

The Wesleyan.

297
Longworth Israel

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXVI.

HALIFAX, NOVA SCOTIA, THURSDAY, SEPTEMBER 18, 1884.

No. 38

NOTE AND COMMENT.

The *Catholic Telegraph* says: "In the estimation of a Catholic the Church is a divine teacher."

A North Carolina Baptist Church evinced the genuineness of a recent revival in it by paying off in full its arrears to several former pastors.—*Christian Index*.

Concerning Matthew Arnold's first lecture after his return from America, *Truth* says that whenever he wished "to be particularly impressive he was perfectly inaudible." The description would suit some preachers.

At a recent Sunday school meeting in Chicago a long-winded clergyman consumed too much of the time with a wordy address. When he sat down the leader of the meeting unwittingly announced the hymn beginning, "Hallelujah!" "is done!"

An Indian missionary remarks in his latest report that in his daily experience he meets with some people who are "Christians at their native place but heathens when they go from home." Similar cases are by no means uncommon in our own country.

The pulpit transfiguration of the aged and saintly minister of Jesus Christ spoke more powerfully to his hearers of his indwelling Lord than even his well-chosen, glowing words. Age has its special function in the persuasive and effective presentation of the gospel.—*Nash Advt.*

A Unitarian merchant in Boston, Mr. J. W. Swett, died recently and bequeathed to the American Board of Foreign Missions and to the Home Missionary Society, both orthodox, half a million dollars! Why did not Mr. Swett entrust his money to Unitarian Societies for the propagation of their Gospel?—*Pres. Witness*.

Some Milwaukee liquor dealers are trying to evade the prohibitory law of that State by having made what are to all appearance prayer-books, but in reality are boxes just large enough to admit a glass bottle. If this isn't "stealing the livery of the court of heaven to serve the devil in," what would be.—*Western Advt.*

The objection to Bradlaugh is not simply that he has tried to stab the Christian religion in the back, but that he has blasphemed and caricatured everything of a spiritual nature which men hold sacred. Nobody desires that Bradlaugh shall accept Christianity against his will, but it is held to be only fair that he should not try to break down and destroy the faith of others.—*Toronto Telegram*.

It is no wonder that the Seminole Indians are puzzled with the white man's method of dealing with strong drink. Nobody else can understand it. They say: "He first licenses a man to distill it, then he licenses another to sell it, then he pays a policeman to catch those who drink it and take them to jail, and when they come out they drink and are put in again. Don't understand."—*Richmond Advertiser*.

The *Parish Register* is of the opinion that the pocket is the last to be reached in the process of conversion. It thinks that a three-fold conversion is necessary, "first the head, then the heart, then the pocket-book." The *Free Methodist* would not insist on three conversions, "but on one that shall completely sway the intellect, the affections and the charities. A true conversion will certainly reach as high as the head, and as low as the pocket."

No wonder that it challenges the faith of the world in the power of the gospel when they see a professed Christian who smokes and chews up fifty dollars per year, and then pleads poverty when asked to take a Church paper or contribute a few dollars to support the Church and send the gospel to the heathen. Let them remember that it is only in the pure light of the gospel that they can detect and condemn such meanness.—*Southwestern Methodist*.

At the end of last Term the Warden of College suddenly resolved to preach in the College Chapel. Having, presumably, but a slender stock of sermons, he chose one which had evidently been prepared for a small parish church. All went smoothly, if somewhat tediously, until, warming up in his application, the Warden began, "Those of you who are mothers—Not unnaturally, the congregation evinced surprise, as the newspapers say, and the preacher, dimly conscious that he had committed some blunder, hastily added, "that is, those of you who will be." What happened next, deponent sayeth not.—*Correspondent of Kingswood Magazine*.

Some of the newspapers are greatly exercised concerning a Presbyterian church in Missouri that has recently appointed a woman sexton, notwithstanding that she gives perfect satisfaction in sweeping, dusting, ringing the church bell and showing strangers to vacant seats. This is a common thing in England, and excites no remark there, except among American tourists.

Rev. Dr. Wright, a distinguished A. M. of Trinity College, Dublin, has created some sensation by an article in which he says that many of the fellows of that university do not believe in divine revelation or the existence of a personal God. Several are, at the best, agnostics, if not atheists. There is no way for disciplining either a fellow or a professor for erroneous views, and so it is a propaganda of skepticism.

Religiously speaking, we are curious to know the exact difference between a conversion and a powerful conversion, a revival and a genuine revival. Are not all conversions the work of the Holy Spirit, and in so far as his agency is concerned alike powerful? Are not all revivals necessarily genuine? If not genuine, then they are not revivals at all. Our obtuseness may explain our dilemma. But if not, what is the explanation?—*Central Methodist*.

The average communicant, we incline to think, will meditate more profitably at the Lord's Table with a little help in the direction of his thoughts. A long talk, especially a mixed, discursive speech, distracts, but a few words opening some distinctive train of thought will have an excellent effect. Sometimes the simple repetition of a few Scripture texts—if one can do it with ready recollection and without apparent effort—will be still better.—*Watchman*.

The conclusions of certain German scholars as to the right spelling of Wycliffe's name, which we recently published, are disputed. One writer who has investigated all the original documents, maintains that the form which most frequently occurs is Wyclif, while Wycliff stands next in frequency. Another English scholar, who has found forty variations, maintains that the most ancient, as well as the most frequent, is "Wycliff." The form Wyclif has much less support than any of the above.—*Exam. Churchman*.

The time has come already when true women are ashamed of any ignorance of nursery laws. The instinctive love they share with the lower creatures or the jealously guarded nursery traditions no longer answer. Not to know the best food, the best clothing, the best regulation of air and light and sleep for the baby is felt to be disgracefully unintelligent. Just as surely the time is coming, we must believe, when not to know and use the best means for training the growing mind and soul will seem, if possible, worse.—*Boston Transcript*.

The N. Y. *Churchman* concludes a thoughtful article on "The Religious Life of Country Towns," with these words: "The Christian family is nearly the only institution of America that has not yet been destroyed, and its steady revival and development in relation to the Church, the school, and general society, against the fearful grinding of sharp individualism is one of the most hopeful things now seen in the national life. It is through the family, not by destroying it, that the religious problems of country towns are to be solved and general society is to be made strong enough to meet its daily tasks."

When the *Independent* was supporting Cleveland, its proprietor, Henry C. Bowen, was "one of the oldest and most prominent men in the Republican party—a man above reproach in every respect." When the *Independent* throws Cleveland overboard, Mr. Bowen turns out to be a man who has "been connected with some of Blaine's present managers in the Union Pacific Railroad, and whose latest public appearance was his excommunication from a Christian society on a charge of slandering a minister of the Gospel." It beats all how differently a man will look in different lights.—*Trenton Times*.

Referring to the recent conversion of a gifted lady writer, the *New Zealand Methodist* says: "To enlist the tongue of the eloquent orator in the King's service is no small advantage; the advantage is greater perhaps, in these reading days, to enlist the pen of the ready-writer. Is not such an advantage worthy of remembrance in the intercessions of those who believe in the power of prayer? Ought we not more definitely and frequently to ask that God may seize for his own cause the choicest fruitage of the human intellect; and direct for his own glory the gifts of those writers who command a wide spread popularity?"

INDISPENSABLE WORK.

From time to time weighty and stirring words have been addressed on this subject to the Methodist pastorate, even from the days of our Founder, who, on finding Methodism to be declining in a certain place, remarks: "And no wonder, seeing that the preachers have ceased to visit from house to house. For we may preach, as angels, but if we do not visit the people at their homes our congregations will fall away. Subsequent history has served only to establish this observation of Wesley. Many a lamentable instance of the comparative failure of men of no means gifts within and beyond the Methodist pale, through lack of pastoral habits, has been seen. And, on the other hand, you may meet constantly in our own and other communities men plain in gifts and unattractive in speech who are examples of complete ministerial success."

Among ourselves, as Methodists, we have had men of exalted gifts and filling the highest positions who have been amongst the most excellent of our pastors, men whose brilliancy in the pulpit, combined with sedulous pastoral visitation, endeared them greatly to their people, and has ensured to them an enduring fame. Few of the distinguished ministers of other denominations were so excellent visitors of their flocks. We might adduce the example of Dr. Chalmers, himself the *princeps facie* of modern Scotch ministers; but, so could we refer also to Dr. Guthrie, and Dr. McLeod, and many other brilliant men. In Robert Hall's day it is questionable whether he had his superior in Europe as a pulpit orator, a man in every view of him of the highest stamp, yet whether in Bristol, or Cambridge, or Leicester he would be found in the homes of the lowliest of his people, sometimes sitting at tea with some pious old woman taking more tea with her than the occasion required.

It is admitted that to certain men the duty of pastoral visitation is easier than to others. It may be further allowed that the visits of some men are more practically significant than those of others. Some ministers have greater facility and geniality of intercourse than others. But so do ministers differ in their degree of aptitude for every other kind of work belonging to their "high vocation."

