."

Several smaller monuments to fallen soldiers and officers stand near, but Havelock's towers above them all, as did he in moral excellence and Christian virtues. Few men have left a truer record.

FOR LADY TRAVELLERS.

Everybody knows how American women travel from one end of the country to the other, alone, &c., but it must be done according to rule. The Burlington Hackney is instructive when it supplies the necessary rules, thus:

Be sure you know where you want to go before you get on the train.

When you purchase your ticket you will have to pay for it; no use to tell the agent to "charge it and send the bill to your husband."

And if he says the price of the ticket is \$2.96, don't tell him you can get one just like it of the conductor or at the other store for \$2.50; he won't believe you and he may laugh at you.

Don't give a stranger your ticket and ask him to go out and check your trunk. He will usually be only too glad to do it. And what is more he will do it, and your trunk will be so effectually checked that it will never catch up with you again. And then when the conductor asks for your ticket and you recite to him the pleasing little

allegory about the stranger and the baggage, he will look incredulous and smile down upon you with half-closed eyes, and say that it is a beautiful romance, but he has heard it before. And then you will put up your jewellery or disembark at the next station.

Put your shawl-strap, bundle and two paper parcels in the hat-rack, hang your bird-cage to the corner of it, so that when it falls off it will drop into the lap of the old gentleman sitting behind you, stand your four house plants on the window sill, set your lunch basket on the seat beside you, fold your shawls on top of it, carry your pocket-book in one hand and your silver mug in the other; put your two valises under the seat and hold your hand-box and the rest of your things in your lap. Then you will have all your baggage handy, and won't be worried or flustered about it when you have only twenty-nine seconds in which to change cars.

Address the conductor every ten minutes. It pleases him to have you notice him. If you can't think of any new question ask him the same old one every time. Always call him "Say," or "Mister."

Pick up all the information you can while travelling. Open the window and look forward to see how fast the engine is going. Then when you get home you can tell the children about the big cinder you picked up with your eye, and how nice and warm it was and what it tasted like.

If you want a nap always lie with your head projecting over the end of the seat, into the aisle. Then everybody who goes up or down the aisle will mash your hat, straighten out your frizzes, and knock off your back hair. This will keep you from sleeping so soundly that you will be carried by your station.

THE WHEEL HORSE.

There is a wheel horse in every family; some one who takes the load on all occasions. It may be the older daughter, possibly the father, but generally it is the mother. Extra company, sickness, give her a heavy increase of the burden she is always carrying. Even summer vacations bring less rest and recreation to her than others of the family. The city house must be put in order to leave; the clothing for herself and the children which a country sojourn demands seems never to be finished; and the excursions and picnics which delight the heart of the young people are not wholly a delight to the "provider." I heard a husband once say, "My wife takes her sewing machine into the country and has a good time doing up the fall sewing." At the time I did not fully appreciate the enormity of the thing; but it has ranked in my memory, and appears to me now an outrage. How would it be for the merchant to take his books into the country with him to go over his accounts for a little amusement? Suppose the minister writes up a few extra sermons, and the teacher carries a Hebrew grammar and perfects himself in language, ready for the opening of school in the fall?

Woman's work is never done. She would never have it done. Ministering to father and mother, cherishing her husband, nourishing and training her children—no true woman wants to see her work done. But because it is never done she needs resting times.

Every night the heavy truck is turned up, the wheel horse is put up into the stable, and labor and care are dismissed till the morrow. The thills of the household van cannot be turned up at night, and the tired house-mother cannot go into a quiet, still repose. She goes to sleep to-night feeling the pressure of tomorrow. She must have "an eye."

There is never any time that seems convenient for the mother of little children to leave home even for a day; but with a little kindly help from her husband, and a little resolution in herself, she may go, and be so much the better for it that the benefit will overflow from her into the whole household. She will bring home some new idea and will work with the enthusiasm that comes from a fresh start.

One word for the older sister; who makes the salad for lunch and the desert for dinner, who takes the position of wheel-horse quite cheerfully while her younger sisters make themselves beautiful and entertaining, and one after another, find "one true heart" apiece to love them, and leave the maiden to grow into an old maid. However willing her sacrifice, it is one; and nothing but the devoted love and gratitude of the household whose fires she has helped to kindle will reward her for what she has given.—Christian Union.

THE DAY IS ENDED. Ere I sink to sleep My weary spirit seeks repose in Thee; Father, forgive my trespasses, and keep This little life of mine.

With loving kindness certain thou my bed, And cool in rest my burning pilgrim feet, Thy pardon be the pillow for my head, So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee, No fears my soul's unwavering faith can shake, All's well whichever side the grave for me The morning light may break.

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SUNDAY PARABLES ON MAY

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SUNDAY SCHOOL LESSON.

MAY 15, 1881.

PARABLES ON PRAYER.—Luke xvii. 1-14.

I.—The importunate Widow.

We are introduced to a judge, whose reckless, desperate character is graphically described. He neither feared God nor regarded man, a terrible God especially about a judge. A poor woman came with a complaint of injustice done her—she was neither influential enough to make it worth his while to attend to her complaint, nor rich enough to bribe him—and so she got no redress. But she had one weapon likely to tell upon such a man—the power of persistency. He would not grant her request because she had justice on her side, and so she determined to weary him out by the frequency and urgency of her complaint. And her plan succeeded. The day came when he redressed her grievance to get rid of her.

The application is, how much more will a just and Holy God, who never acts arbitrarily, grant the requests of his people who come to him. The teaching is by contrast throughout. There is the contrast between the unjust judge and the just and holy God—that between the delay which is arbitrary and cruel, and the delay of God to answer, only intended to call forth the depths of our earnestness, and to test the measure of our perseverance—between the importunity of the aggrieved widow, and the true favor of a believing waiting-upon God—between an answer given only from selfish motives and one obtained as a reward of earnestness and perseverance, and granted only from purest love. Abraham pleading for Sodom, Jacob wrestling with the Angel, Moses interceding for the people, Elijah at Zarephath and on Mount Carmel, are all instances of this importunate prayer.

II.—The Pharisee and Publican.

This parable was spoken for the benefit of those who trusted that they were righteous and despised others. The Pharisees were pre-eminently such; but the spirit spread far beyond the limits of the sect. These two men are not to be understood as going up to the temple to take part in any public service or ceremonial. The Jews were accustomed to repair thither for personal devotion.

"The one a Pharisee, the other a Publican." These two men are the types of the high and the low—the respectable and the ignoble—the privileged and the outcast—the saint and the sinner. Of course they did not go to the temple together—the proud, haughty Pharisee would not be seen walking with the poor despised publican—but they went about the same time. There are Pharisees and Publicans to day, as they were of old; they jostle each other in the streets, and they look askance at each other in our churches.

"The Pharisee stood, and prayed thus with himself."—That is, he stood carrying out the principle of his sect, in some conspicuous place, and then began his address to God. "God, I thank Thee that I am not as other men are, &c." A perfect exemplification of the spirit of self-righteousness, and the depreciation of others which it always breeds. But, worse still, he goes on to contrast himself with the poor publican standing in the distance—nor even as this publican. And then he goes on to tell the Lord of the wonderful acts he had done, fasted twice a week, when only required to do so once a year; giving tithes of all that he possessed, when the requirement extended only to the principal fruits of the earth. Supposing it was all true, what did it amount to? Simply, that he had abstained from flagrant crimes and attended to minute ceremonial observances. And this was all he had to thank God for, to pride himself upon and to stand upon in looking with scorn contempt upon the poor publican. He went up to the temple to pray, but forgot all about it, for there is no word of prayer in what he said. He had nothing to ask, for he had all and was all that a man could desire to be and be. What blindness there was as to his true state in the sight of God. We have too often acted the part this Pharisee did.

How refreshing to turn from this hollow-heartedness, pride and self-esteem, to the worship of the publican. He, "standing afar off"—to show that he did not feel himself worthy to enter the sacred edifice—"would not lift up so much as his eyes unto heaven"—so great was his sense of sin—he dare not lift his eyes, for he would see only an angry God, and the sword of Divine wrath ready to cut him down, "smote upon his breast," as though in indignation with himself that he had sinned so deeply and so long—it was an outward manifestation of the disturbance raging within. Standing thus, the picture of misery and self-abasement, he uttered only one sentence—a sentence of prayer—"God be merciful to me a sinner." He comes in the true character, which he does not seek to qualify or extenuate, and asks for mercy. That was the one blessing needed. Withhold it from him, and every other would be turned into a curse. Let him find mercy, and everything else would be included in it. This has been ever the sinner's typical prayer. Nor must we suppose that he asked for unconditional mercy. The temple was to him, with his light and knowledge, all that Christ is to us—its sacrifices were typical of Christ's atonement—and his going there to plead

for mercy, showed that he sought it in God's appointed way.

"I tell you," Jesus says—he knew very well their verdict would be different—but, I tell you, this man, not the Pharisee, with his boasted righteousness, but the publican, unworthy as he seems, "went down to his house justified." He obtained the mercy he sought—he went away an entirely changed man—he could hold up his head and look up to heaven as he returned to his home, for God had forgiven his sins. Justification is what we all need. Shall we justify ourselves like the Pharisee, and be only self-deceived in the pride of our hearts, or shall we seek it as humble, heart-broken sinners, trusting in the mercy of God in Christ.—Abridged from W. M. Sunday-school Mag.

GRAFTING AT HOME.

The ordinary mode of grafting, and one of the easiest to perform, is known as cleft grafting; that is, inserting the scion in a split or cleft in the stock. It is better that the stock be not very much larger than the scion, although this is not essential, but it is essential that the liber of inner bark next the sapwood of the scion and of the stock touch; so that in practice it is usual, in fixing the graft, to turn the scion slightly out of a perpendicular line, so that the inner bark of both stock and action may cross, thus insuring contact at some point.

To graft successfully, procure your scions or sticks of graft of the previous year's growth, if cut in the spring, or if cut in the fall then of the current year's growth. Care must be taken that the scions do not become dry. To prevent this, they may be packed in moist sand or other non-heating substances and kept near the freezing point until wanted for use; for if, through contact with the air, they become dried, even in a small degree, they are unlikely to grow, if indeed they do not fail entirely.

Now provide yourself with a stout knife—a fine saw, some thin wedges thicker than the scions, a small mallet, grafting wax, a keen knife, and your scions cut to three buds each, and kept in water until wanted. Saw off the stock square, place the knife across the middle of the stock sawn off, and split with a light blow, being careful not to wound the bark with the mallet; insert a wedge, which should be narrow enough so as to leave space sufficient on each side for the insertion of the scions, if two are to be used. In this case the grafts may be sharpened to a true wedge shape but if only one is to be inserted, it should be sharpened toward a feather edge on one side, so that when the wedge is taken out, the pressure will be perfect on the outer edge. Cut the scion so that the two buds will be left above the stock, and when fixed so that the inner bark of both meet, turn the top slightly inward, to insure that it meets at some point. Some persons then tie the whole securely with yarn that has been drawn through melted grafting wax, but the usual practice, now-a-days is simply to cover the whole with grafting wax, and so proceed until the required number of grafts are set.

In case you want to graft a large orchard, place the required number of grafts in on side of the tree, if large, leaving the branches to grow on the other side for the season, and the next year graft the other side, or else leave sufficient branches here and there, to grow one season to carry the superabundant sap. A good practice in this connection would be to root-prune the trees so operated on.

To make grafting wax, for out-door work:—To one pint of lard oil, take four or five pounds of rosin and one and one-half or two pounds of bees-wax, melt together and then stir until nearly cold, when it is to be pulled until it will work easily and spread from the hand; or it may be used warm enough to be applied with a brush.

Grafting should be performed before the foliage appears, although it may be successfully practiced after the leaves appear, if the grafts have been kept dormant. The best time, however, is just as the buds of trees to be grafted are swelling. The stone fruits, cherries, plums, and peaches, are worked first, then the pip fruits, as apples and pears. There is nothing necessary to enable any person to graft successfully but a little practice, and any one with a little skill may easily acquire the art. Western Rural.

USEFUL HINTS.

Hanging baskets made up with new plants should be kept from the sun for a few days and well moistened.