That one minister of Jesus Christ should not be equal to another is no excuse for neglect of duty in "the brother of low" or lower "degree." All that is expected is that every one should be equally diligent in his calling. And it would greatly aid in this matter if from the first those who have been set apart to shepherd the flock of God as Divinely ordained "overscers" should regard pastoral visitation as much their duty as to "preach the Word," so that at their departure from each circuit they might say with the great Apostle at the close of his three years' labour at Ephesus, "I have taught you publicly and from house to house." Let the mornings, for four or five hours, be given to severe mental application. But let the afternoons be devoted to visiting the households of the people. More good will come of it than those who have not tried this plan well know. And, we may add, more comfort to the minister. The joy with which the people, especially the poorer people, receive the messenger of Christ will yield untold satisfaction, and there will spring up of priceless value between pastor and flock. Those who give way to recluse habits, and spend all the time they can among their books and at their desks, miss the richest joys of the pastor's life, and the utmost help in pulpit work. To meet congregations thus endeared to the minister robs the formidable task of preaching of its power to terrify, and imparts a comfort to the work of the sanctuary which nothing else can. Nor is it

nothing to be able to meet with confidence and no sense of shortcoming in this respect "the people of one's charge," whether in public or official meetings during one's sojourn among them.—*London Watchman*.

"AND THEY WERE SPEECH-LESS."

The shortest of creeds is that of the man who believes only what he understands. It may be stated in four words, "I believe in nothing." He cannot believe in his own existence, far the greatest physiologists know not what life is. He does not believe in magnetism, for even Prof. Tyndall says he has no theory whereby to explain it. This pithy anecdote shows how such a person must be a universal sceptic:

"I will not believe anything but what I understand!" said a self-confident young man in an hotel one day.

"Nor will I," said another.

"Neither will I," said a third.

"Gentlemen," said one who sat close by, "do I understand you correctly that you will not believe anything you don't understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I also saw a pig eating grass; do you believe that?"

"Of course," said the three.

"And I also saw sheep and cows eating grass; do you believe that?"

"Of course," was again replied.

"Well," but the grass which they had formerly eaten had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the backs of the sheep, and on the cows it had turned to hair; do you believe that, gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

And they were silent.

FATHER CHINQUY.

Father Chinquy in a recent letter recounts the particulars of the cruel attempt to stone him, in Quebec, last June. He has been stoned and wounded seventeen times. Twice, the pistol balls of would-be assassins passed within a few inches of his head. But he has been tried with even worse perils and humiliations. He writes:

"When the bishops and priests saw that it was not so easy as they had expected, at first, to silence me with their stones and their pistol balls, they engaged more than one hundred false witnesses to accuse me in different times, with every crime that a man can commit, with the hope of sending me to the penitentiary. At the request of a priest sent from Montreal, seven farmers of Bourbonnais perjured themselves and swore that I had set fire to their church. That priest, convinced from the lips of his own witnesses, of having invented that horrible calumny, was subsequently condemned to several years of penitentiary. But he remained there only six months. The Roman Catholics came during a dark night and broke the door of the jail and helped him to escape to Montreal, where he died a few months after, from the sufferings he had endured during his incarceration. The name of that priest is F. Brunet—Glabat of Mary Immaculate. It was proved by his own penitents that it was through 'articular confession' that he had circulated that calumny, and persuaded them to sustain it with their oaths."

"I have been dragged as a criminal, before the Civil Courts, by the Bishop of Rome, thirty-two times, and I have been kept a prisoner under bail, by the sheriff, for eighteen years. After the Bishops and priests had lost one of those suits, they immediately began another one. But my merciful Heavenly Father has always come to

my help in those hours of perils and humiliations, and He has protected me under the mantle of His mercies.

"One day I was reduced to such a degree of poverty by those litigations, that the sheriff sold my last chair and table, my stove, my bed, and even my library, at the door of the Court House of Kankakee; I kept only my dear Bible, which I put under my head as a pillow, when I had to sleep on the naked floor, for my dear Saviour's sake, during the next night which I will never forget.

"Humanly speaking, it is very hard to be cursed as I am by my former friends—to be an outcast in my own country, to be condemned to death, and never to be sure of a single day. But it is sweet to suffer for Jesus' sake, and the hundreds of stones which have struck and bruised me are more precious to me than all the gold and gems of the world.

"I have answered those questions put to me by many Canadian friends, not to induce them to have any bad feelings against the Roman Catholics, but only that they may not be deceived by the honeyed words of Bishop Lynch, and that they may know that the Rome of to-day is the same Rome which deluged the world with the blood of your heroic ancestors.

"We must not hate the Roman Catholics, but we must pity and pray for them; we must do all in our power to throw some rays of the saving light into the awful night with which Rome surrounds the intelligence of the poor slaves whom she keeps at the feet of her idols."

THE FESTIVAL OF "JUGGERNAUT."

The great Car Festival of Jugger-naut held at Puri, a seacoast town a little to the southwest of Calcutta, in numerical importance is only exceeded by the monster fair at Hurdwar. The number of pilgrims who flock to Puri varies of course, from year to year, and is estimated at from fifty to three hundred thousand. The chief festival of the year occurs at midsummer, when the journey of perhaps a thousand, or even fifteen hundred miles, mostly performed on foot, is rendered more oppressive by the intolerable heat, in spite of which the weary pilgrim band, chiefly consisting of fragile-looking women, must push on, never falling short of their full day's march, lest they should reach the hallowed spot too late, and fail to be present at the various ceremonies which are to secure their salvation. We should notice by the way, that this thirst for pilgrimage, and the persevering zeal which carries the wayfarers, through all hardships of the journey, are diligently fanned by priestly emissaries, who go forth into every corner of the land preaching the necessity of thus purchasing salvation, and of carrying suitable offerings to the gods, or, rather, to the cruel harpies who guard the shrines.

By the time the weary, footsore creatures reach their desired haven, scarce able to crawl on bleeding feet, the season of the rain arrives. Perhaps for a few days longer the sun may shine, and the wayfarers, refreshed by a bath in some sacred tank, don the finery that was wrapped up in their little dirty bundles, and come forth like radiant butterflies to flutter in and out of every temple and drink of the elixir of holiness—a draught, however, which is by no means "without money and without price," for at every turn they are taxed by wolfish priests, and compelled to give alms far beyond their ability. By the time they are shorn of every available coin, and have scarcely retained the sum necessary to purchase their daily meal of rice on their homeward journey, the rains set in in good earnest.

Such of the multitude as have secured a right to lie down anywhere under cover are deemed fortunate, even though they be packed close as herrings in a barrel. Vast numbers have no option but to spend days and nights without shelter of any sort,

exposed to the pitiless rain, which pours down in sheets on the miserable multitude, who have no option but to lie still, helpless and hopeless, literally sodden, soaked to the skin, without the possibility of a change of raiment, and moreover half-starved. Meanwhile, the rain is busy stirring up the foul accumulations of filth from every corner, and overflowing such substitutes for drainage as may exist, till the whole town becomes altogether abominable and pestiferous, and the lurking cholera and fever fiends start up on every hand, and hold high revel on a stage so admirably prepared for them. Of course multitudes perish, and their unburnt and unburied bodies are left a prey to foul birds and dogs.—*C. F. Gordon Cummings*.

TO KNOW CHRIST.

Once more Paul takes us up in sight of the crucified Saviour, and in an outburst of passionate protest and entreaty cries, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." To know Christ is this—we dare not make it less than this—we dare not make the power of God in us over-coming sin, and self, and the world. To know Christ is to be in the blessed mystery of oneness with Him—crucified with Him, buried with Him, risen with Him in newness of life, seated together with Him in the heavenly places. In one word, it is gathered up in this command, "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

This, then, is Christ's idea of His holy religion. It is to make men like God, corresponding to Him, answering to Him. This is the aim and end of every part of it—to make men think as God thinks; to make men will as God wills; to make men do as God commands.

To think as God thinks—that is, to love God with all the mind.

To will as God wills—that is, to love God with all the heart.

To do what God commands—that is, to love God with all the strength.

And not only of Christianity is this the great aim. It is impossible to think of any true religion of which this is not the purpose—to be like God. This is religion in the angels; this was the religion of Paradise—a power sustaining and developing the likeness of God. This was the whole aim of the Jewish religion. Christianity is one with all these in its purpose.—*Mark Gray Pease*.

Higher eulogy could scarcely be pronounced upon a man than is written concerning Robert Swindles, who, for forty years, was a Wesleyan preacher. Of this man one who knew him intimately said, "I never knew him to speak a word he did not mean; and he always spoke the truth in love." Such rare sincerity combined with such uniform charity implies an extraordinary degree of likeness to Christ. It is a pity that this virtue of transparent sincerity is not more generally conspicuous in modern Christian character, since nothing saps the confidence of men in each other more than the discovery of mutual insincerity in speech. Happy, indeed, and most surely influential is that man who can say with Paul, "Our rejoicing in this, the testimony of our conscience that in simplicity and godly sincerity, we have had our conversation in the world."—*Zion's Herald*.

We do not know much about grace as God exercises it. If we love a man while he is worthy, and when he is unworthy, cast him off, it is not grace, for grace loves men even when they are unworthy. That was what the Son of Man did.

No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, but he cannot do my work. I cannot hand my work over to him any more than I can hand over my responsibility or my gifts.

CUR HOME CIRCLE.

IN THE DARK.

Alas, whither leads the way? The light is left the ear, the night falls fast;

Out of far spaces where no bellid ray Pierces the darkness comes the morning blast.

Cambered with rocks and weeds The pathway is, and up a heavy slope; Wounded and bruised my spirit aches and bleeds,

I do not toil alone On this dread journey; here and there a friend, Bearing some burden heavy as my own, Walks by my side to reach the uncertain end.

O Father, now my need Is urgent, lest I stumble utterly— Lest some grim horror which I did not heed May in the dark have turned my steps from Thee.