There is as much nutrition in a bushel of beans as in four bushels of potatoes.

Raw potatoes scraped, and applied directly over the eye, which has become inflamed by having something blown into it, will afford great relief.

Ink-stains in cotton or linen can often be removed by washing in salt and water. This should be done before the fabric is washed with soap.

In washing velveteen use cold water and do not wring, but shake thoroughly, spread on the line as much as possible; when partially dry take down and shake again.

INFORMATION.

The death rate of New Zealand for the past eleven years has been only 12.13 per 1000. During the last six years the population has increased 55 per cent. The death rate of Victoria last year was 19.18 per 1000. There is a high mortality among infants.

Ayer's Ague Cure is the only medicine which may be considered an absolute antidote for fever and ague, and kindred diseases. It not only affords immediate relief, but it eradicates the malarial poison which produces the disease without leaving any enervating or injurious effect, as is the case with many of the ague medicines advertised.

DELIRIUM IN FEVER PREVENTED.—Mrs. Nora an Ellinwood, Grand Harbor, Grand Maran, N. B., says:—I have found GRAY'S PAIN EXTRACTOR to relieve the most distressing headache, and prevent delirium in fever, and the subsequent madness in my husband's case, while the others of my family that had that disease, before I knew of the virtues of, or had used, that medicine, had suffered with their heads, and had delirium, and their hair came out. I find the PAIN EXTRACTOR invaluable in that and other diseases.

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

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

A recently published map of Boston shows that fully one-half of the present area of that city consists of "made ground," reclaimed from water or swamp by filling in and piling.

The Barn Yard, to be remunerative and free from disease, must always keep on hand a sufficient supply of Havill's Condition Powders. Without these there is no fair play for any description of stock, whether fowls or animals. Try them! There is money in them. Sold everywhere.

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

When you ask for a bottle of Perry Davis' Pain-Killer, and the gentlemanly store keeper, without scarcely looking, remarks, "we are just out, but have another article as good or better, which sells for the same price, viz. 25 cents." Turn on your heel and say, Good bye, sir! That man cares more for the two or three cents extra profit which he gets than he does for your health or happiness.

REST AND COMFORT FOR THE SUFFERING.

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

From hundreds of reported cases where patients have increased in weight from five to forty pounds while using Fellows' Compound Syrup of Hypophosphites, no doubt remains of its powerful action on the organs of nutrition.

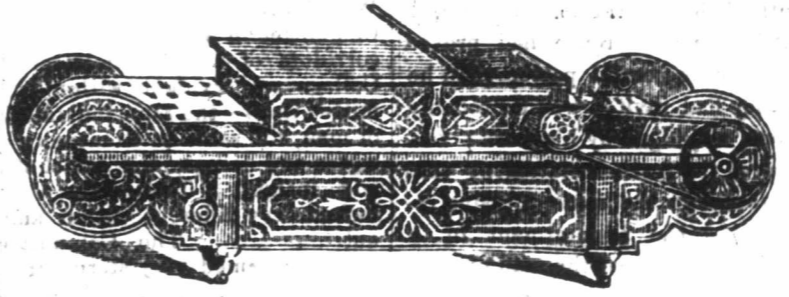
NORTHPORT Wis., May 6th, 1879. JAMES L. FELLOWS, Esq.

SIR—I have been using your medicine for over a year now and with the best effects. I have used twelve bottles of the Hypophosphites, and it has made a new man of me. I have been ailing over six years with a number of diseases, but lung difficulty was the most prominent. I have been under the care of a great many doctors, and have taken quantities of medicine without any apparent benefit, but appeared to be still growing worse and weaker until I accidentally came across one of your circulars, and was constrained to try your medicine, and I found its effects were almost magical, upon me, and I was a surprise to myself and friends, having gained so rapidly in flesh. I remain respectfully, LAWRENCE DOBAX.

MACDONALD & CO., HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK ALSO VESSELS' FASTENINGS AND FITTINGS. Public Buildings, Residences and Factories supplied with Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate. SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING And Roofing Materials in and for the Province of Nova Scotia. Nos. 162 to 172 also 306 Barrington Street, Halifax.

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TO MILLMEN T. HODGSON, AMHERST, N.S., makes the best Shingle Machine and the best Saw Grinder; and promptly gives enquirers all necessary information as to construction, capacity, cost Write him. Jan 4-6m

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WILLIAM CROWE, 133 Barrington Street, HALIFAX, N.S. March 5, 1880-1y

RINGBONE CURED! Augusta, Me., March 8th, 1880 Dear Sir: I have had occasion to use FELLOWS' REMEDY'S ESSENCE on a horse so lame from a Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure. Respectfully yours, JAMES T. PARKER.

PHOTOGRAPHY PERSONS living out of town, who intend visiting Halifax on pleasure or business should visit the STUDIO OF THE HALIFAX PHOTOGRAPHIC COMPANY AND SIT FOR A NEGATIVE. If time is limited a sitting can be secured by Postal Card. Proofs, and finished pictures sent to any address FREE OF CHARGE. 105 Barrington Street, Corner of Prince

BOOKS AT THE METHODIST BOOK ROOM.

WE have lately taken the AGENCY for I. K. PUNK & Co.'s PUBLICATIONS and will always have on hand a supply of the STANDARD SERIES. and other BOOKS which they publish, of special value to ministers. The following have just been received:— THINGS NEW AND OLD: a Storehouse of Illustrations and Similes. Edited by J. G. Pilkington, M.A. \$1.00 A HOMILETIC ENCYCLOPEDIA OF ILLUSTRATIONS IN THEOLOGY AND MORALS, selected and arranged by R. A. Bertram. \$1.75 CHRISTIAN SOCIOLOGY. By J. H. W. Stuckenborg, D.D. 1.50 THESE SAYINGS OF MINE: Pulpit Notes on Seven Chapters of the First Gospel, and other Sermons. By Jos. Parker, D.D. \$1.50 HOW TO PAY CHURCH DEBTS and HOW TO KEEP CHURCHES OUT OF DEBT. By Rev. S. Mall, A.M. 1.50 THE HOMILIST, conducted by David Thomas, D.D. Vol 12 1.25 CLERGYMEN'S AND STUDENTS' HEALTH: or The True Way to Enjoy Life. By W. M. Cornell, M.D. 1.00 GLEAD: or, The Vision of All Souls' Hospital; An Allegory. By Rev. I. H. Smith. 1.00 THE HOME ALTAR: An Appeal in behalf of Family Worship; With Prayers and Hymns for Family use. By Charles F. Deems, LL.D. 0.75 THE PREACHER'S CABINET: A Handbook of Illustrations. First and second Series, each 0.25 DRILL BOOK IN VOCAL CULTURE AND GESTURE. By Edward P. Thwing 0.25 These Books will be sold at Publishers' prices. The Trade supplied with the Standard Series at a reasonable discount from publishers' rates. S. F. HUENSTIN, Methodist Book Room, 126 Granville St., Halifax, N.S.

For One Dollar—cash with order—the WESLEYAN will be sent from this date to Dec. 31st, 1881—eight months.

BOOK COMMITTEE.

The Annual Meeting of the Eastern Section of the Book Committee will be held in the Book Room (D.V.) on Thursday, May 19th, at 10 a.m. The Executive Committee will meet the previous evening at 7.30.

JOHN McMURRAY, Chairman.

SUPERNUMERARY FUND.

The Annual Meeting of the General Committee of the Supernumerary Ministers' and Ministers' Widows' Fund is to be held at the Methodist Book Room, 141 Granville Street, Halifax, Thursday evening, the 19th of May, at 7 o'clock.

H. PICKARD, J. R. INCH, Secretaries.

THE WESLEYAN

FRIDAY, MAY 13, 1881.

Do not forget that our Book Room and Printing Office has been removed to 141 Granville Street.

The names of the Rev. Dr. Punshon and the Earl of Beaconsfield have frequently appeared in the same columns during the last few weeks. It is not, it appears, the first time that the name of the latter has been bracketed with that of a Methodist preacher. The Methodist Recorder recalls the fact that in 1833 the Rev. Wm. Naylor, it is believed at Aylesbury, "had as his companion Mr. Benjamin Disraeli. The young speaker had evidently informed himself as to Wesleyan mission work, but urged that attempts should be made first at civilization. This view was combatted by Mr. Naylor, and it is said the young politician acknowledged successfully. Now that the Earl is dead we would record that at least once he appeared as an earnest advocate of the claims of Wesleyan missions." One reads with regret that the veteran statesman, who had often to make the highest appointments of the Episcopal Church, should have declined to receive any minister at his death-bed. Had familiarity awakened contempt, or had clerical struggles for place destroyed confidence in the sincerity of those who should have been near him?

Send One Dollar for the WESLEYAN to Dec. 31, 1881.

An American exchange states that the late Rev. Joseph Castle, D.D., one of the most widely-known and honored ministers of the American Methodist Church, was the son of a British soldier, who with his regiment was sent to Canada, where, in the regimental school, young Castle received all his early education. What a grand theme for a stirring lecture or volume would be found in the relations of Methodism and the British army! Among admiring soldiers Wesley found many deliverers from infuriated mobs; from their ranks he took some of his most devoted workers. Truth—stranger by far than fiction—might be pressed into blessed service in the preparation of such a volume. The materials, too, are "exceeding abundant." Stephen Bamford—quaint and eccentric, yet a soldier every inch in his bearing—who marched up to the old Halifax barracks with a note of introduction from the Rev. Samuel Bradburn in his knapsack, to begin a few years later a long colonial ministry; James Horne, who left the "Grampian Hills" at the sound of the bugle which called thousands of Britons forth to check the bloody career of the first Napoleon, and whose body now reposes in a quiet spot in the Bermudian group he so much loved and where he so successfully labored; Francis Johnson, the Roman Catholic soldier, awakened to thoughtfulness in the military hospital in Halifax, and led to God in the old Argyle St. school-room, to be a blessing to many citizens, and the messenger of salvation to hundreds of the youth; and William Marjoram, converted in the Grafton St. Church in this city, and thus prepared to serve his God nobly in the four quarters of the globe, in camp, and in warfare and on the burning ship, before his triumphant departure from Netley Hospital, are only a few on the long roll of precious names which associate Methodism with the British army. They shall "shine as the stars for ever and ever;" but the Church they loved and served should keep the recollection of them very clear.

THE NEXT PASTOR.

In many of our circuits anxiety is being felt respecting the coming pastor. A selection has in some cases been made by the official members; in others silence has been preserved upon the subject. We refer to the topic in order to remind our friends that no official action that may have been taken can absolve them from personal responsibility in a matter of such great importance. If official action has been taken in a proper spirit, it has had regard to conditions; if the authorities of the Church set themselves to the arrangement of the stations with a desire for the glory of God they will seek to know the "mind of the Spirit," and if the religion of Jesus Christ be like himself, "the same yesterday, to-day and forever," the Holy Ghost who, after earnest prayer had been made at Antioch, said, "Separate me Barnabas and Saul for the work whereunto I have called them," and then so marvelously guided their steps, will not fail to make the best provision for the real need of each band of believers, whether more or less numerous, within the bounds of our Conferences.

With the attainment of this blessed result the most humble member of the Church, on whose pathway to the place of prayer the grass has not grown, has something to do. His opinion in the quarterly meeting may have little more weight than his name would have with the directors of a banking company, yet Heaven lends him an ear and the arm of Omnipotence is moved by his petition. Against such petitions, rising heavenward from earnest hearts and fervent lips, no combination of men, nor self-seeking on the part of individuals, can make headway. If our membership have in any measure forgotten this great fact, so much the worse for the Church, which is likely in consequence to suffer severe loss.

We are not speaking in condemnation of the system of invitations. The almost universal example of our brethren across the ocean may be pleaded in its favor, and it must be admitted that the claim to exercise the right of petition is only in accordance with the spirit of the age. On the other hand, it must be granted that the popular method of announcing such conditional arrangements as precede these requests is not always so erroneous as it seems to be. The word "exchange" in reference to circuits is not invariably incorrect, nor is the allusion to a "committee of one" in every case a mere witticism. But in the absence of any condemnation of the system, we may maintain that non-compliance with the request of circuit representatives may not unfrequently be for the highest good of its membership. Only a few days ago, a gentleman deeply interested in a certain church assented to the truth of the remark that the minister sent by the Conference had proved a much more successful pastor than he whom they had invited would probably have done, as judged by his work; and volunteered the further statement that several years ago the same pleasing result followed the appointment of a stranger in the place of the man of their choice. We remember, too, as we write, that one of the most successful terms in the pastorate of one of our smaller independent circuits followed the arrival of a minister who, in the face of an earnest appeal for another, went to his post with fear and trembling.

Such instances go far to prove that the Church authorities may occasionally exercise their judgment in opposition to the wishes of true friends for the benefit of the latter. On the other hand, a glance over fields which have not borne the hoped-for harvest may lead some to question whether the exercise of greater care in the committee's selection of laborers might not have been followed by happier results. Through all these gatherings we are taught one great fact, not that the use of human judgment is to be condemned and all arrangements left to mere chance, but that in view of the tremendous importance of the work we have to do, the Church should be instant in prayer, in season and out of season, for such Divine guidance and aid as shall cause each itinerant to pitch his moving tent in that precise spot where he shall best honor the Master as his agent in saving men and in building them up in their most holy faith. This subject is worthy of remembrance in our private devotions, at our family altars, and in our prayer-meetings. It should point many of those most fervent ejaculatory utterances which go up from Christian hearts, in the home, on the street, in the field, and which none but God can hear. In relation to this as well as to other important duties in life "more things are wrought by prayer than this world dreams of." Let prayer prepare the way for proper appointments.

REV. DR. PUNSHON.—POST-MORTEM TRIBUTES.

A writer in the London Watchman, present at the burial of Dr. Punshon, tells of the interest taken by that deceased minister in his youthful brethren.

"How many ministers and Methodist office-bearers were present, but how few old men. Comparatively there were very few beyond the age of Dr. Punshon himself. Here and there we observed a familiar face, as in the noble countenance of John Corderoy. And there were a few ministers whose names had appeared amongst those present. The bitterly cold north-east wind was sufficient reason for the absence of many. Nor was there a large proportion either of brethren who entered our ranks during Dr. Punshon's residence in Canada, or since his return. But how large a number was present of men who were candidates or students in the twelve years which preceded the departure of Morley Punshon from our shores.

What a large number of ministers have come up from the country," was the comment of one accustomed to metropolitan gatherings. From the coast of Yorkshire to that of Kent, from Manchester and Bradford, and other busy centres north and west were brethren who had travelled, some of them all night, some from early morning, to be present at the service.

The number of ministers belonging to the years named, and their presence, drawn there by sincere affection for the dead, may be explained by reasons historical and personal. Morley Punshon's probation was spent in hard country circuits in the Carlisle District until his ordination at Manchester Conference, when James Everett was expelled. His two next circuits suffered greatly from the agitation. One hundred thousand members were lost in the five years ending 1855. Then the tide turned, the ebb ceased, and the flow began to cover up the shallows. With increase of membership, and the failure in strength of older ministers, a demand for men arose. Candidates began to come forward, and in 1858 the Committee of the Theological Institution expressed their satisfaction at hearing that a large number of candidates were about to be recommended, and their hope "that a suitable and sufficient supply of students" would be admitted into the Theological Institution. It was in that year that Morley Punshon came to London, and was at once associated with the July Committee for the examination of candidates; and for the greater part of the time until he left England, in 1868, was one of its secretaries. Every year he formed the acquaintance of a large number of young men. In this way and in his extensive journeyings through the country he became familiar with a considerable proportion of those who were candidates in his term of office. He possessed a royal faculty of identifying names and faces. He had a keen sympathy with young men who were struggling upward against adverse circumstances. He showed a never-failing courtesy to the humblest. Almost instinctively he gave him the confidence. Proud of notice and recognition by the popular pulpit hero of the hour, they were charmed by the unostentatious kindness with which he counselled and encouraged them. It was not so much the hortatory, oracular counsel of the great man, as a big brother taking them into his confidence. What was seen and felt outside the Committee in walks in the cloisters and corridors of the Westminster Normal College was evident within the Committee itself—the same individualisation of men, the same quick memory of their words and doings, the same sympathy and insight. That July Committee looked very different within and without.

The Committee from without seemed very stern, strong, and formidable. When, within, however, you found that kindness abounded. Little pleasantries rippled as schedules were read, and as character displayed itself in simplicity or vanity in replies. One young man put the Methodist Recorder in his book list. It is needless to add he did not pass. The Secretaries fitted to and fro as before, and brought within pale and anxious "batches" of men. But watching every one with an eye as sleepless and scrutinising as that of Dr. Osborn was Morley Punshon. With a deep and living interest in their advance, he, like Dr. Osborn too, made frequent record, and did not forget them. But less absorbed in administration, and running "to and fro" so that knowledge was increased, Morley Punshon came alongside the men in circuit life, and with a memory stored with their past, and observation of their growth, helped them with cheery counsel. His observation extended to minute things. When they entered circuit work, and wrote to laymen, would their letters look respectable, educated, readable, or would they appear illiterate and ill-written? Before us lies a list of ninety men, candidates, and their handwriting is described. Morley Punshon supposed that writing was meant to be read. These specimens of handwriting are described as "fair," "good," "scratchy," "uneducated," "clear," "illiterate," and "left-handed," of which last Dr. Waddy said he ought to use his right hand for his handwriting.

Dr. Punshon did not talk about his conversations with young men. But from what we have known, and from what has come to light since his death, we are persuaded there is many a man a more loyal Methodist preacher to-day, and with more interest in platform work for missions and other departments because of his influence. "I had a hard country circuit," said one, "and thought I was forgotten, but I went back with new energy when Morley Punshon picked me out of a crowd, and encouraged me to do my work well, both the unseen and the seen." Morley Punshon has been a friend to me," said another.

"He was always so ready to help any young man who was trying to do his best." It is invidious to make comparisons; and we only speak of our own knowledge, and within its limits, but of the men we have known, none stood out for personal, unofficial, real sympathy with and interest in the rising ministry more than Morley Punshon. We do not wonder that so many brethren who date upon the Minutes from the year 1855 to 1869 were at his funeral, and we believe they represented a wider circle of men both in the circuits of Great Britain and those of Ireland. It was said of one man that a cathedral pulpit would contain his friends. Crowded as was Brixton Chapel with friends, they were but a part of that large circle, ministerial and lay, old men and maidens, young men and tried and trusty servants of the Church, who mourn a common loss.

Rev. C. H. Spurgeon, in reply to a note of inquiry, writes to the Methodist Recorder, respecting Dr. Punshon:

"I believe that our dear departed friend both preached, lectured, and spoke at the Tabernacle, and assuredly he was always welcome to have done so. He was asked several times to supply my pulpit when I was ill, but such was the pressure upon him that he was forced to decline.

I have put in the *Second and Third* for May a few words about this great orator and true believer. His love to me was very great, as you will see, and I felt towards him in the same manner. Very seldom could we meet, and yet we were one. I can never forget his kind words to me, and about me, at your last Conference. We have all lost a friend and brother. I prayed hard for his recovery, but it could not be granted. I should have been at the funeral, but a terrible east wind blew at the time, and I was doubled up with rheumatism so that I could not venture out of doors.

My style is so essentially different from that of Dr. Punshon that when I heard him lecture it surprised me above measure how a man could maintain such high-pitched rhetoric from beginning to end of a long oration. It was marvellous. I am sorry that from incessant occupation I was never able to hear him preach. It is something to have known such a man as a friend.

One of the clerks at the Mission House, on behalf of himself and his associates, addresses a letter to the same paper:

"I cannot forbear, while the memory of our beloved senior Secretary is still fresh upon us, and when the tears shed by us for him are still undried, to add this expression of the love and esteem which myself and fellow-clerks at this House cherish for the memory of the late Dr. Punshon. Not only did we respect him for his brilliant powers as a public speaker, of which some of us were witnesses in his early days, but we also respected him for his stern integrity, deep insight and devotion to the cause of our missions—a cause which was ingrained in his very being. His duties were not mere perfunctory ones, for he made himself thoroughly informed of every detail of his trusteeship. Not a cheque would he sign without well knowing the reason for its being drawn. His acquaintance with his work was thorough. All this won respect from us. The inadequacy of the Society's income to meet its expenditure was a source of deep anxiety to him. If the morning's post brought but a small sum to the Society's funds his concern was visible, but a good day's remittance was a source of real joy to him, and when occasionally a handsome donation came to hand the formal acknowledgment was invariably accompanied by words from his pen of special thankfulness. It was a painful task to him to have to borrow so often from our bankers large sums of money to meet the incessant demands made upon us as bills became due. He made the mission cause his own, and how deeply he was devoted to his work is well known. His was a large diocese, embracing correspondence with the officials of the Australian and Canadian Conferences, together with France, Germany, Italy and Spain. Some of the European stations he occasionally visited. His last day here is well remembered; on leaving he shook hands with us and gave us his best wishes. Little did we think that we should see his face no more. He is now serving the Great Master in heaven, whom he served so well on earth. Costly wreaths were laid on his coffin, but he has laid on our hearts a precious wreath of loving memory which we shall ever cherish."

AT THE ANTIPODES.—THE CHILDREN'S FUND.

The Rev. James Bickford writes to an English exchange:

What will particularly interest our English brethren, as well as the English Methodist people, is the action taken by the Victorian Conference upon the subject of the Children's Fund. The Rev. W. H. Fitchett, B. A., took the lead in this matter. He showed that the present capitation levy was unjust, and that the circuit income was the proper basis upon which to build a permanent financial edifice. The charges on membership were heavier on weak circuits; and were, in fact, a tax on spiritual property. Those faithful to class-meetings had to pay for their own spiritual wealth. Pockets not heads, should bear financial burdens, which would, on the principle recommended by the committee, be scripturally divided. The strong should help the weak, the rich the poor, in proportion to their prosperity. On the old basis the fund was dying; and was, in consequence, unable to do the work for which it was brought into being, but the income-tax would make it heavy and strong. All would benefit by it. The principle

was thoroughly sound. There were three objections to his scheme, the chief of which was that it was a tax on generosity. It was a mistake, however, to suppose that large circuit incomes invariably represent greater generosity per head was often greater in the poor circuits than in the rich ones; and even on grounds of respect for generosity the poorer circuits ought to be relieved. Generous hearts, moreover, would be generous still, and human nature of the reverse type would always find excuses. He moved with respect to the Children's Fund that the amount necessary be raised by a percentage levy on circuit income, with an untaxed minimum.