Reach down thy tender hand And guide me. Here the blackness compasseth; These devious ways, I may not understand, Seem leading always toward the vale of death.

But if I feel Thy touch, And know Thy pitying eye hath noted me Throughout this night, it will not matter much Whether or not I see, since Thou dost see.

Nor will I question more Why far I go? Nor, whither must I go? Nor, what new grief or dangers are in store? If thou hast know'st, I do not need to know.—Congregationalist.

THAT SKATING RINK.

One of our associate editors has recently written an article for a student's journal upon the skating rink, and the craze, which we give to our readers. Rev. J. B. Albright is an earnest and successful educator, and has the best interests and welfare of the young at heart. He writes because he feels the truth as he states it. He informed the writer that every physician in Dubuque, except two, would indorse what the doctor says in the article. "What do you think of the roller skating rink?" is a question which has frequently been put to me. The manner in which it is asked implies a doubt with regard to its utility, if not more. We confess to having looked upon this amusement with a degree of favor on its first introduction, yet with open eyes. Now, being convinced that it is doing much harm, we deprecate its existence. The following are some of our reasons: 1. It is injurious to physical health. Of over a dozen prominent physicians, in different towns, whom I have consulted, not one has given a favorable opinion. Dr. Skinner, of Cedar Rapids, testifies: "I have over twenty cases of injury to young ladies alone, and not one has fully recovered. It is a very dangerous exercise, without a redeeming feature." Dr. Crawford says: "As a means of exercise it is utterly vicious. Unnatural constraint of the muscular system, bad air, chalk dust, movement in a circle, and feverish excitement must inevitably produce evil effects—many of which will manifest themselves in after years." "The great strain upon the pelvic bones will ruin a woman's health," is the verdict of an Independence physician. Dr. Bliss, of Belle Plaine, thinks "doctors ought not to complain, for the rink will insure plenty of practice to the profession." These are specimens. One of Iowa's champion skaters informed a clerical friend of mine that he had been engaged in a variety of employments, including professional base-ball, and skating was by far the most trying to the nerve. I have personally known of six broken limbs, one miscarriage, and two deaths during the past six months. In the same territory the railroad has not injured so many people in years.

2. Roller skating has done vast injury to our schools. Teachers of Cedar Rapids, Marion, Vinton, Atmosa, Mt. Vernon, Dubuque, and many other cities I have visited concur in the opinion that school work has been greatly hindered by the skating craze. A rink is a calamity to a college town. How much time it takes from reading among those over school age is a matter of conjecture, but it is not inconsiderable.

3. It is a moral evil. It wastes time, squanders money and calls attention and interest from better things (revivals have been broken up by the skating rink). It often leads to dancing. It encourages too great a freedom of the sexes (non-Christians say it is worse than round dances). It often produces ridiculous, and sometimes indecent, exposure of the person of young ladies. "It empties the saloons" say its defenders. Yes, and our pure young ladies become accustomed

to free and easy association of saloon bums. The conditions cannot improve the bummer but must inevitably demoralize our girls. Lewd men and women often mingle freely in skating with the best classes. I have known young ladies to ask for the partnership of men they would not recognize on the street. I might say more, but the above is enough for the present. I have spoken plainly because honesty and interest in the young people impel me thereto.—Prohibitor.

A SERMON STOPPED.

A remarkable episode in a public religious service once occurred while the clergyman was preaching from the text: "Is it well with thee?" It was at a little church in Yorkshire, England, in the year 1831. The minister was a good man, with no little gospel power in his heart and manner, and he made it solemnly plain to the auditory that the Saviour was present, looking into their thoughts with kind inquiry, and testing the spirit of every one. "Is it well with thee?" "Is it well with thee?" "Is it well with thee?" Suddenly an exclamation was heard from one of the pews, and a boy, twelve years old, who had been intently listening, fell on his knees, and began to weep and pray. A strange thrill ran through the congregation, and many rose to their feet. The minister paused in his sermon, and all attention was riveted on the kneeling boy. Everybody knew little Tommy, for he belonged to one of the oldest Yorkshire families, and his ancestors of Barnsley had won the arms of a baronet. He was a bright, gifted boy, now six years motherless, but crying in his heart the indelible impression of his mother's early religious teachings. The honest Yorkshire people felt too deeply the effect of the sermon to misunderstand Tommy's emotion. They did not think he was crazy. The minister did not. "Let us pray," he said, for he saw more need of prayer than preaching at a moment when before men and angels a young soul spoke its wants. The whole congregation at once assumed the attitude of devotion. Many strong and loving petitions went up to God for the young boy of whom, like Samuel, he had called in his own tabernacle. The scene was a strange one—that sudden prayer-meeting in the middle of sermon time. The prayers were answered, too. Tommy rose from his knees with a radiant face. Thenceforth the zeal of a divine anointing was on him. For the next eight years he continued to give increasing proof of a Christian spirit and Christian zeal, and rare and happy fitness for winning souls. When very young he was licensed to preach. At the age of twenty he left his native land and came to the United States. Since then he has not neglected the gift that is within him. The voice that so long ago said to him, on the other side of the sea, "Is it well with thee?" has ever been gladly recognized, and he has "followed Jesus all the way." It led him to Long Island; it led him to Albany; it led him down the Hudson again—and very many whom his words first taught the heavenly lesson, now know "it is well" with them. To-day few stand higher among the American clergy, or more honored of the Great Master, than Tommy the Yorkshire boy—the Rev. Dr. Thomas Armitage, of New York.

OX-EYE DAISIES.

The hills are tint in cloudy blue, The loveliest self who's sky bends over, The wild is seen by the orchard at the south, And winding a grave through the knee-deep clover.

The air is sweet with a strange perfume, The roses from the depths of the wood land places, The fields are hid in a wealth of bloom, And white with the sweep of the ox-eye daisies.

And farther down where the brook runs, Where the ferns are cool in the prisoned shadow, We still may see, through the morning dew, The sweet and the dip of the daisy meadow.

And then when the wind across it blows, And the waving lines of silver follow, We catch the gleam of the heart of gold, While over her skirts the first-winged swallows.

Clear and lime, in white and gold, A slow blossom of sunlight spaces, The field is all as it well can hold, And white with the drit of the ox-eye daisies. —Dora Goodale.

ANIMAL SUICIDE.

It is said that one of the Newfoundland dogs brought from the north on the relief ship Bear committed suicide by drowning, after having shown great depression for some days. A similar story is told concerning two or three of the Esquimaux dogs belonging to the relief expedition, and in all these cases the impelling motive seems to have been either nostalgia or intense dissatisfaction with the new climatic conditions to which the animals had been introduced. That animals do commit suicide, and from motives analogous to those which lead men to "shuffle off this mortal coil," is a well-established fact. Dr. Lander Lindsay in his comprehensive work, "Mind in the Lower Animals," gives a long list of illustrations, from which it is impossible to escape the conclusion that many, if not most, animals have a clear idea of death, and are liable to become weary of living very much as the higher

creation does. Among dogs especially suicide has often been resorted to as a refuge from the pangs of wounded love or pride; as when an old Newfoundland dog, being refused permission to take an accustomed outing with the child, and being playfully whipped with a handkerchief, took it so deeply to heart that he went off and drowned himself by deliberately holding his head under water in a shallow ditch. Horses, birds, and even fish have been known to commit suicide also, but it is among dogs and horses that the reasoning faculty appears most strongly in relation to such actions.

It is difficult to make any theory of instinct cover many of these cases, because the processes of reasoning possessed by the animal appear to be not merely like, but identical with, the processes of reasoning pursued by man under similar circumstances. The dog on the Bear, for example, was naturally a strong swimmer and at home in the water. Such an animal could not drown unless he put a strong repression upon the instinct which would have kept him afloat. And this he did. He stiffened his legs and held them still, thus plainly putting away the means of preserving his life, and as plainly choosing to die. But how should an animal not gifted with reason arrive at the complex and subtle conclusions involved in this course of action? How should he know that if he did not swim he would drown, and that drowning meant death, and that death change from conditions of existence which had become intolerable? Animal suicide indeed is perhaps more suggestive of reason than almost any other class of facts which has been observed in connection with the low creation, and it is not to be wondered at that naturalists like the Rev. J. G. Wood should have been convinced that animals do possess reason, or that analysts as acute as Mr. Romanes should have found it increasingly difficult to point out the line of demarcation which separates instinct from reason.

WHERE TO WORK.

A good work is going on among the police force in Birmingham. There are a large number of Christian men among them, and the head of the detective department is an earnest Christian worker. This man served his time first as an ordinary policeman, and was so greatly troubled by the sights and sounds of sin among which he worked that for a long time the constant burden of his own and his wife's prayers was, "Lord, take me out of the police! Give me some other work." Still no answer came, and no other way was opened for him. At last, one evening he came home, looked very thoughtful, and said to his wife, "Wife, do you know I think we have been making a great mistake. We have been praying God to take me out of the force, and I begin to think He has just me unto to work for Him. Now I am just going to pray that He will help me to serve Him where I am." That was the beginning of a new life, and he began to watch for opportunities of service. He soon became very useful and was promoted, so that he now is at the head of the detectives. He has a wonderful memory for faces, and hardly fails to recognize a person whom he has seen. Not long ago a man asked to see him, and was shown into his private office. Looking at the detective, the visitor said, "Don't you know me?" The detective replied, "Wait a minute and I'll tell you; yes, I recognize you. Fourteen years ago I arrested you, and you were tried at the Warwickshire assizes, and got fourteen years' penal servitude. Your name is so and so." "A right," replied the man, "but that is not all. After my sentence, when you had conducted me to the cell you waited a minute, and said to me, 'This is a bad job for you, man. You've been serving a bad master, and now you're in for the wages. You will have plenty of time to think now; will you not come to the Lord and ask His help to give you a new life? Read your Bible and pray; give your heart to Christ. It is not too late for a change; only turn now, and you'll come out a changed man to lead an honest life.'" Then you shook hands with me and pleaded so earnestly that I made up my mind, and I have done it. The Lord has forgiven me; my time is up, and I come to you the first thing to thank you for speaking to me and to tell you." Perhaps this little incident will help to show us that, wherever we are placed we can find work to do for God, and if we will only take up the work nearest our hand in God's strength, He will not fail to bless it.—Evangelistic Record.