Two other solutions of the Children's Fund difficulty were submitted to the Conference. The first of these was submitted by Mr. Richard Benny, lay representative from Sandhurst. The principle of his scheme was the basis of ministers in a circuit, and not income nor membership. Mr. Benny thought this the simplest plan yet submitted to the Conference. The Rev. Martin Dyson submitted a further resolution, which was that the wealth of a circuit as shown in the annual financial schedule, should be the basis of charge; 3 1/2 per cent. he maintained of tax upon the income which the schedule represented would meet all demands. But this scheme, like the foregoing, met with no support from the Mixed Conference. The Rev. Bernard Butcher, B. A., made the ablest speech, it is said, in the course of the discussion. He remarked that the success of a financial scheme like this depended not on its being passed by a bare, or even large, majority, but on the general conviction that it was the right and proper one to adopt. Now, any financial scheme which complied with two conditions was as nearly perfect as any such scheme could be, and the conditions were these—(1) it must be scientific and practicable. The scheme proposed by the Committee fully complied with these conditions. Every writer of note on political economy was agreed that an income-tax was the most scientific that can be imposed; and even statesmen would adopt it were it not for two grave objections—namely (1) that it is inquisitorial in its character; and (2) that it necessarily tends to promote dishonesty. Neither of these objections lies against the income-tax. It is not inquisitorial inasmuch as our circuit income is already published to the world in our schedules; and no member of this Conference will for a moment maintain that our circuit officers are in any danger of falsifying their returns. No such tax on our own Connection. When a corporation or Government taxes property it does not impose the tax according to the number of houses, but according to their value; or when a personal tax is imposed it is not levied according to the number of individuals in a family, but according to the income of the head of the family. So the proposed scheme taxes, not according to numbers, but upon ability to pay as judged by circuit income. Then the second recommendation is that this scheme is practicable. The principle has been affirmed by this Conference already, and is in actual and successful operation in connection with the Contingent Fund, £200 of which is raised annually by a fixed percentage on circuit income. This lifts us out of the realm of unverified theory into that of realized fact. But it is repeatedly urged as an objection that this is a tax upon generosity, which will inevitably tend to diminish circuit income, inasmuch as the more a circuit raises the more heavily it is taxed. The reply to this is twofold. First, it is not correct to affirm that generosity is taxed, since as a matter of fact the weaker circuits are most generous in their average contributions per member or hearer, and yet are taxed least. But, secondly, were it not so, what circuit would refuse to raise £1 extra of income because 2s. 3d. out of it went to the Children's Fund? From what we know of human nature, we may be sure the 17s. 9d. will always outweigh the 2s. 3d. Besides, it has to be remembered that this very 2s. 3d. is being paid by the circuit already, though levied after another method. Lastly, we must remember that there is no alternative scheme. Other schemes have been proposed, but after fair consideration have been rejected by imperial and representative committees. The Conference, therefore, will not think less, but rather more, of those gentlemen who have advocated other views, if having failed to convince the Conference of the soundness or practicability of their several schemes, they now generously lay them aside, and vote for the only practicable scheme before the Conference.

The scheme proposed by Mr. Fitchett was heartily carried. It was also agreed that there shall be a definite allowance, to be fixed by each General Conference, for three years succeeding its session, and that each Conference shall provide for the claims arising within its bounds.

THE CUMBERLAND DISTRICT—SUGGESTIVE.

The following note, from the Chairman of the Cumberland District, is worthy of a prominent place, both on account of the statements it contains and the earnest action it suggests.

Dear Editor.—Yesterday we held our anniversary services in behalf of the Educational Society of the Methodist Church of Canada. The congregations were large and appeared deeply interested. A gracious influence rested upon us in both services, and the financial results were decidedly encouraging. I had resolved to give my people a fair opportunity of hearing the educational interests of our Church fully discussed; so I chose the Sabbath evening for the purpose, and invited Dr. Stewart and Prof. Burwash to be present and advocate the claims of the Society. The result was that my congregation contributed over twenty dollars—nearly four hundred per cent. in advance of last year. Of Dr. Stewart's sermon in the morning, and the addresses in the evening, I cannot speak too highly. I wish they could have been heard by every congregation throughout the Conference—as I am sure, they would have impressed all with the importance of the object contemplated by our Educational Society. I may here add, that the Cumberland District, determined that besides becoming responsible for a District scholarship of thirty dollars, it would double its receipts in behalf of the Educational fund. This, I think, might, by a little extra effort, be done by every District in the Conference, as I find that the contributions in this District in the past, compare favorably with those of the majority of the Districts. There can be no doubt that, if the Methodist Church is to maintain its position among the other Churches in this Dominion, there must be an advance in this direction "all along the line." Last year the N. S. Conference contributed only \$443 towards our educational work. Of this amount the Halifax North Circuit contributed nearly one-fourth; so that the contributions of the other circuits and missions throughout the Conference, have not averaged four cents per member. This surely cannot be regarded as an adequate expression of the interest felt by our people, in this important enterprise of the Church. I trust that the present crisis in the history of our Educational Institutions at Sackville will stimulate the zeal of both ministers and people, and excite them to nobler effort, so that instead of allowing those Institutions to be, either starved out of existence, or crippled in their work, they shall be raised to a higher degree of efficiency and accomplish a yet greater service for God and the world. J. A. ROGERS. Amherst, N.S., May 9th, 1881.

EDITORIAL NOTES. Some amusement was felt the other day, when a deputy sheriff stepped on board a train at a Baltimore station and served a summons on Henry Ward Beecher, to answer a suit against him by an Agricultural Society. It seems that two years ago the society engaged him to deliver the annual address at its October fair. The fact of the contract was widely announced, attracting a throng of visitors to hear a speaker who did not make his appearance. These, in their disappointment, accused the society of deception, in having used Mr. Beecher's name without authority, as a "card to draw." Hence the summons, to which Mr. Beecher said he would answer through counsel. This new departure may be of benefit. If absence without due notice or statement of cause were made a general ground of legal action the frequent absence of deputations at missionary anniversaries would give young lawyers profitable employment. Ministers, too might in some cases be less disposed to treat lightly their appointments. Often, of course, circumstances may prevent the preacher's presence at the appointed place, but after the name has been pledged to the public, no trifling cause should prevent the fulfilment of the contract.

In reference to the returns of the March quarterly meetings, the London Methodist has these hopeful utterances:—"As reported in our papers, increases are the rule and decreases the exception. Evidently our churches, in various parts of the country, have been visited with showers of blessing. Many of our churches in Ireland also have been similarly favoured. It is confidently expected that each county will report an increase this year. In many cases the revivals which have taken place will hardly increase the numbers." They will, however, swell the number of those on trial, and next year, they will, we trust, contribute to a large increase. While devoutly thankful for an increase this year we must not allow ourselves to rest content on account of it. It is merely a forerunner of greater blessings in store for us. It is the beginning of a blessed reaction, which, if we are faithful, will, during the next decade, bring scores of thousands into our Church."

At the late session of the Newark Conference, Bishop Harris, in reprimanding a minister who reported that money raised for missions had been applied to another purpose, used these plain words:—"If money is raised for missionary purposes and is diverted to any other purpose it is a fraud, and a robbery. The fund is a mission fund, and must be held as such by the parties in whose hands it is placed. You might as well put your hand in another man's pocket and take his money, as to take money raised for missionary purposes and use it for other purposes."

The New York Herald of the 25th ult. very truly says: "Colonel Ingersoll delighted an immense audience last night and can be sure of many more, for every bad character in New York wants to believe that Christianity is a fraud."

THE TRAN

The Transfer... odist Church of... Methodists Chur... on the Thurs... 10 a. m. The meeting... and prayer, the... LL.D., Preside... occupy... following mem... N. R. Willough... the Toronto... Wakefield, Pr... Conference: R... dent of the Me... E. Evans, Pres... wick and P. E... (On motion)... was appointed... An irregular... recommended... erable discuss... constitutional... composition and... tee. Elected... to the Toronto... were also pres... to express their... claimed a consti... member of this... decided, howev... tatives could n... this meeting. At half-past... adjourned to m... The afternoon... with prayer at... of morning sess... sion. Rev. J. Wake... ended by Rev... "That in the ju... tee in the pres... the Church upon... it is not advisa... for the present... far transfer we... Committee and... then moved in a... Evans, second... that Mr. W... amended by add... three Western C... and carried, wh... longby and Rev... red they could... any further part... gave their reason... On motion of... ed by Rev. W. H... 1. That Rev... fered from the... ence to the Conf... wick and Prince... 2. That Rev... transferred from... and P. E. I. C... founded L. Co... 3. That said tr... at the close of... of the New Bru... Conference. No... other requ... granted. The S... to notify the Sec... ence affected by... also to publish... Church papers. The Committee... adjourned at half... (5) GEORGE I... WILLIAM... LITERA... The Guide to... maintains the imp... well-known serial... read it to reach... rest position where... is fixed on things... The Canada Ho... is filled with tim... portant topics. Studies on the m... Public Health, ... Room in its... House Plants and... magazine is worth... From Messrs... Toronto we have... one of their excell... This book, conven... of the very best... branch of study... Provincial school... The Illustrated... number of the... Magazine are, J... "Round about... E. A. Wallace giv... of the great Meth... bly, and the Rev... describes with gro... with portrait, is... Joe Little," a ze... our Church in C... sketches the roma... Falsay, the Hugue... in art, science, a... story of old Roma... graphic sketch of... slave market. Pr... the often-asked qu... Creed of the Meth... death of Dr. Pun... consfield, Prohibit... are also fully... sine reports a larg... tion. It can be... Room. Please remind fr... LESTAN will be sent... for One Dollar. The Western Ad... sendance of both L... of the Ecumeni... sion, is still uncerta... not yet decided bet... City Road Chapel... likely to be detain... by the health of... Buckley's health."

THE TRANSFER COMMITTEE.

The Transfer Committee of the Methodist Church of Canada, being duly notified, assembled in the Dominion Square Methodist Church, in the city of Montreal, on Thursday, May 5th, 1881, at 10 a. m.

The meeting was opened with singing and prayer, the Rev. George Douglas, LL.D., President of the General Conference occupying the chair, and the following members being present: Rev. N. R. Willoughby, President of the Toronto Conference; Rev. John Wakefield, President of the London Conference; Rev. W. Hanford, President of the Montreal Conference; Rev. E. Evans, President of the New Brunswick and P. E. I. Conference.

On motion the Rev. W. Hanford was appointed Secretary. An irregular conversation was then recommended by the Chair, and considerable discussion took place on the constitutional questions affecting the composition and duties of the Committee.

Electing representatives, sent by the Toronto and London Conferences, were also present, and were requested to express their views; whereupon each claimed a constitutional right to act as a member of this Committee. The chair decided, however, that said representatives could not be allowed to vote in this meeting.

At half-past twelve the Committee adjourned to meet at two. The afternoon session was opened with prayer at half-past two. Minutes of morning session were read and confirmed.

Rev. J. Wakefield then moved, seconded by Rev. N. R. Willoughby, "That in the judgment of this Committee in the present divided opinion of the Church upon the transfer question, it is not advisable to make any transfers for the present year." The applications for transfer were brought before the Committee and considered. It was then moved in amendment by Rev. E. Evans, seconded by Rev. W. Hanford, that Mr. Wakefield's resolution be amended by adding the words: "in the three Western Conferences."

The motion as amended was then put and carried, whereupon Rev. Mr. Willoughby and Rev. Mr. Wakefield declared they could not consistently take any further part in the meeting, and gave their reasons.

On motion of Rev. E. Evans, seconded by Rev. W. Hanford, it was then resolved: 1. That Rev. Job Shenton be transferred from the Newfoundland Conference to the Conference of New Brunswick and Prince Edward Island; 2. That Rev. W. W. Percival be transferred from the New Brunswick and P. E. I. Conference to the Newfoundland Conference;

3. That said transfers shall take effect at the close of the next annual session of the New Brunswick and P. E. I. Conference. No other requests for transfer were granted. The Secretary was directed to notify the Secretary of each Conference affected by the transfer made, and also to publish the minutes in our Church papers.

The Committee closed its meeting and adjourned at half-past four. (Signed) GEORGE DOUGLAS, Chairman. WILLIAM HANFORD, Secretary.

LITERARY NOTES. The Guide to Holiness, for May, well maintains the improved character of that well-known serial. It will help all who read it to reach that highest and happiest position where "all the soul's desire is fixed on things above."

The Canada Health Journal for April is filled with timely articles on most important topics. Among others are Studies on the nature of Malaria, The Public Health, Hygiene of the School Room, in its relation to Sight, and House Plants and Consumption. This magazine is worthy of a large circulation.

PERSONAL.

Rev. G. B. Payson after several months' residence at Woodstock, N. B., has removed to St. John.

The Rev. Cranwick Jost, A. M., of Liverpool, has been appointed a Commissioner of Schools for Queen's Co.

Rev. Dr. Welton, of Acadia, is likely to be one of the Professors of the Baptist Theological College at Toronto.

The Toronto World states that the Hon. Mr. Blake will leave for his visit to the Maritime Provinces in the latter end of June.

Sir William Young has resigned the office of Chief Justice, which he has so long and so ably filled. The name of his successor has not yet been gazetted.

Sir Chas. Tupper landed at Rimouski on Saturday evening and proceeded to Ottawa. He is much improved in health.

We regret to learn from the Maple Leaf that Rev. S. C. Wells, of the Chatham circuit, is likely to retire from circuit work, in consequence of ill-health.

The funeral of the late Mrs. Bennett Smith, of Windsor, took place on Monday last. The many ministers of our Church, who have enjoyed the hospitality of our deceased friend, will read this paragraph with mournful interest.

The Fredericton Reporter of the 4th inst. says: "The public Hall at Kingsclear was the scene of a pleasant gathering last night, the occasion of a donation to the Rev. H. J. Clarke, the popular Methodist clergyman of the circuit."

Captain Sutherland, of the missing schooner Fairfeld, of Advocate Harbor, is a brother of Mrs. (Rev.) J. M. Fisher, of Musquodoboit Harbor, who, with other relatives, is sorely distressed by his long absence.

The Rev. R. H. Smith, of British Columbia, is reported to have withdrawn from the Methodist Church, on account of a change in his views respecting eternal punishment, and to have accepted a call to the Congregational Church at Victoria.

The N. Y. Advocate of the 5th inst. says: "The Rev. S. B. Dunn, of the Nova Scotia Conference, is now spending a few days with friends in this city and vicinity. He is a graduate of the British Wesleyan Theological Institution at Leeds, England, and bears with him highly appreciative testimonials. On Sunday evening last he preached at Stamford, and on Monday morning was a guest at our Preachers' Meeting."

Several names belonging to our "lost tribes" appear in the list of appointments of the Maine Conference. Andrew McKeown, D.D. goes to Chestnut St., Portland; D. W. LeLacheur to Pine St., in the same city; and W. M. Sterling, from whom our readers have had an occasional letter, removes from Augusta to Bath—Wesley Church. These appointments are highly creditable to the brethren "scattered abroad," whom we hereby greet.

Rev. E. M. Saunders has declined the proffered position of Financial Secretary of Acadia College, and has also intimated his intention of resigning the pastorate of the Granville St. Baptist Church in this city in September next. During a fourteen years ministry in Halifax, Mr. Saunders has enjoyed the esteem and respect of the ministers and leading laymen of the different churches, who will regret any interruption of the relations hitherto existing between them in the pursuit of general Christian work.

Send absent friends the WESLEYAN. We offer it until the end of the present year for only One Dollar.

MEXICO—MURDER OF A PREACHER.

A short time ago a mob attacked the Methodist Episcopal mission premises in Queretaro, Mexico. The Christian Advocate of last mail says: "As we go to press we have intelligence from Superintendent Drees, who writes from the city of Mexico, that threats of another attack were numerous and alarming, and that the Governor of the State of Queretaro had urged our missionaries to leave the city. Seeing no prospect of protection the missionaries took this course and fled to the city of Mexico, leaving Queretaro by night. After an application to the American Minister and to the General Government, the latter requested our missionaries to return to Queretaro, promising them all needed protection. Mr. Drees writes: "I think we must avail ourselves of this protection and return at once to Queretaro. It is a stronghold of fanaticism which must be broken up by some such action, or the example will be followed by other cities where we already have work, and the lives of our missionaries and people will be jeopardized. We seek divine guidance and strength for this work. Pray for us."

Under date of April 13, Mr. Drees communicates still more sad news to the Missionary Secretaries: "As our Bro. Epiménio Monroy was returning last Friday evening from Santa Anita (where he has been gathering a small congregation) to Apizaco, the place of his charge as our preacher, he with two companions was attacked by a number of men armed with swords and bludgeons. All were wounded, Bro. Monroy so severely that he died at midnight of Saturday following. Another brother was shot by mistake by some who came from a neighboring house to give assistance. Bro. Monroy was a good man, faithful in all his work. He leaves a wife and two children who will need assistance.

THE CLEAR RING.

The Methodist Conference which closed its session in Portland, Me., last week, adopted a striking report on the evils of intemperance. The charge was made that more than two-thirds of the murders committed can be laid at the door of the drunkard. Fifty per cent of all the insanity comes from strong drink. Seventy-five per cent of all criminals become such while crazed by drink, and 96 per cent of all the tramps and worthless youth of the land swarm from drunken homes. It costs for the support of 63,000 churches, 80,000 ministers, all public schools and colleges, all missions, all benevolent work in the United States, and the support of the National Government, not over \$500,000,000 a year. It costs for 250,000 dram shops, 400,000 liquor sellers, over 300,000 criminals, 800,000 paupers, 30,000 idiots, nearly 70,000 drunkards' funerals, and to maintain the orphan asylums, reformatories, etc., more than a billion a year! Who is responsible for all this waste of money and health and life? The Church of Christ is largely responsible; for the Master has said to His Church, ye are the light of the world, ye are the salt of the earth. The Conference also adopted the following resolutions in reference to marriage and divorce: "Resolved, That we believe it to be unscriptural and unchristian to solemnize any marriage where one or both of the contracting parties have been divorced, except for the breach of the seventh commandment. That our Presiding Elders be requested not to employ as a supply any person who has been divorced except for the cause specified by our Divine Master. That we appoint a committee to take action with our sister churches in endeavoring to effect such a reform in our laws as shall bring them into conformity with New Testament teaching, being positive that such reform is imperatively demanded by the highest interests of humanity, pure morals and our holy religion."

Whatever can be said against spiritualists, there is no lack of dramatic qualities in their doings. A case has just been decided in London which is ready-made matter fit for the playwright or novelist. A Mrs. Hart Davies, cherishing an excessive grief for her dead mother, falls in with a Mrs. Fletcher, who had an equally morbid affection for fine jewels. Mrs. Fletcher, being a medium, found the ghost of Mrs. Hart Davies' mother kind to her inward longings. She would send messages to her daughter only when the medium had given the emeralds which she (the mother) had given her. And furthermore, the mother's spirit having somehow taken up its quarters in the emeralds, when Mrs. Hart Davies wore them, she was urged on rapidly towards the spirit land, to which, in spite of her filial grief she was in no hurry to go. The only safe way of disposing of the jewels, therefore, was for the mourning daughter to bestow them irrevocably on the medium, which she did, by a deed of gift. Presently, she found another spiritual affinity in a Doctor MacGeary, who in his turn coveted the emeralds (probably in order to approach more nearly his spirit mother-in-law). Hence the suit and the decision of Justice Hawkins in which the mediums were set down as swindlers and their victim as a dupe. It does not appear that the woman Fletcher and her husband were Americans. Heretofore the crop of spiritualist swindlers who have been brought into the courts, from Hume to the Homes and Katie King, have all been grown on our soil.—N. Y. Tribune.

SPIRITUALISM.

Send absent friends the WESLEYAN. We offer it until the end of the present year for only One Dollar.

PERSECUATION.

What follows has reference to Canada and not to Mexico. It appears in the Ottawa Free Press of the 2nd inst., from the pen of Rev. Mr. Syrral, the French Methodist missionary at Hull: "For nearly four years now as a missionary in Hull I have borne insults and abuse from the emissaries of Rome night and day. The priests in the pulpit have represented me as a serpent that must be either crushed or fled from. The people in response have hissed at me and called me all sorts of nicknames, and that almost continually. Rotten eggs and dirt have been thrown at my house repeatedly. Our meeting place is almost every Sunday surrounded with rowdies who rap and kick at the doors during service. The members of the congregation are insulted as they go in and out of church. They are followed and insulted as they go home, and in some instances stones and rubbish thrown at them. As reported before, stones have been thrown through my windows during the time of divine service. Groups of young roughs are allowed to collect at the corners of the streets and annoy and insult us as we pass by, and no one seems to try to stop it. Yesterday evening, after service, as I was quietly reading in my study about ten o'clock, two stones were thrown with great force through my windows. One of them, evidently aimed at me, very nearly struck me, and rebounded at my feet."

GENERAL CHURCH NEWS.

Plymouth Church, Brooklyn, May 1st, greeted 176 new members. Twelve Chinese converts have been ordained as ministers in the Church of England. Philip Philips has been detained in aiding in revival services, in Dr. Talmage's Church, Brooklyn. Over 500 are reported as professing conversion.

Rev. Mr. Hartley, of Carleton, F. C. B. Church, has so far received 23 persons into his church. There are numerous other applicants.—News 5th.

A little church of twenty-seven members has been gathered from the Mohammedans in Van, Turkey in Asia. Though small, the church is active in evangelical work. It has just started a school for both sexes.

At a meeting of the Crown-court congregation, London, it was unanimously resolved to present a call to the Rev. Donald McLeod, of Jedburgh, as a successor to Dr. Cumming. A stipend of one thousand guineas per annum is offered, with a manse.

A division of the "Salvation army" in Basingstoke, England, was recently set upon by roughs in the employ of the vendors of spirituous liquors, and the meetings broken up. It appears that the "Salvation army" had touched the conscience of the people, and had interfered with the interests of the rum-sellers, who took revenge by inciting the lower orders against them.

Lord's Supper, and the use of extemporaneous prayer at the week-day services. There is little doubt that this noble monument of faith and work will long perpetuate the earnest Protestantism of its organizer.—Ex.

OUR OWN CHURCH.

Two persons were baptized on Sunday evening last by Rev. R. Brecken at the Brunswick St. Church in this city.

The Chignecto Post says that the contract for the new parsonage at River Philip has been arranged.

At Tilley, Arthurette circuit, N. B., Rev. R. Opie received three persons into Church membership on the 7th inst.

Recent numbers of the Christian Guardian contain cheering revival intelligence from various circuits in the Western Conferences. Large numbers have been received on trial for membership.

Rev. A. S. Tuttle gives us this further information respecting the Lunenburg circuit: "Since I last wrote twelve persons have been received into the Methodist Church on this circuit and four on the Chester Mission."

The meeting, held in the Methodist Church on Sabbath evening last in the interest of the Educational Society of the Methodist Church of Canada, was addressed by Revs. Messrs. Sprague and Read, the latter of St. John. The collection during the day amounted to \$17.00.—St. Croix Courier.

The foundation walls of the Centenary Church, St. John, are nearly all in position and the work of setting the freestone has already been commenced. Mr. John Harrison, of Britain street, has about 30 men working at the yard, and ten more on the church site preparing the freestone for setting.—Daily News.

The North Sydney Herald of the 4th inst. says: "Fourteen persons were received into the fellowship of the Methodist Church, in this town, last Sabbath evening. Three children of Mr. J. W. R. Thompson, Telegraph operator, were baptized by the pastor during the service. The Sacrament of the Lord's Supper was also dispensed. The occasion throughout was marked by deep impressiveness and solemnity."

By means of an Old-times' concert, exhibition of curiosities, and apron fair, the ladies of the Methodist Church at Liverpool recently collected one hundred and forty dollars—a sum sufficient as announced by the pastor, the Rev. C. Jost, A. M., to pay off the debt on the parsonage. The Music Hall was filled with an audience who seemed delighted with the old music, the ancient costumes and the rare collection of curiosities. In the list of the latter given in the Times, was a copy of the "Breches Bible," printed in 1607, and several other very rare books.

The managers of the Chinese Methodist Mission in San Francisco report as good results from their religious endeavors as those attained by like labor among the whites. There are ninety-seven full members and ten on probation.

The Victorian and South Australian Conferences, will be represented at the Ecumenical Methodist Conference next September; but the New South Wales Conference will not be. The committee of the latter appointed to consider the matter found the difficulties so great that they could not arrive at any conclusion.

We add the following to the encouraging accounts from Sweden, given last week: "At Ransäter great multitudes come to hear the word. The owner of the large iron works is very kind to us. He has given a very fine lot for a chapel, and in the meantime, till a chapel shall be built, he has opened a large school hall at the iron works, in which our services are held. A farmer, a very rich man, has arranged a large hall, with pew and pulpit, about ten miles from the iron works, and has provided a well furnished room for the preacher."—N. Y. Ad.

SECULAR GLEANINGS.

A mad dog bit ten persons and several animals last Wednesday at Spring Hill.

The Oxford Wollen Mills Company intend making a large addition to their already spacious premises.

The steamer Canina on Saturday took a large quantity of potatoes, the whole shipment amounting to nearly 8,000 bushels.

Four hundred immigrants, destined for the Upper Provinces and beyond arrived here in the steamer Hibernian on Sunday.

The expenses of census takers in British Columbia for horse hire, etc., exceeding their allowance, the enumerators have struck for an increase of pay.