AN ANSWER TO PRAYER.

Bishop Bowman gives the following instance of answer to prayer from his own experience: "In the fall of 1853, while visiting Indiana, I was at an annual conference where Bishop James presided. We received a telegram that Bishop Simpson was dying. Said Bishop James, 'Let us spend a few moments in earnest prayer for the recovery of Bishop Simpson.' We knelt to pray. William Taylor, the great Californian street preacher, was called to pray, and such a prayer I have never heard since. The impression seized upon me irresistibly, Bishop Simpson will not die. I rose from my knees perfectly quiet. Said I, 'Bishop Simpson will not die.' Why do you think so?' Because I have had an irresistible impression made upon my mind during this prayer. Another said, 'I have had the same impression.' We passed it along

from bench to bench until we found that a large proportion of the conference had the same impression. I made a minute of the time of day, and when I next saw Bishop Simpson he was attending to his daily labor. I inquired of the Bishop, 'How did you recover from your sickness?' He replied, 'I cannot tell.' 'What did your physician say?' 'He said it was a miracle.' I then said to the Bishop, 'Give me the time and circumstances under which the change occurred.' He fixed the day and the very hour, making allowance for the distance—a thousand miles away—that the preachers were engaged in prayer at this conference. The physician left the room and said to his wife, 'It is useless to do anything further; the Bishop must die.' In about an hour he returned and started back, inquiring, 'What have you done?' 'Nothing,' was the reply. 'He is recovering rapidly,' said the physician; 'a change has occurred in the disease within the last hour beyond anything I have ever seen; the crisis is passed, and the Bishop will recover.' And he did."—H. T. Williams.

GOOD LANGUAGE.

As soon as a child begins to list its first broken sentences its education should begin. Habits are formed which will exist to a greater or less degree through life. Such being the case, the conversation of the older members of the family should be carefully guarded, lest the little ones learn ungrammatical expressions and slang, which sad to say, is so rife among our young people. The servants, with whom the children spend much of their time, should be chosen with reference to this matter. A mother should feel her duty to point out any grammatical mistakes made by them, and insist upon their language being correct, respectful, and void of slang at all times. It is exceedingly difficult to break children of habits once formed, and care in this direction will save much trouble and annoyance. One way to cultivate the use of language, and at the same time to learn of the occupations and companions of her children, is for the mother to encourage the daily narration of what they have seen, heard, and enjoyed, and the telling of their little experiences. The study of pictures, in which every child delights, may be used. Children love to look at pictures, and an always be induced to talk about them; this teaches them observation, and how to describe what they see. When stories are read to children they should be obliged to reproduce them, using, as far as possible, the language of the book. The memory is strengthened in this way, a habit of attention is formed, and the power of expression increased. If such plans as these are systematically carried out, they will prove a wonderful help in the thorough education of a child.

OUR YOUNG FOLKS.

God, make my life a little light Within the world to glow— A little flame that burneth bright Wherever I may go.

God, make my life a little flower That giveth joy to all— That comforteth the sad— That helpeth others to be strong, And makes the sinner glad.

God, make my life a little staff Whereon the weak may rest, That so, what health and strength I have May serve my neighbors best.

God, make my life a little hymn Of tenderness and praise— Of faith that never waxes dim In all His wondrous ways. —Good Words.

PLAYTHINGS IN JAPAN.

Japan has been called the "Paradise of Babies," for not only do the children have a great number of toys but many persons get their living by amusing them. Men go about the streets and blow soap bubbles for them with pipes that have nobowls as ours have. These

young Japs have tops, pop-guns, blow-guns, magic lanterns, kaleidoscopes, wax figures, terra cotta animals, flying fish and dragons, masks, puzzles and games; turtles that move their legs and pop out their heads; birds that go about and peck the fingers and whistle; pasteboard targets that when hit, burst open and let a winged figure fly out; and, most wonderful of all, perhaps—little balls looking like elder pith, which thrown into balls of warm water, slowly expand into the shape of a boat, or a fisherman, a tree, flower, crab or bird.

The girls of Japan have dolls, furniture and dishes, and, of course, dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, minstrels, mythological and historical personages. Dolls are handed down for generations, and in some families are hundreds of them. They never seem to get broken or worn out, as yours do; and, in fact, they can hardly be the dear playmates that yours are. They are kept as a sort of show, and, though the little owners play with them, they do not dress and undress them and take them to bed as you do. A good deal of the time they are rolled up in silk paper and packed away in a trunk. On the great festival day of the Japanese girls—the Feast of Dolls—there is a great show of dolls and toys, and it is the event of the year for the black-eyed maidens. The Feast of Dolls is the boys' great day, and they have banners, flags, figures of warriors and great men, swords and other toys for boys.

But the finest toy of Japan—as no doubt you youngsters will agree—is carried about the streets by a man or woman, for any child to play with who is the owner of a hundredth part of a cent, or one "cash."

There is a small charcoal stove, a copper griddle, spoons and cups; and above all ready-made baiter, and sauce. The happy child who hires this outfit, can sit down on the floor and eat "griddle cakes" to his heart's content. Can anything be nicer?—The Gospel in Many Lands.

THE LITTLE LAMBS.

During a powerful revival, the pastor announced that a meeting would be held that evening for the reception of members. On hearing this, little eleven year-old Frank went home and asked the permission of his grandmother, under whose charge he was, to present himself for membership. She was astonished, and said: "My dear child, you are too young. You must wait till you get older."

This was more than little Frank could endure. He instantly burst into tears, and hid his head in her lap. It was some time before he regained composure. He then said: "Grandma, if you had a flock of sheep and lambs, and it was winter time, would you put all the big sheep in stables and leave the little lambs outside to perish in the snow and cold?" The little boy's faith and earnestness triumphed. His grandmother consented. He was examined as to his faith in Christ, and received into the Church. He became a physician, and the head of a public institution of the State of Kentucky, and is still an earnest and devoted follower of Christ.—Crown of Glory.

LEARNING TO SPELL.

Arthur is a bright little fellow, just beginning his education. A short time since, in the presence of visitors, he came running to his uncle exclaiming: "O, uncle, I can spell sun!" "Very well, let us hear," answered the uncle. "S-u-n, sun." "That is right. Now let us hear you spell another kind of son?" Arthur's face wore a puzzled expression for a time, but soon brightened with an inspiration as he sang out: "M-u-n, moon." This was greeted with applauding laughter. The uncle then said: "Are you your papa's son?" "Yes sir." "Very well; spell that kind of a son." "M-e-m-e," triumphantly shouted the little chap, to the confusion of his uncle and the glee of the others.—Dew Drop.

They are heirs of the Gospel of the warm place in its Parents of long ago the onest Jesus the them. He did mo the hopes of mothe disciples. Touchin fy Him. He took arms and blessed h was an example. Christ must imita must be the gentle the young. Christ ise care for childr ample care. Of the world, Christ, over infants with ism frowns on child as spee of organization and ciation sacri loch. Mode n un and, many of the Chinese are not Hindus have left perish in the Gan of heathendom f childen, unloved been left to perish the heathen there where the heart sweetness of Christ mothers can nee kill their childre correct that. Not of a parental a natural; but not human beings t mals. So long a and helpless, the have the earnest, sicing guardashi In the early days there was a fire in hall. A cat ru to a place of da out two of her turned for the th powered by the he could not carry it ad died by its could a man have tianity teaches the m it teaches them to not because they o because they are them to care for while they are on them off and ceas in later life. The between parents a and brue when t up; but "our marked object of time only, not fo Christianity makes ions for the care o one sense they m many ways this is deny the claims of the supremacy of a Son of God, do selves to every nee for children of care of. One lo contributions of t philanthropic no hospitals, no homes of shelter in modern times, definitely rejected. Perhaps it is best so. Earth has there are many it is a blessing ab on their t the Orphan Home, House for the ree Children. Such enough to make a piece would be would lie buried, was best in the little were ske dark than on su Christianity ren," not mere their youth as w kind to boys and maidens of all t every grade of never asks res come. It is esp port, tender to ful to such as are wishful to the mean-spirite the Christian ma thetic with the give no honor to no interest in the coin for a child; for the children; in their books, little presents the dance. It would his character a part of a church of interest in the to prosper. In a wonderfully of all classes, maturity. The we pass on. tized into the and of the Soc, They were pra company when God is plea prayers, aliens, not strai food of the thurist them of may knock so m and the they are grow and ask to be at down at our ta tend them, sh them, keep the would God. I the first as His

THE SUNDAY OUR CHILDREN. They are heirs of the Gospel of the warm place in its Parents of long ago the onest Jesus the them. He did mo the hopes of mothe disciples. Touchin fy Him. He took arms and blessed h was an example. Christ must imita must be the gentle the young. Christ ise care for childr ample care. Of the world, Christ, over infants with ism frowns on child as spee of organization and ciation sacri loch. Mode n un and, many of the Chinese are not Hindus have left perish in the Gan of heathendom f childen, unloved been left to perish the heathen there where the heart sweetness of Christ mothers can nee kill their childre correct that. Not of a parental a natural; but not human beings t mals. So long a and helpless, the have the earnest, sicing guardashi In the early days there was a fire in hall. A cat ru to a place of da out two of her turned for the th powered by the he could not carry it ad died by its could a man have tianity teaches the m it teaches them to not because they o because they are them to care for while they are on them off and ceas in later life. The between parents a and brue when t up; but "our marked object of time only, not fo Christianity makes ions for the care o one sense they m many ways this is deny the claims of the supremacy of a Son of God, do selves to every nee for children of care of. One lo contributions of t philanthropic no hospitals, no homes of shelter in modern times, definitely rejected. Perhaps it is best so. Earth has there are many it is a blessing ab on their t the Orphan Home, House for the ree Children. Such enough to make a piece would be would lie buried, was best in the little were ske dark than on su Christianity ren," not mere their youth as w kind to boys and maidens of all t every grade of never asks res come. It is esp port, tender to ful to such as are wishful to the mean-spirite the Christian ma thetic with the give no honor to no interest in the coin for a child; for the children; in their books, little presents the dance. It would his character a part of a church of interest in the to prosper. In a wonderfully of all classes, maturity. The we pass on. tized into the and of the Soc, They were pra company when God is plea prayers, aliens, not strai food of the thurist them of may knock so m and the they are grow and ask to be at down at our ta tend them, sh them, keep the would God. I the first as His

THE SUNDAY OUR CHILDREN. They are heirs of the Gospel of the warm place in its Parents of long ago the onest Jesus the them. He did mo the hopes of mothe disciples. Touchin fy Him. He took arms and blessed h was an example. Christ must imita must be the gentle the young. Christ ise care for childr ample care. Of the world, Christ, over infants with ism frowns on child as spee of organization and ciation sacri loch. Mode n un and, many of the Chinese are not Hindus have left perish in the Gan of heathendom f childen, unloved been left to perish the heathen there where the heart sweetness of Christ mothers can nee kill their childre correct that. Not of a parental a natural; but not human beings t mals. So long a and helpless, the have the earnest, sicing guardashi In the early days there was a fire in hall. A cat ru to a place of da out two of her turned for the th powered by the he could not carry it ad died by its could a man have tianity teaches the m it teaches them to not because they o because they are them to care for while they are on them off and ceas in later life. The between parents a and brue when t up; but "our marked object of time only, not fo Christianity makes ions for the care o one sense they m many ways this is deny the claims of the supremacy of a Son of God, do selves to every nee for children of care of. One lo contributions of t philanthropic no hospitals, no homes of shelter in modern times, definitely rejected. Perhaps it is best so. Earth has there are many it is a blessing ab on their t the Orphan Home, House for the ree Children. Such enough to make a piece would be would lie buried, was best in the little were ske dark than on su Christianity ren," not mere their youth as w kind to boys and maidens of all t every grade of never asks res come. It is esp port, tender to ful to such as are wishful to the mean-spirite the Christian ma thetic with the give no honor to no interest in the coin for a child; for the children; in their books, little presents the dance. It would his character a part of a church of interest in the to prosper. In a wonderfully of all classes, maturity. The we pass on. tized into the and of the Soc, They were pra company when God is plea prayers, aliens, not strai food of the thurist them of may knock so m and the they are grow and ask to be at down at our ta tend them, sh them, keep the would God. I the first as His

THE SUNDAY OUR CHILDREN. They are heirs of the Gospel of the warm place in its Parents of long ago the onest Jesus the them. He did mo the hopes of mothe disciples. Touchin fy Him. He took arms and blessed h was an example. Christ must imita must be the gentle the young. Christ ise care for childr ample care. Of the world, Christ, over infants with ism frowns on child as spee of organization and ciation sacri loch. Mode n un and, many of the Chinese are not Hindus have left perish in the Gan of heathendom f childen, unloved been left to perish the heathen there where the heart sweetness of Christ mothers can nee kill their childre correct that. Not of a parental a natural; but not human beings t mals. So long a and helpless, the have the earnest, sicing guardashi In the early days there was a fire in hall. A cat ru to a place of da out two of her turned for the th powered by the he could not carry it ad died by its could a man have tianity teaches the m it teaches them to not because they o because they are them to care for while they are on them off and ceas in later life. The between parents a and brue when t up; but "our marked object of time only, not fo Christianity makes ions for the care o one sense they m many ways this is deny the claims of the supremacy of a Son of God, do selves to every nee for children of care of. One lo contributions of t philanthropic no hospitals, no homes of shelter in modern times, definitely rejected. Perhaps it is best so. Earth has there are many it is a blessing ab on their t the Orphan Home, House for the ree Children. Such enough to make a piece would be would lie buried, was best in the little were ske dark than on su Christianity ren," not mere their youth as w kind to boys and maidens of all t every grade of never asks res come. It is esp port, tender to ful to such as are wishful to the mean-spirite the Christian ma thetic with the give no honor to no interest in the coin for a child; for the children; in their books, little presents the dance. It would his character a part of a church of interest in the to prosper. In a wonderfully of all classes, maturity. The we pass on. tized into the and of the Soc, They were pra company when God is plea prayers, aliens, not strai food of the thurist them of may knock so m and the they are grow and ask to be at down at our ta tend them, sh them, keep the would God. I the first as His

THE SUNDAY OUR CHILDREN. They are heirs of the Gospel of the warm place in its Parents of long ago the onest Jesus the them. He did mo the hopes of mothe disciples. Touchin fy Him. He took arms and blessed h was an example. Christ must imita must be the gentle the young. Christ ise care for childr ample care. Of the world, Christ, over infants with ism frowns on child as spee of organization and ciation sacri loch. Mode n un and, many of the Chinese are not Hindus have left perish in the Gan of heathendom f childen, unloved been left to perish the heathen there where the heart sweetness of Christ mothers can nee kill their childre correct that. Not of a parental a natural; but not human beings t mals. So long a and helpless, the have the earnest, sicing guardashi In the early days there was a fire in hall. A cat ru to a place of da out two of her turned for the th powered by the he could not carry it ad died by its could a man have tianity teaches the m it teaches them to not because they o because they are them to care for while they are on them off and ceas in later life. The between parents a and brue when t up; but "our marked object of time only, not fo Christianity makes ions for the care o one sense they m many ways this is deny the claims of the supremacy of a Son of God, do selves to every nee for children of care of. One lo contributions of t philanthropic no hospitals, no homes of shelter in modern times, definitely rejected. Perhaps it is best so. Earth has there are many it is a blessing ab on their t the Orphan Home, House for the ree Children. Such enough to make a piece would be would lie buried, was best in the little were ske dark than on su Christianity ren," not mere their youth as w kind to boys and maidens of all t every grade of never asks res come. It is esp port, tender to ful to such as are wishful to the mean-spirite the Christian ma thetic with the give no honor to no interest in the coin for a child; for the children; in their books, little presents the dance. It would his character a part of a church of interest in the to prosper. In a wonderfully of all classes, maturity. The we pass on. tized into the and of the Soc, They were pra company when God is plea prayers, aliens, not strai food of the thurist them of may knock so m and the they are grow and ask to be at down at our ta tend them, sh them, keep the would God. I the first as His

THE SUNDAY OUR CHILDREN. They are heirs of the Gospel of the warm place in its Parents of long ago the onest Jesus the them. He did mo the hopes of mothe disciples. Touchin fy Him. He took arms and blessed h was an example. Christ must imita must be the gentle the young. Christ ise care for childr ample care. Of the world, Christ, over infants with ism frowns on child as spee of organization and ciation sacri loch. Mode n un and, many of the Chinese are not Hindus have left perish in the Gan of heathendom f childen, unloved been left to perish the heathen there where the heart sweetness of Christ mothers can nee kill their childre correct that. Not of a parental a natural; but not human beings t mals. So long a and helpless, the have the earnest, sicing guardashi In the early days there was a fire in hall. A cat ru to a place of da out two of her turned for the th powered by the he could not carry it ad died by its could a man have tianity teaches the m it teaches them to not because they o because they are them to care for while they are on them off and ceas in later life. The between parents a and brue when t up; but "our marked object of time only, not fo Christianity makes ions for the care o one sense they m many ways this is deny the claims of the supremacy of a Son of God, do selves to every nee for children of care of. One lo contributions of t philanthropic no hospitals, no homes of shelter in modern times, definitely rejected. Perhaps it is best so. Earth has there are many it is a blessing ab on their t the Orphan Home, House for the ree Children. Such enough to make a piece would be would lie buried, was best in the little were ske dark than on su Christianity ren," not mere their youth as w kind to boys and maidens of all t every grade of never asks res come. It is esp port, tender to ful to such as are wishful to the mean-spirite the Christian ma thetic with the give no honor to no interest in the coin for a child; for the children; in their books, little presents the dance. It would his character a part of a church of interest in the to prosper. In a wonderfully of all classes, maturity. The we pass on. tized into the and of the Soc, They were pra company when God is plea prayers, aliens, not strai food of the thurist them of may knock so m and the they are grow and ask to be at down at our ta tend them, sh them, keep the would God. I the first as His