If the Jubilee singers are excluded from the hotels in Washington, as they have been in Springfield, Ill., President Garfield will grant them the hospitalities of the White House.

By resolution on Monday evening, the St. John ship laborers concluded to resume work on the vessels of Messrs. Stewart. The strike may, therefore, be regarded as ended.

The St. Croix woollen mills, near Newport were burned on Thursday of last week. The machinery and everything was destroyed. Loss about \$16,000, insured for only \$2,000.

A quantity of spurious 50 and 25 cent coin, amounting to \$50, was found in the rear of a house on Brussel Street, St. John, on Monday morning. The police think the coin was made in the city.

NEWFOUNDLAND.

MARITIME PROVINCES.

Several promising young men have gone out from St. John's to Manitoba this spring.

The railway is to run from St. John's to Hall's Bay, with branches to Brixus and Harbor Grace, and with a further proposal to run to Carbonear.

A few of the seal fishing steamers have returned from the second trip. They have done poorly. Capt. White has come in with 5000 old harps. There are likely to be hard times this season in the Island.

On the 28th ult., the Cunard steamer Palmyra, with her shaft broken, was towed into St. John's by a steamer that fell in with her some seven hundred miles away. She had a spare shaft, which was at once put in.

Fifty-three thousand pounds of willow leaves were recently collected at a single port in China, to be mixed with teas.

The City of Tokio, from Hong Kong and Yokohama arrived at San Francisco, on the 8th with 1,040 Chinese aboard.

It is reported that the Basutos refuse to accept the award of Sir Hercules Robinson.

Rev. John C. Edgar, of Hubbardtown, Vt., who died recently, was one of the six hundred who rode "into the jaws of death" at Balaklava.

Trade is so bad at Bradford (Eng.) that factory operatives are emigrating at the rate of fifty per week to the United States.

A vessel recently arrived in the West India Docks, London, bringing from South America less than 19,000 sheep, weighing about 38lbs. each.

Mr. Bradlaugh again presented himself on Tuesday at the bar of the House of Commons to take the oath, but was not permitted to do so.

Sir S. Northcote's resolution, as adopted on Tuesday, prevents Mr. Bradlaugh from making any further efforts within the House.

The army worm and Colorado beetle (potato bug) have appeared in large numbers in Long Island. The army worm is found mostly in spinach and sprout beds.

In the House of Commons the Bill for closing bar-rooms in Wales on Sundays was read a second time by a vote of 167 to 17. Mr. Gladstone spoke in support of the Bill.

A ukase has been issued lessening rent from 30 to 65 per cent. This will apply to the thirteen northern governments. There will be other measures of amelioration for the South.

Out of 268 cases of cerebro-spinal meningitis at New York, since January 1st, 223 were fatal. It is supposed to have been caused by bad sewerage. Horses also frequently die of the disease. The Health Department are endeavoring to prevent the disease becoming epidemic.

The United States grand jury has found indictments against the captains of four ocean steamers for violation of the law in carrying an excess of passengers, contrary to law. Two of the indictments are against Capt. Brandt and Capt. Myers, both of whom committed suicide recently.

From wreckage washed ashore, bearing the mark "Bucentaur," it is feared that the British steamer Bucentaur, which passed the Lizard, bound westward, on the 6th inst. collided with the schooner Alicia, of Aberyst. A medicine chest so marked was picked up and landed at Scilly.

The terms of the Russian ukase lessening peasants rents have been finally settled, the ukase applying to 3,700,000 peasants, who will be relieved of a considerable portion of their annual payments on account of land while all the accumulated arrears will be remitted. All proprietors who have not yet arranged to sell holdings to peasants will be compelled to do so by 1883.

Parnell's letter in reply to Archbishop Croke defends the action of his party in refusing to vote for the second reading of the Land Bill, and deprecates the public discussion adopted in the House by persons not fully acquainted with the exigencies of Parliamentary warfare. He hints that the declaration of willingness to make concessions on the part of the Government would change the attitude of the Irish party, and he insists on the necessity for united action.

The war in Tunis, which appeared to be almost terminated by the occupation of the Kroumir stronghold at Djemel, threatens to be prolonged, according to a special received by the Figaro. The Bey, instigated presumably by Maccio, and stung to exasperation by the invasion of his territory, has sent a violent letter to the Caid denouncing the French as traitors and encouraging them to resist their advance. In his letter he asserts that Turkey, backed by Germany and Italy, is prepared to support Tunis.

In the House of Commons on Monday Mr. Gladstone moved an address praying the crown to provide a monument in Westminster Abbey to the late Lord Beaconsfield. He appealed to the House not to make it a subject of partisan discussion. Mr. Labouchere opposed the motion, which was adopted, yeas 380, nays 54. In the House of Lords, Earl Granville made a similar motion which was seconded by Lord Salisbury and adopted without division.—Bright, Chamberlain, Charles Dilke, Trevelyan and Courtney, abstained from voting.

The census returns show that Toronto has now a population of 90,000, being an increase of 34,000 during the last decade.

The quantity of Dominion notes in circulation on the 30th of April was \$14,170,728.50 with an excess of specie and debentures of \$2,985,600.

The Louise Bridge at Winnipeg will be opened by the Princess Louise, in July. The corner stone of the Manitoba Parliament building will be laid by the Marquis of Lorne at the same time.

The Toronto Free Thinkers complain that certain census enumerators declined to enter them as such. The Chief Commissioner informed them that the enumerators did so contrary to his explicit instructions.

UPPER PROVINCES.

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MEMORIAL NOTICES.

The holy dead are like the stars by day, withdrawn from mortal eye. But not extinct; they hood their way of glory through the sky. Spirits from bondage thus set free Vanish amidst immensity. Where human thought, like human sight, Fail to pursue their lofty flight."

JOHN BATH LONGLEY.

John Bath Longley, of blessed memory, exchanged mortality for life, in the city of St. John, N. B., on the morning of March 23d, 1881, in the 74th year of his age. His death furnished an impressive illustration of the words of Holy Writ, "Make the perfect man, and behold the upright; for the end of that man is peace." He was born in Granville, N. S., May 5th, 1808, and belonged to one of the oldest Methodist families in that Province. His grandfather, Israel Longley, was for many years an honored and useful local preacher in connection with the Methodist Church in that section of the country. In the year 1842 Mr. Longley removed to St. John, N. B., where he continued to reside until the period of his death. For fifteen years he was in the employ of the Dominion Government, discharging the duties of responsible offices, in the most efficient and satisfactory manner. During the year 1849, our departed brother gave himself to God, and by divine grace became what he continued to be for the rest of his days—a decided Christian. In the various relations of husband, father, neighbor, and citizen he adorned in all things the doctrine of God his Saviour. The record of his membership in the Exmouth Street, Centenary, and Carmarthen St. Methodist Churches of St. John—is one of unstained purity of character, and consistency of life. If less ardent and demonstrative than some—he was more distinguished than many for his characteristic solidity and strength. Unlike the babbling brook whose existence is known more by its empty noise, than by the commerce it bears upon its bosom, Mr. Longley's piety was noiseless, unostentatious and practical: his peace being "as a river, and his righteousness as the waves of the sea." His regularity of attendance upon the services of the sanctuary, and liberal support of the institutions of the Church were refreshingly exemplary—and both his presence and aid will be long and sadly missed by the bereaved congregation. Last December he sustained a very severe fall, from the effects of which he never recovered. Serious illness speedily followed this constitutional shock which, despite all that the best medical skill could do, resulted in his lamented death. Wearisome days and nights were appointed him—and his disease was very depressing. Still his hope upon Christ as his personal and all-sufficient Saviour was never relaxed. "The eternal God" was his refuge, and underneath were "everlasting arms." The day immediately preceding that of his final release—his last Sabbath on earth—to visiting friends he gave the most assuring testimony concerning his firm and satisfactory reliance upon the merits of Christ for his present acceptance with God and his confident hope of heaven. A few hours afterwards—surrounded by his loved ones, he tranquilly fell asleep in Jesus.

His funeral obsequies were very impressive. Socially and officially connected as he had been with a large number of the more influential families in the community—the presence of a large concourse of his fellow citizens testified their sympathy for his afflicted family, and their deep respect for his memory. In the holy quiet of our beautiful rural cemetery his flesh shall rest in hope of "the resurrection of the just."

H. POPE.

St. John, N. B., May 4, 1881.

CATHERINE YOUNGCLAUS.

Catherine, relict of the late John Youngclaus, of blessed memory, departed this life on April 11th, in the 76th year of her age. She went to St. John last autumn to visit different members of her family, and was there taken ill, her sickness lasting twelve weeks. She suffered much, but was patient and resigned amidst all her weakness and pain. She received the best medical treatment and nursing at the house of her son-in-law—Jas. Doak, Esq., but these could not avert the shafts of death. In great peace she passed away saying,

"Jesus lover of my soul, Let me to thy bosom fly."

Mrs. Youngclaus joined our Church at a very early period in life, at twelve years, and has been a living, active member. She was not a morose, sullen, Christian, but ever wore a bright and happy countenance, the index of pure and happy heart. It was her delight to go to the house of God, to sing the songs of Zion, and to unite with his people in prayer at the mercy seat. While living in the spirit of prayer she also lived in the spirit of praise. Though not possessing much of this world's goods there was a wealth of faith and largeness of heart that made her and her family go even beyond their ability in supporting the Church of their choice. The impression made by the deep, sincere, earnest piety and holy life of our dear deceased sister, will not soon fade from the memory of the writer. She "being dead yet speaketh." On the 13th inst., the corpse was conveyed by rail to Welsford Station, where a great number of people had gathered to pay the last tribute of respect to one whom they had not only esteemed but loved.

A. E. LE PAGE.

CONTRIBUTED.

ON THE NATURE OF HOLINESS.

No. 2.

Holiness is of God. None is absolutely holy but He. And there can be no holiness separate, or apart from God. Therefore in being made holy we receive the Holy Spirit—we become partakers of the Divine nature—and are restored to the Divine image, that image in which man was created which was lost by the fall, and which Christ came to restore to every true believer. So that restoring the Divine image to man involves the breathing into him His own Spirit.

Now, we find that the Son of God came into our world; not only to bear our sin in His own body on the tree; but also, to impart unto us spiritual life, to create us anew, to cleanse us from sin and the old carnal nature, and make us "temples of the Holy Ghost." As Paul says, "Sealing them with that Holy Spirit of promise." John the Baptist declared, "I indeed baptize with water, but He (Jesus) shall baptize with the Holy Ghost and with fire." The prophet Joel said, "And it shall come to pass that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy; and also upon the servants and hand-maids in those days will I pour out of my Spirit." And Peter on the day of Pentecost "lifted up his voice" and recited this famous prophecy to the thousands assembled on that memorable occasion; saying, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Commentators have thought to restrict this baptism to the apostles, and apostolic times. Yet Peter under that new and full inspiration, said to the vast multitude, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call;" assuring the blessing of the baptism to every true believer down to the latest day of grace. Our Saviour in His last prayer corroborates this view when He says, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that all may be one in us." But no man can be one with the Father and the Son, until the carnal nature in him is destroyed and he is become a temple of the Holy Ghost—That is Holiness!

Now this state of grace is also termed Entire Sanctification. As St. Paul says to the Romans, "That ye render your bodies"—your whole being—not your spirits only, but your bodies also with all your powers—"a living sacrifice . . . to God." To be a living sacrifice we must live in the spirit of sacrifice from day to day, from hour to hour, must "cleanse ourselves from all filthiness of the flesh and spirit," living a life of entire devotion to God.

This state of grace is moreover termed Christian Perfection. This is a scriptural doctrine, yet but little understood. Christ is a perfect Saviour. No one will question that when Christ gets possession of our heart He reigns there, and rules there. Our will being surrendered to Him, He has full control, and then "we are complete in Him." "Perfect and entire, wanting nothing." "Then we can love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us, and persecute us." . . . and thus be "perfect, even as our Father in heaven is perfect." How beautiful! How sublime! Yet that does not puff up with pride. But, "abiding in Him, and He in us," all our strength is derived from Him; and all the praise, and all the glory is His alone.