THE SUNDAY OUR CHILDREN. They are heirs of the Gospel of the warm place in its Parents of long ago the onest Jesus the them. He did mo the hopes of mothe disciples. Touchin fy Him. He took arms and blessed h was an example. Christ must imita must be the gentle the young. Christ ise care for childr ample care. Of the world, Christ, over infants with ism frowns on child as spee of organization and ciation sacri loch. Mode n un and, many of the Chinese are not Hindus have left perish in the Gan of heathendom f childen, unloved been left to perish the heathen there where the heart sweetness of Christ mothers can nee kill their childre correct that. Not of a parental a natural; but not human beings t mals. So long a and helpless, the have the earnest, sicing guardashi In the early days there was a fire in hall. A cat ru to a place of da out two of her turned for the th powered by the he could not carry it ad died by its could a man have tianity teaches the m it teaches them to not because they o because they are them to care for while they are on them off and ceas in later life. The between parents a and brue when t up; but "our marked object of time only, not fo Christianity makes ions for the care o one sense they m many ways this is deny the claims of the supremacy of a Son of God, do selves to every nee for children of care of. One lo contributions of t philanthropic no hospitals, no homes of shelter in modern times, definitely rejected. Perhaps it is best so. Earth has there are many it is a blessing ab on their t the Orphan Home, House for the ree Children. Such enough to make a piece would be would lie buried, was best in the little were ske dark than on su Christianity ren," not mere their youth as w kind to boys and maidens of all t every grade of never asks res come. It is esp port, tender to ful to such as are wishful to the mean-spirite the Christian ma thetic with the give no honor to no interest in the coin for a child; for the children; in their books, little presents the dance. It would his character a part of a church of interest in the to prosper. In a wonderfully of all classes, maturity. The we pass on. tized into the and of the Soc, They were pra company when God is plea prayers, aliens, not strai food of the thurist them of may knock so m and the they are grow and ask to be at down at our ta tend them, sh them, keep the would God. I the first as His

THE SUNDAY OUR CHILDREN. They are heirs of the Gospel of the warm place in its Parents of long ago the onest Jesus the them. He did mo the hopes of mothe disciples. Touchin fy Him. He took arms and blessed h was an example. Christ must imita must be the gentle the young. Christ ise care for childr ample care. Of the world, Christ, over infants with ism frowns on child as spee of organization and ciation sacri loch. Mode n un and, many of the Chinese are not Hindus have left perish in the Gan of heathendom f childen, unloved been left to perish the heathen there where the heart sweetness of Christ mothers can nee kill their childre correct that. Not of a parental a natural; but not human beings t mals. So long a and helpless, the have the earnest, sicing guardashi In the early days there was a fire in hall. A cat ru to a place of da out two of her turned for the th powered by the he could not carry it ad died by its could a man have tianity teaches the m it teaches them to not because they o because they are them to care for while they are on them off and ceas in later life. The between parents a and brue when t up; but "our marked object of time only, not fo Christianity makes ions for the care o one sense they m many ways this is deny the claims of the supremacy of a Son of God, do selves to every nee for children of care of. One lo contributions of t philanthropic no hospitals, no homes of shelter in modern times, definitely rejected. Perhaps it is best so. Earth has there are many it is a blessing ab on their t the Orphan Home, House for the ree Children. Such enough to make a piece would be would lie buried, was best in the little were ske dark than on su Christianity ren," not mere their youth as w kind to boys and maidens of all t every grade of never asks res come. It is esp port, tender to ful to such as are wishful to the mean-spirite the Christian ma thetic with the give no honor to no interest in the coin for a child; for the children; in their books, little presents the dance. It would his character a part of a church of interest in the to prosper. In a wonderfully of all classes, maturity. The we pass on. tized into the and of the Soc, They were pra company when God is plea prayers, aliens, not strai food of the thurist them of may knock so m and the they are grow and ask to be at down at our ta tend them, sh them, keep the would God. I the first as His

THE SUNDAY SCHOOL.

OUR CHILDREN.

They are heirs of Pentecostal blessings. They are a privileged race. The Gospel of the Saviour has a warm place in its bosom for them.

E. LAMBS.

ful revival, the that a meeting evening for the bers. On hear- eleven year-old and asked the grandmother, age he was, to membership.

not choose their relationships to our family. They were born into it. We never thrust them out merely to invite them in again.

EFFECTS OF CHLORAL.

The London Lancet, one of the highest authorities in medical matters, says: "Agony we have to record with deep regret a sad proof that those who give of chloral or bromide of potassium for sleeplessness are guilty of deplorable error and do a grievous wrong."

USEFUL HINTS.

Thisles and weeds among grain not only decrease the yield, but also make its curing much more difficult.

When any one has had a fever and the hair is falling off, take a teaspoon of sage steep it in a quart of soda water, strain it off into a tight bottle.

A tastefully laid table, whether it be for breakfast, luncheon or dinner, enhances the enjoyment of the meal about to be partaken.

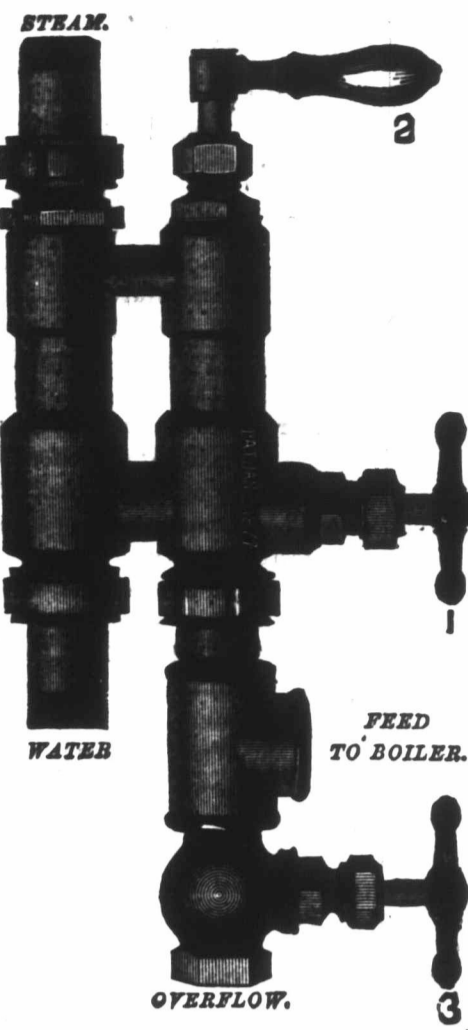
When canning pears, allow one half pound of sugar to one of fruit; prepare a syrup; add pears, and cook until tender; strain on and boil syrup until rather thick; re-join the pears; let them boil up and can while hot; have pears for canning.

A drink that is truly refreshing for one suffering from sore throat or cold is made by pouring a quart of boiling water over a carefully washed handful of Irish moss.

The same heroism and endurance which contended with drought and gnat-hoppers in the Kenes, says a writer in the New England Farmer, or which now braves the "dust storms" of Nebraska, or the winter blasts of Dakota, would convey a comfortable farm the neglected lands of many portions of the East.

Form a habit of gancing all over your horse and harness before starting from the door. It may save life. In the winter be sure and have the harness covered with cloth or leather.

For apple fritters: Chop six apples, pared and corrd, so about the size of small peas. Dissolve one teaspoonful of saleratus in one pint of sour milk; beat once eggs and mix, adding to make a batter, not very stiff, and stir in apples thoroughly.



THE HANCOCK INSPIRATOR!

MOST EFFECTIVE AND RELIABLE FEEDER FOR Stationary, Marine or Locomotive Boilers. Over 40,000 in use in the United States and Canada.

W. L. LOWELL & CO BANKERS & BROKERS.

Railroad, Bank Stocks, Canadian and Sterling Exchange, Uncurrent Monies, &c. Dealers in United States, Canadian and Sterling Exchange, Uncurrent Monies, &c.

165 HOLLIS STREET. FIRE & LIFE INSURANCE.

ETNA INSURANCE COMPANY, HARTFORD, CONN. Incorporated 1819. Losses paid in 62 years over \$51,000,000. HARTFORD FIRE INSURANCE COMPANY, HARTFORD, CONN., Established 1794. Losses paid over \$24,000,000.

R J SWEET.

IMPORTER AND WHOLESALE DEALER IN STRONG FINE-FLAVOURED TEA, MOLASSES, RAISINS, RICE, STARCH, &c.

MANCHESTER ROBERTSON AND ALLISON,

IMPORTERS OF DRY GOODS AND MILLINERY OF EVERY DESCRIPTION. WHOLESALE and RETAIL. MANUFACTURERS OF SHIRTS OF ALL KINDS. AN LADIES UNDERCLOTHING

Sabbath School Libraries.

BOOK ROOM. Large supply of Books for Sabbath Schools. SPECIAL DISCOUNTS. Our Libraries are cheaper than any other published elsewhere.

PALESTINE Wonder Stone.

A tablet of sweet perfume for ladies or gents, sent by mail with illustrated catalogue of Novelties, for 10 cents and this slip.

A. GILMOUR, Tailor & Draper,

No. 72 GERMAIN ST., SAINT JOHN, N.B.

PREPARE FOR THE ENEMY.

CHOLERA IS COMING!