The conclusion then is that holiness is the image and likeness of God restored to man. That holiness means Entire Sanctification. That holiness is Christian Perfection, or Perfect Love, or the Higher Christian Life, or Rest in Jesus. That it is given by the Baptism of the Holy Ghost and is being sealed with that Holy Spirit of promise."

ROBERT BOWSER.

Sackville N. B.

MISCELLANEOUS.

THE METHODIST ECUMENICAL.

IMPORTANT TO DELEGATES.

The Western section of the Ecumenical committee, at its recent session in Cincinnati, selected essays and invited speakers to fill that part of the program of exercises which devolves on the American representatives. The names of those designated will not be given to the public till the parties have been notified and the positions assigned accepted. The chosen names were allotted to delegates from the Methodist Episcopal Church, the Methodist Episcopal Church South, the Methodist Protestant Church, the United Brethren in Christ, the African M. E. Church, the Evangelical Association, the M. E. Zion Church, the American Wesleyans, the Independent and Congregational Methodists, the Colored M. E. Church of America, the Free Methodists, the Methodist Church of Canada, the Methodist E. Church of Canada, and the Primitive Methodists in Canada and in the United States. The most distant fields of Methodism are represented in the selections, and it will of course be some time before the list will be made complete.

The following points of general interest to the Church may be properly stated: Rev. Bishop M. Simpson, D.D.,

LL.D., will preach the opening sermon before the Conference, after which the sacrament of the Lord's Supper will be administered. Rev. Bishop H. N. McTear, D.D., of the M. E. Church South, Rev. H. W. Warren, D.D., of the Methodist Episcopal Church, and Rev. George Douglas, LL.D., of the Methodist Church of Canada, have been selected to respond to the address of welcome. The members of the business committee from the Western section are as follows:

Third (Episcopal) Division—Genl. Clinton B. Fisk, M. E. Church, New York city; Rev. Alpheus W. Wilson, D.D., M. E. Church South, Nashville, Tenn.; Rev. Bishop Thomas Bowman, Evangelical Association, Allentown, Pa.; Rev. James Gardner, M. E. Church of Canada, Ingersoll, Ont.; Rev. Benj. F. Lee, D.D., African M. E. Church, Water-ville, O.

Alternates—Hon Edwin O. Stanard, M. E. Church, St. Louis, Mo.; Prof. R. W. Jones, M. E. Church, South, Oxford, Miss.; Rev. D. B. Byers, Evangelical Association, Freeport, Ill.; J. G. Robinson, M. E. Church of Canada, Belleville, Ont.; Prof. Wm Howard Dapp, M. E. Zion Church, Harrisburg, Pennsylvania.

Fourth (non-Episcopal) Division—Hon. Charles W. Button, Methodist Protestant Church, Lynchburg, Va.; Rev. E. Hartley Dewart, D.D., Methodist Church of Canada, Toronto, Ont.; Rev. B. T. Roberts, Free Methodist Church, Rochester, N. Y.; Rev. Charles Spur, Primitive Methodists in the U. States, Mahanoy, Pa.; Chas. J. Baker, Esq., Independent Methodists, Baltimore, Md.

Alternates—Hon Frank H. Pierpont, Protestant Church, Fairmont, W. Va.; David Allison, LL.D., Methodist Church of Canada, Halifax, N. S.; Rev. Joseph Travis, Free Methodist Church, Philadelphia, Pa.; Rev. J. Cooper Antiff, D. D., Primitive Church of Canada, Toronto, Ont.; Prof. E. J. Paine, American Wesleyan Church, Wash-ja, Minn.

The members of the business committee for the First and the Second divisions are to be chosen by the Eastern section.

A committee on publication of proceedings, to co-operate with a similar committee on the other side, was selected as follows: Rev. Dr. J. M. Walden, John M. Phillips, Esq., Oliver Hoyt, Esq., W. C. De Pauw, Esq., Rev. J. W. Lewis, Edward H. East, Esq., Hon. J. Gillespie, and Rev. Dr. S. G. Stone. It is desirable that every essayist and invited speaker bring to the Conference a copy of his essay or address, written upon one side of the sheet, and in every way ready for print, to be passed into the hands of the committee for publication, that such documents, if so ordered, may appear in the published volume of proceedings.

The English committee on entertainment will provide for members of the Conference from Monday the 5th of September, till Wednesday, the 8th. The families opening their doors to receive delegates will not look for them before the first named date, and will not expect them to remain beyond the last named. Entertainment will be furnished to the wives of delegates, if notice of their coming be given to the chairman of entertainment committee. Delegates who expect to be accompanied by their wives or who have friends in London or vicinity with whom it would be pleasant for them to stop, should write without delay to Rev. Richard Green, 114 Downs Park Road, Clapton, London. The English committee will, as far as possible, notify delegates of their places of entertainment, and if they arrive in London, on or after Sept. 5, they are desired to take cabs and go directly to their assigned homes. The committee of arrangements, together with the secretary of the Western section, will be present in City Road Chapel, Monday and Tuesday, Sept. 5 and 6, to introduce members, verify their credentials, and procure for them tickets of admission to the Conference. Trustworthy information in regard to hotels can be obtained of the committee at the same time, or previously by correspondence.

The Western section adjourned to meet at City Road chapel, London, Monday, Sept. 5, at 4 o'clock, p. m.

A. C. GEORGE, Sec. W. Sec. Chicago, April 27, 1881.

DISPOSING OF THE RUM.—In the British blue-book recently published some correspondence of Sir Garnet Welsley appears in which mention is made of a singular incident. He was marching back from Secooceen's town to Pretoria with a small escort, in charge of the chief and his family as prisoners, when he met in a wild part of the country three wagons loaded with gin and other spirits, intended for sale among the troops in front. Feeling that this liquor would completely demoralize the men, whose high pay as volunteers would enable them to indulge freely in drink at whatever price, and as he could neither spare time to conduct the wagons back to Pretoria nor take them with him, he ordered the liquor to be destroyed. On returning to Pretoria Sir Garnet consulted with the Attorney-General, who informed him that he had made himself liable for the value of the liquor destroyed. Sir Garnet Welsley compromised the matter for \$2,000 of our money and reported what he had done to the Secretary of War, who accepted the liability and entered the item among the miscellaneous charges arising out of the Secooceen war. Thus gallons of spirits were poured out on the ground, and probably a great disaster and disgrace, such as might have befallen a body of intoxicated soldiers, was obviated.

BREVITIES.

It is better to retrace a wrong step than to pursue a wrong course.

To judge of the real importance of an individual, one should think of the effect his death will produce.

One of the greatest of human sufferings is to ask one's self, Does God exist?

Real friendship is a slow grower, and never thrives unless ingratiated upon a stock of known and reciprocal merit.—Chesterfield.

Darwin's ancestors, the monkeys couldn't have been so ignorant after all. They were all educated in the higher branches.

Society is composed of two great classes: Those who have more dinners than appetite, and those who have more appetite than dinners.

Adjectives are the millinery of literature, and like the trimmings of a dress, they should not be allowed to obscure the original fabric.—Bolton Courier.

It was one of the ancient sages who said: "The goodness of gold is tried by fire, the goodness of women by gold, and the goodness of men by women."

One's thoughts must be the growth of one's life, if they are to be warm and stimulating lights, and not mere fire-works struck off by the friction of brain with brain.

Father Taylor, the sailor-preacher of Boston, once stopped in the middle of an address, and cried out, "Angels! Angels! shut the windows of heaven—this young man is drunk and is cursing his mother."

If as much care were taken to perpetuate a race of fine men as is done to prevent the mixture of ignoble blood in horses and dogs, the genealogy of every one would be written in his face and displayed in his manners.

A fond mother hearing that an earthquake was coming, sent her boys to a friend's in the country to escape it. After a few days she received a note from the friend saying: "Take your boys away and send along the earthquake instead."

Talking of Margaret Fuller's intellect and attainments, Carlyle said, "Yes, yes, that is well; but does she take care of her stockings?" I could have answered that she did. She was like the old lady in the play, who, planning how she could keep the affections of her husband when she found one, said, "I would every day be as clean as a bride."

Was there ever a better example of witty and concise form of expression, common to the real Western American, than the answer of the grim man of the Sierras, who, when asked about the character of a neighbor, contentiously replied, "Mister, I don't know very much about him, but my impression is that he'd make a first-class stranger."—Harper's Weekly.

Six proverbs on fame: "Fame is a magnifying-glass." "Fame is a thin shadow of eternity." "Fame is but the breath of the people, and that often unwholesome." "Fame is in the keeping of the mob." "Fame is the perfume of heroic deeds."—Socrates: "Fame, like a river, is narrowest at its source and broadest afar off."

Never reckon your enemy too cheaply. Judge justly concerning the opposing forces and then make your arrangements accordingly. "I will make an attack on England!" said Napoleon in a rage after the Peace of Amiens to Lord Whitworth. "That is your affair, sir, was the reply. "And I will annihilate you," continued the tyrant. "Ah, sir, that is our affair," calmly retorted the Englishman.

It is said that Rowland Hill was called to account by an Antinomian for preaching a severe legal gospel. "Do you," said Mr. Hill, "believe that the Ten Commandments are a rule of life to Christians?" "Certainly not," was the reply. "Christ's death has freed them from the law." Mr. Hill rang the bell and a servant came. "John, show this man out, and keep your eye on him until he is beyond the reach of every movable article in the hall."

The late Dr. Chapin, the Universalist preacher, in his younger days was settled at Charles-town, Mass. Some of the ladies of the congregation were very desirous to be shrouded in a gown in the pulpit, and called upon him several times upon the subject. Finally, the doctor who did not look with favor upon the proposal, yielded to the importunities so far as to agree to wear the gown if he could be allowed to be made. They gladly assented, and quite to their astonishment, he said he preferred green baize. The matter was allowed to drop.

Some years ago, when the Soos of Temperance were flourishing in a certain place, the inside sentinel, was a sawed Dutchman, whose duty was to receive the password through the wicket hole in the door, and then admit only those who had the proper password. On one occasion a brother tapped for admission, and the sentinel, putting his ear close to the wicket, received the proper password, but smelled the fumes of whiskey strong; he thought a moment and then exclaimed: "Worthy Patriarch, this brother has de right password, but de wrong breff." It is to be feared there are many who have the right theory but the wrong practice.

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Are composed of the best Alterative, Laxative and Cathartic Medicines, combined in a scientific and skillful manner, according to the action of the different drugs upon the different parts of the alimentary canal and other organs.

The proprietors claim for these pills a superiority over very many others of a similar nature, because in them a number of well known and standard medicines of the pharmacopoeia are so combined and in such proportions, that although their action begins in the stomach, it by no means ends there; but extends to the liver, pancreas, lactical glands, &c., so that obstructions in any of these will generally be overcome by their proper use and thus proper digestion and healthy blood produced.

They are not a quick medicine in any sense, unless science and skill are quackery, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacologists.

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SPRING 1881

CLARKE, KERR & THORNE, Hardware Merchants, PRINCE WILLIAM STREET, ST. JOHN, N. B.

We have made active preparations for the SPRING TRADE, and have purchased with care in Foreign and Home Markets, our stock for present season, a large portion of which has been received and balance shortly expected.

OUR LINES INCLUDE: HEAVY AND FINE HARDWARE, AGRICULTURAL IMPLEMENTS, JOBBING GOODS IN GREAT VARIETY, OILS, ROPE, CHAINS, ZINC, GLASS, PITCH, TAR, ROSIN, SHOT, POWDER, TWINES, OILS, ETC.

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Table and Pocket Cutlery, Scissors, Shears, knives, etc.

CABINET MAKERS' AND UNDERTAKERS' HARDWARE.

We feel confident of suiting our WHOLE-SALE CUSTOMERS who have so liberally patronized us in the past.

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The Scholars' Edition, printed on extra fine heavy paper, with wide margins, bound in cloth \$4.00 net; in sheep, \$4.75 net; French imitation Morocco, \$5.00 net. If the book is large and heavy, we commend especially the better bindings.

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Consumption

Its first

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GEN. CONFERENCE COLLECTION.