The countries where Cholera prevails, as in India, China and Africa, Pain-Killer is considered the surest and safest of all known remedies, and the natives place the most perfect reliance in it.

Read the following extract from the letter of a missionary in China: "DEAR SIRS:—I ought to have acknowledged long ago the box of Pain-Killer you had the goodness to send me last year. Its coming was most providential. I believe hundreds of lives were saved, under God, by it. The Cholera appeared soon after we received it. We resorted to once to the PAIN-KILLER, using as directed for Cholera. A list was kept of all to whom the Pain-Killer was given, and our native assistants assured us that eight out of every ten to whom it was prescribed, recovered."

Oehler's Theology of the Old Testament.

Edited by PROF. GEO. F. DAY, D. D. American edition. Cloth, \$2.75. This new improved American edition of this standard work is already introduced as text-book in Yale Princeton, New Brunswick, and other theological seminaries.

THE LIFE OF CHINESE GORDON, E. C. B.

By CHARLES H. ALLEN, F. R. G. S. Price 5 cents. Contains an article by Prof. Smyth, on Baptism in the "Teaching," and in the Early Christian Art, With illustrations. Sent to any address postpaid. Price 35 cents.

Biblical Lights and Side Lights,

Being a Cyclopaedia of Ten Thousand Biblical Illustrations, with Thirty Thousand Cross References. By REV. CHARLES E. LITTLE. 8vo., Cloth, \$4.50. Corrected and alphabetically arranged under suitable topics, ten thousand quotations of Biblical facts, incidents, and striking statements. The selections cover a wide field of thought, and relate to almost every variety of character, and to the varied experiences of human life.

30,000 THOUGHTS,

Being extracts covering a comprehensive circle of Religious and allied topics, gathered from the best available sources of all ages and all schools of thought; with suggestive and homiletical and illuminative framework: the whole arranged upon a scientific basis.

Edited by the REV. CANNON H. D. M. SPENCE, M. A., REV. JOSEPH S. EXELL, M. A., REV. CHARLES NEIL, M. A., With Introduction by the VERY REV. S. HOWSON, D. D. 8vo., cloth, 540 pp. Price \$3.00.

"DON'T."

A Manual of Improperities and Mistakes, Prevalent in Conduct and Speech. Parchment Paper, square 16mo. Price 35c.

FATHER LAMBERT'S NOTES ON INGERSOLL

Price: paper, 30c.; cloth, 60. "It is a masterly refutation of Ingersoll. It should be widely circulated." Rev. T. G. Williams, President Montreal Conference. "Father Lambert's book is as acceptable to any good Methodist or Baptist as it is to any good Catholic. Successful beyond any of the efforts in this direction heretofore made."—"Rochester Union."

JUST PUBLISHED THE MACEDONIAN CRY.

A voice from the Lands of Brahma and Buddha, Africa and Isles of the Sea, and a L'ETA FOR MISSIONS. By Rev. J. LATHER. "Mr. Lather has evidently not lost the inspiration gained among young brethren who met years ago at the Centenary Hall, London. Finely that influence flashes out on these pages."—Wesleyan. "An earnest and eloquent plea for Protestant missions."—Christian Advocate. "The chapters in this volume describing the progress of missions are glowing with sacred eloquence and are rich in happy allusions to missionary history."—Presbyterian Witness.

Its facts and arguments are well adapted to interest and rouse all Christians to a profounder interest in the missionary operations of the Church.—"Christian Guardian." Will be of immense use in presenting the claims of the missionary cause at our public meetings. It is the book for the times."—Observer, (Bowmanville) 12mo., cloth, 288 pp. Price 70 cents. Usual discount to Ministers and the Trade. S. F. HUESTIS, Methodist Book Room.

1883. STANDARD SERIES. 1883.

- 1 Oliver Cromwell: His Life, Times, Battle-fields and Contemporaries. By Paxton Hood. 12mo., size—2 8 p p bound in heavy paper, and lettered on back. Price 25 cents. 2 Science in Short Chapters. By W. Mattieu Williams, F.R.S., F.C.S. Price 25 cents. 3 American Humorists. By H. R. Howe, Price 15 cents. 4 Lives of Illustrious Shoemakers, and a Constellation of Celebrated Cobblers. By Wm. Edward Winks—Price 25 cents. 5 Flotsam and Jetsam. By Thomas Gibson Bowles.—Price 25 cents. 6 The Highways of Literature, or, What to read and How to Read. By David Pryde, M.A. LL.D., &c. Price 16 cents. 7 Colin Clout's Calendar. The Record of a Summer. By Grant Allen. Price 25 cents. 8 The Essays of George Eliot, Complete, collected by Nathan Stoddard. Price 25 cents. 9 An Hour with Charlotte Brontë; or, Flowers from a Yorkshire Moor. By Laura C. Holloway. Price 15 cents. 10 Sam Hobart. By Justin D. Dalton. Price 25 cents. A biography of a locomotive engineer as fascinating as a romance. 11 Successful Men of today, and what they say of Success. Based on facts and opinions gathered by letters and personal interviews from 500 prominent men, and on many published sketches. By Wilbur F. Crafts, M.A., Price 25 cents. 12 Nature Studies. By Grant Allen, Andrew Wilson, Thomas Foster, Edward Clodd, and Richard A. Proctor. Price 25 cents. 13 India; What Can it Teach us? By Max Muller. Price 25 cents. Max Muller stands in the front rank of the noblest geniuses and best scholars of our age. 14 Winter in India. By the Right Hon. W. E. Baxter, M.P. Price 15 cents. 15 Scottish Characteristics. By Paxton Hood. Price 25 cents. 16 History and other Sketches. By James Anthony Froude. Price 25 cents. 17 Jewish Artisan Life in the time of Jesus, according to oldest sources. By Franz Delitzsch, D.D. Price 15 cents. 18 Scientific Sophisms; A Review of Current Theories concerning Atoms, Ape, and Men. By Samuel Wainwright, D.D. Price 25 cents. 19 French Celebrities, as seen by their Contemporaries. By Ernest Daudet. Price 15 cents. 20 Illustration and Melitations; 25 With the Poets, by Canon Farrar. Price 25 cents. 26 Life of Zwingle, by Professor Grob. Price 25 cents.

J. S. LATHERN, M. D., C.M., L.R.C.P. London.

Physician and Surgeon, Office, 247 Brunswick St.

JUST OUT! The Star Chorus Book

FOR Conventions, Choirs and Musical Societies. By W. O. PERKINS. Price \$1; Per. Doz., \$9. THE STAR CHORUS BOOK is one that a choir or society in want of good sacred and secular Chorus will eagerly adopt, as the selections are of the very best. It is 104 pages, large Octavo size, 36 Choruses about half Secular, half Sacred. Organ or Piano accompaniments. For Mixed Voices. Among the Sacred pieces will be found Haydn's "Glorious is the King," Mendelssohn's "I thank thee for the Lord," Handel's "Hallelujah," and Rossini's "When thou comest." Among the Secular Choruses are: Beethoven's "Home," Stewart's "Bells of St. Michael's," Verdi's "Storn King," and Hatten's "Stars of the Summer Night."

THREE NEW MUSIC BOOKS.

Choral Worship. (\$1.00 or \$9 per dozen.) By L. O. EMERSON. For Choirs, Singing Classes and Conventions. Song Worship. (35 cents, or \$3.50 per dozen.) By L. O. EMERSON and W. F. SHERWIN. For Sunday Schools. The Model Singer. (60 cents, or \$6 per dozen.) By W. O. PERKINS and D. B. TOWER. For Singing Classes and Conventions. Any book mailed for retail price.

I. & F. BURPEE & Co., IRON, STEEL, TIN PLATE, AND GENERAL METAL MERCHANTS,

ST. JOHN, N.B.

THE WESLEYAN

THURSDAY, SEPT. 18, 1884.

THE EVANGELICAL ALLIANCE.

The introductory meeting of the Eighth General Conference of the Evangelical Alliance was held on the evening of the 30th ult., in the hall of the University, Copenhagen. The body of the hall was crowded with members of the Evangelical Alliance from every continental country, and from America as well. The union they had met to commemorate and to strengthen was accentuated by the flag of their varying nationalities harmoniously blended in one trophy, which was multiplied fourfold in different parts of the hall. No fewer than 2,000 members have already been enrolled, of whom about 180 are from England, 1,200 from Denmark, 250 from Sweden, 100 from France and Germany, and 20 from America. These numbers would not, however, fully represent all who are attending the various meetings connected with the Conference.

A correspondent of the *Methodist Recorder* describes the purpose of the Alliance to be the promotion of "a spirit of Christian brotherhood among the members of various churches so that they may forget for the moment the shibboleths of sects, by recognizing their relationship to one common Head, through that to one another, and then to work lovingly together for one common end. By bringing those principles constantly within the view of evangelical Christians the Alliance claims to have had some share in the general sweetening of the Christian atmosphere, which its friends observe with so much satisfaction. Its mission is peculiar; its policy unique; and for Christendom generally as a whole the Evangelical Alliance has achieved results which would not fall within the province of any one Church or any other society."