NOVA SCOTIA CONFERENCE. Superintendents of Circuits and Missions will please bear in mind that the Annual Collection for the General Conference Fund must be reported and paid at the approaching District Meetings.

ANNUAL DISTRICT MEETINGS.

Liverpool District. At New Germany, on Tuesday, the 7th of June, at 2 o'clock. The Lay Representatives will meet on Wednesday, the 8th, at 9 a.m.

BOOK STEWARD'S DEPARTMENT.

RECEIPTS for 'WESLEYAN' For week ending May 11th. Rev W. Alcorn for Silas Newcomb 2 00, Rev C. W. Hamilton for Newcomb and Wilson, Nathan Nunn, George Allison, 2 00 each 6 00, Mrs W. L. Black 2 00, Rev J. Hale for Jas A. Ferguson 3, Richard Prince 2 50, Seymour Chambers 2 00, Rev E. E. England for G. W. Wells, C. G. Donkin, 2 each 4 00, Rev J. M. Mellish for Cooper Beals, J. W. McKeown, 2 each 4 00, Rev Geo. Forsey 1 00, Mrs Joshua Ainsley for Benj Lantz 1 00, Rev Wm. Ainsley for Robert Foster 2 00, Rev John Cassidy for Robert Collins 2 00, John W. Graves 2 00, Jas H. Dingwell 1 00, Rev W. Purvis for Thomas B. Smith and Matthias L. Smith, 1 each 2 00, Rev A. E. LePage for Thos Youngclaus, and Mrs Brundage, 1 each 2 00, Mrs George Moore 1 00, Rev E. Mills for Eben Smith 2 00, Rev J. Sharp for T. W. Webber 1 00, Jas E. Mullins 2 00, Rev Jas Strothard for Stanley Eaton 1 00, Joseph Steele, Mrs E. Miner, Wm Road, Alex Kidston, each 2 9 00, Alex Ross 1 00, William Spindler 1 00, Henry Felton 1 00, Rev J. B. Giles for Mrs Jesse Harrison 2 00. TWENTY-ONE NEW SUBSCRIBERS.

PREACHERS' PLAN HALIFAX AND DARTMOUTH.

SUNDAY, MAY 15, 1881. 11 a.m. BRUNSWICK ST. 7 p.m. Rev. E. A. Daniel Rev. J. Lathern. 11 a.m. GRAFTON ST. 7 p.m. Rev. J. Lathern Rev. E. A. Daniel. 11 a.m. KATE ST. 7 p.m. Rev. S. B. Dunn Rev. C. M. Tyler. 11 a.m. CHARLES ST. 7 p.m. Rev. G. O. Robinson Rev. W. H. Evans. 11 a.m. COBOURG ROAD. 7 p.m. Rev. W. H. Evans Mr. Abner Hart. 7 a.m. DARTMOUTH. 7 p.m. Rev. C. M. Tyler Rev. B. Brecken. BEECH STREET 2.30 p.m. Rev. B. Brecken Rev. G. O. Robinson. Services at the JOST MISSION CHAPEL every Sabbath evening. Preachers' Meeting every Monday morning at Brunswick St Church, at 10 o'clock.

MARRIED.

At the residence of the bride's father, on the 1st of May, by the Rev. B. Ope, Mr. Manzer Gibson to Miss Lucinda J. Witherly, both of Arthurville, Victoria Co., N.B. At the residence of Mr. W. Hibbit, Fifteen Point, P. E. I., May 4th, by the Rev John Goldsmith, Mr O. W. Gamble to Miss Cassie Hibbit on the 20th ult., at the Methodist Parsonage, Granville Ferry, by Rev W. H. Hearts, Mr Charles A. Mackenzie, of Boston, Mass., to Miss Minnie Van Buskirk, both of Black Rock, Kings Co. On the 21st ult., at Port de Grave, Nfld, by the Rev Edgar Taylor, Mr Abram Batten, of Barencoed, to Harriet F. daughter of Mr Abram Batten. On the 26th ult., at Carbonar, by the Rev George Boyd, assisted by the Rev Joseph Jackson, Albert Des Brassey Boyle, Esq., M.D., of Charlottetown, P. E. Island, to Sophia, eldest daughter of R. Maddock, Esq.

DIED.

At Windsor, on May 6th, Rachel, beloved wife of Bennett Smith, Esq., aged 72 years. At Fogo, Nfld., on the 25th March, Mary Rorke, daughter of Rev. A. Hill, aged 11 months. At the residence of her daughter, Mrs Alex Colter, Jr., Keswick, on the 1st inst, Isabel, relict of the late Martin McBean, in the 88th year of her age.

MAIL CONTRACT.

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa, until noon, on Friday, the 27th May, for the conveyance of Her Majesty's Mails, three times per week each way, between Boylston and Pirate Harbor. under a proposed contract for four years from the 1st July next. Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Boylston and Pirate Harbor, or at the office of the subscriber CHARLES J. MACDONALD, Post Office Inspector, Halifax, 19th April, 1881. may 13 3ins

MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 27th May, for the conveyance of Her Majesty's Mails, six times per week, each way between Guysborough and Port Mulgrave. under a proposed contract for four years from the 1st July next. The conveyance to be made by vehicle drawn by not fewer than two horses. Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Guysborough and Port Mulgrave, or at the office of the subscriber CHARLES J. MACDONALD, Post Office Inspector, Post Office Inspector's Office, Halifax, 19th April, 1881. may 13 3in

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1881 SPRING. 1881

COLEMAN & Co., Have just received from Christy & Bennett, of London, and from Blair, of Glasgow, A FINE ASSORTMENT OF Gents', Youths' & Boys' Hats, Latest Styles, and all prices, in Soft and Stiff Felt, Tweed, &c. ALSO Also a large stock of STRAW GOODS, for Gents', Boys and Children, TRUNKS, VALISES, SCHOOL BAGS, UMBRELLAS, &c., &c. WHOLESALE AND RETAIL AT 143 Granville St., Halifax. April 8, 1 yr

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"CAMBRIDGE PRESS" EDITION, Ready for delivery (in Canada) on or about the first of June next. Nonpareil 32 mo. (5 1/2 x 3 1/2 inches). Paper Covers..... 0 22 Cloth, flush, red edges..... \$0 30 Paste grain, limp..... 0 60 Turkey Morocco, limp..... 1 35 Turkey Morocco, circuit..... 1 80 Brevier 16mo. (8 1/2 x 4 1/2 inches). Cloth boards, red edges..... \$0 75 Paste grain, limp..... 1 00 Turkey Morocco, limp..... 1 80 Turkey Morocco, circuit..... 2 60 Long Primer Crown 8vo. (7 1/2 x 5 1/2 inches). Cloth boards, red edges..... \$1 35 Paste grain limp..... 1 80 Turkey Morocco, limp..... 2 90 Turkey Morocco, circuit..... 3 50 Pica Royal 8vo. (10 x 7 x 2 inches). Extra wide Margin for Notes Cloth bevelled, red edges..... \$3 75 Turkey Morocco, boards..... 7 50 THE NEW TESTAMENT IN GREEK according to the text followed in the Authorized Version with the Variations adopted in the Revised Version. Edited by F. M. A. Scrivener, M.A., D.C.L., LL.D. Crown 8vo., cloth boards \$1.80 We now solicit orders for the above, which will be filled in the order in which they are received. USUAL DISCOUNT TO MINISTERS. Address, S. F. HUESTIS, Methodist Book Room, Halifax, N.S.

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The subscriber, thankful for past favors during his ten years' stay in his old stand, now begs to re-visit his friends and the public that, having cleared out at auction the balance of former stock, he is now prepared to wait personally upon his customers in his NEW ESTABLISHMENT, which, for convenience and general adaptability to the wants of the public, is unsurpassed by any shoe store in the city. We shall endeavor in the future, as we have in the past, to sell the BEST GOODS AT THE LOWEST PRICES or misrepresent nothing, and to refund money if goods do not suit. E. BOREHAM, 147 Argyle Street. Jan 7-6m

70 your name in new type on 10c

new styles, by best artists: Bouquets, Birds, Gold Chromas, Landscapes, Water Scenes, &c. - no two alike. Agent's Complete Sample Book, 25cts. Great variety, advertising and Book Cards. Lowest prices to dealers and printers. 100 Samples Fancy Advertising Cards, 50cts. Address STEVENS BROS., Box 22, Northford, Ct.

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only seven cents per dozen. OPPOSITE ST. PAUL'S CHURCH, Halifax, N.S. CLAYTON & SONS, CUSTOM TAILORING Manufacturing Clothiers, IMPORTERS OF CLOTHS & TAILORS' TRIMMINGS 11 Jacob St., - - Halifax, N.S. Good Black Broadcloth Suit, made to order.....\$22 75 Serviceable, all Wool, Tweed Suit, made to order..... 15 00 Very Fine, do., do., made to order..... 17 75 A very large assortment of goods from which we make our Celebrated Trousers to order at \$4.75. CLAYTON & SONS. march 11-1y

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

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TESTIMONY OF THE AGES

Or Confirmation of the Scriptures. A new and massive work, containing nearly 600 distinct testimonials gathered from ancient and modern sources, forming a splendid Treasury of Arguments, Facts, Illustrations and Evidence of the Truth of the Word of God. ONE MAGNIFICENT VOLUME. 1000 Small Octavo pages. 100 Illustrations. Full size. Four styles of binding. Prices low. Descriptive Circular free. AGENTS WANTED. Liberal Commissions. La Se Sales. For terms apply to J. C. McCURDY & CO., Philadelphia, Pa. STAMMERING CERTIFICATE. We, the undersigned, residents of West Sydney and vicinity, in Cape Breton, having known Miss Lawlor when afflicted with the oftentimes painful to witness her struggling with that impediment, stammering, have seen much pleasure in testifying, through this medium, that she has been relieved of the above referred to difficulty. She can now give utterance to her ideas, with a freedom of speech, at once free, deliberate and apparently without effort. We learn from her that she attended, last December the Stammering Institute at Halifax - in charge of R. B. Mackintosh, Esq. - having been empowered to use the method first known to, and practiced by Professor Sutherland, of London, Ont. We heartily recommend those similarly afflicted, as Miss Lawlor, to avail themselves of the privilege of attending an institution calculated to render such valuable aid to both old and young. MATTHEW WILSON, Presbyterian Minister, D. MACMILLAN, JOHN VOOGHT, of Vooght Bros, Merchants, W. H. MOORE, of W. H. Moore & Co. J. A. H. BIRDRESS, Teacher North Sydney Academy. J. N. ARMSTRONG, Do. D. MACCARTY, M.D. T. J. LAWLER. North Sydney, March 1st, 1881. Apply to R. B. MACKINTOSH, Halifax, N.S.

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DR. H. WOODBURY Graduate of Philadelphia Dental College. Office over T. P. Conolly's Book Store CORNER OF GEORGE & GRANVILLE ST Halifax, N.S. MESSRS. BROWN BROTHERS & CO. have the reputation of keeping good and reliable Seeds. Send for one of their Catalogues. The Ministers' and Teachers' Bible \$2.00

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S. F. HUESTIS T. WATSON VOL XX THE OFFICE: All letters on paper and all crossed to S. F. H. Any articles to be sent to T. WATSON. SUBSCRIBERS of the No. Prince Edward Avenue. FROM: Brown U. plete set of Fall, the g A gentlen an estate of goes to the tion of C The Chi for an adv New Testa one of its in Bismarck's eastern for diplomat speaking of ing to the marked; "a new covering of my wife Lord Bacon The Advan rial, not on speak in m broad basi Paul's day might," if full-grown remand out ailence of Greece." Letters t pressure by school sy which may many from place. Tw of Bishop's of number exciting gr The Fri London Ch new ideas and custom hymns in the the minist pulpit; at bers should discussed. tendencies gelical pos positio dir The U recently a title dead facture of conveyed even upo the first attached in this adju use in the which the inserted i There a dist circ Methodo they do e their own "purely intended through "a few peop Church a no would re ly welco Any Church in intell than th It has which it edited o corder, class in prevent isters a various which brought knowle A de after s the Sa which presid to adu and de No de ing de grea ma- tical a gain ground won't years that