The address of welcome was given by Dr. Kalkar, of Copenhagen, who spoke in Danish. For the convenience of the English-speaking members the address had been printed previously in English, and was distributed to those present at the meeting. Dr. Kalkar has labored hard to bring about this Conference, in spite of his advanced years. Eighty-four years of age, he is in the best sense a "grand old man." In addressing the English delegates he uttered these words respecting Methodists:—

From your midst, English brethren, has arisen the society whose representatives we welcome to-day—the society whose founder pronounced the glorious word, "The world is my parish; to save souls from perdition shall be my task." Are there still those in the old Churches of the Continent who do not look quite favourably upon the far-spreading labours of the Methodists? It ought never to be forgotten that no Christian life can show forth such zeal as yours, to save the individual soul from the anguish of perdition and to sound the trumpet to stir up the masses. Even so inflexible a Lutheran as Eengelberg has compared your society to the "powerful oak, which, after the lapse of centuries, has reached the blossoming of the ripe years, and promises to shower blessings on untold generations."

Addresses in reply were delivered in various languages by deputies from France, Holland, Switzerland, Belgium, Sweden, &c. The Lord Mayor of London represented the British, and Dr. John Hall, of New York, the American, branch of the Alliance. With the assistance of a book of music, in which hymns were printed in three languages, the members severally sang each in the one with which he was most familiar. This was done without any apparent confusion of tongues, and with vocal harmony. The Lord's Prayer, recited in Danish, brought to a close one of the most eventful reception meetings in the history of the Evangelical Alliance. At the close refreshments were supplied, and a conversation followed. The entire proceedings occupied about three and a half hours. The arrangements for all the meetings, which were jointly made by the British and Danish branches of the Alliance, seemed very satisfactory.

THE LATE REV. J. W. HORNE.

The Methodists of Bermuda, and the several Provincial ministers who have been stationed in that colony, will have learned with deep regret of the sudden death of the Rev. James Wesley Horne, LL. D., who was instantly killed about a fortnight ago by an express train while walking on

the railway track near Southport, Conn., on his way to make a pastoral call.

Mr. Horne, who was a native of Jamaica, W. I., was a son of the veteran missionary, James Horne, whose dust reposes in Bermuda. The son, born in 1823, was graduated from the Wesleyan University in 1852, and immediately thereafter joined the New York East Conference. Five years of his ministry were spent in Liberia, where he became Principal of the Monrovia Academy. His wife, who with one son and three daughters survives him, was a daughter of the late Thomas S. Tuzo, Esq., long a leading Bermudian Methodist. Their visits to Mrs. Horne's birthplace, which had also been the husband's home for some years, were always received with great pleasure by the Methodist congregations of the island. The same number of *Zion's Herald* that announced his death, contained also an article from his pen recalling the peaceful manner in which the emancipation of the slaves in Bermuda and the West Indies was carried out in 1834. In reference to him, the *N. Y. Advocate* remarks: "Those who knew the carefulness with which he had lived and worked in Liberia, and traveled almost round the globe, would have thought it impossible that he should meet his death as he did. But no one who knew him can think of one in the whole circle of their acquaintance to whom sudden death, in prospect or in fact, would have brought less of fear. His simple faith, intelligent though childlike, made him live, and especially in his growing years, in the constant thought of the Divine presence. Sudden death must have been to him sudden rest."

The victory of the friends of the Canada Temperance Act in Halton County, Ont., last week, has been received with a cheer all along the line. "As votes Halton, so votes Ontario," was said by many previous to the election, and the friends of liquor and those of law and order acted accordingly. It has been said that the Rum-sellers Association, appreciating the gravity of the situation, sent not less than \$40,000 into the county to handle it, if possible, for their own purposes. On the other side men and women worked and prayed, watched meanwhile by thousands who had cruelly suffered from the drink traffic, and by others who felt that the ranks of coming drunkards must be recruited from the children at their firesides. The result is that the liquor-ghouls have been once more defeated, the majority against the repeal of the Act having been three times larger than that by which it was adopted three years ago. It is said that some forty elections under the same Act will be held on or about the 15th of October. Hitherto the friends of temperance have been at a disadvantage, having had in each county to cope single-handed with the leagued liquor interests of the county. Now the number of elections to take place at a certain date must oblige the enemy to divide their forces and funds.

Edward Lloyd, Esq., long and favorably known to the Christian public of St. John and Halifax, passed away to his rest on Thursday last, after a long and painful illness. Mr. Lloyd came from England as an official in the Royal Engineer Department, and preferred to remain in the Provinces. He was a stranger, we believe, to Methodism till in St. John spiritual unrest led him to attend her services, when he resolved, "This people shall be my people, and their God my God." In his neatly kept class-books appear the names of a number of young men who are now doing the Church good service in the ranks of the ministry or laity. His sick room has been a place of blessing to visitors, whose faith has been strengthened by his unwavering confidence and unflinching patience. Reference to his varied services in the Church and to his departure will be made on Sunday evening next by the Rev. R. Brecken in Grafton street church. We hope to be favored with further particulars of Mr. Lloyd's life for publication.

The Sunday-school Convention which meets on Thursday next at Yarmouth bids fair to be a most interesting gathering. A trip through the Annapolis valley at this season of the year will introduce delegates to a scene of beauty not soon to be forgot-

ten; and at the place of destination they will find themselves in homes where beauty without and hospitality within vie with each other. And who can estimate the importance of the work to be discussed? "Only give me the children of the country," said in effect an enthusiastic worker once, "and I will be satisfied." With this class of the population the Sabbath-school teacher has to labor. The work to be done at this Convention will tell in eternity. Temperance, honesty, diligence, having as their constant motive belief in and consecration to a living Saviour, must end in "glory, honor, immortality and eternal life." While those who can go are engaged in furthering such a cause, those who cannot go should pray. All who purpose attending should send in their names immediately to Mr. James Forrest, Secretary, Halifax.

Mount Allison students, comparatively small as their number has sometimes been when compared with that of certain other colleges, are continually honoring themselves and their instructors. The *Chignecto Post* gives this very interesting fact, which, as it remarks, "speaks well not only for the ability of Mr. Webster, but for the careful academical training he received at Mt. Allison."

The results of the summer examinations at the University of Edinburgh were announced a few days ago. The great prize of the season is the Van Dunlop Scholarship, worth £300 *sterling*. This has been won by Mr. Clarence Webster, of Shediac, late of Mount Allison. This young gentleman has fairly surprised his friends by the brilliancy of his University course, having won First Class Honor Certificates of his classes, three medals, and he is the only student who has been first class in all the classes for the last three sessions, out of 1,250 students.

An excursion to Bar Harbor and the White Mountains, promoted and conducted by the Rev. Messrs. Williams and Lindsay, of Portland, Me., will leave on the 30th inst. These brethren, who were recently in this city, will accompany the excursion from Portland, and have made arrangements with the hotels at the White Mountains and vicinity by which excursionists will be accommodated at lowest rates. They have also secured other advantages. Fares: Halifax to Bar Harbor and return, \$6.50; and to White Mountains and return, \$12.00; and from intermediate stations at corresponding low fares. Tickets will be issued at all stations of the W. and A. Railway and at Annapolis and Digby, and will be good to return by S. S. *Frances*, up till 13th of October.

The Rev. Dr. Fitzgerald, editor of the *Nashville Christian Advocate*, has been at Chautauqua. In his paper he says:

The one thing that most strikes the mind of the visitor to Chautauqua is the demonstration it furnishes of the growing tendency toward unity among the evangelical Christian bodies. Christian culture is pursued here without a jar by men and women who differ in many things, but hold to Christ as their Divine Redeemer. It is beginning to be more and more realized that the points in which we agree are those that are most numerous. The sacerdotal prayer and promise of our Lord will be answered; "that they all (all believers) may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one, even as we are one." That prayer and promise will not fail—the streakings of the dawn are in the sky.

We are requested to state that copies of the Sixth Theological Union Lecture and Sermon may be had in Nova Scotia from Revs. A. D. Morton, Pugwash, or B. Hills, Southampton, or at the Book Room in Halifax; in New Brunswick from Revs. J. O. Berrie, Jacksonville, S. Howard, Fredericton, or B. Chappell, Shediac, or at McMillan's, St. John; on P. E. Island from Rev. Geo. Steel, Vernon River, or at Chappell's Bookstore, Charlottetown; in Newfoundland, from Rev. Geo. Bond, St. John's; and in Ontario at our Toronto Book Room. The price is 25 cents.

According to request the sketch of the history of Brunswick street church, read by the pastor on Monday evening, will be given in full next week.—A private note from Sackville gives a cheering account of the attendance at our Educational Institute there.—Some editorial matters have been held over for next week.

THE BRUNSWICK STREET CHURCH.

The celebration of the jubilee of the Brunswick street church was a happy thought. A vote of thanks should certainly have been given to the person by whom it was suggested. Apart from the pleasure of the occasion was the influence likely to be exerted upon the youth of Methodism in the north of the city, who can only be gathered by learning what God enabled their fathers to do "in the former times, the days of old." Lack of knowledge has sometimes been the cause of defective loyalty.

Fifty years ago, on Sunday last, this well known church was opened for worship. On Sept. 14th, 1834, sermons were preached in the morning, afternoon and evening, by the Revs. James Knowlan, Wm. Crocombe and Matthew, afterward Dr., Richey. The period was one of mingled sadness and joy, for only six days before the venerable William Black, the apostle of Provincial Methodism, had fallen by Asiatic cholera, which was then devastating the place. It seems a somewhat singular fact, when one remembers how many former itinerants in these Provinces returned to Britain, that at the services on Sunday and on Monday evening, there should have been present children or grand-children of each of the ministers just named, one of these, the Lieutenant-Governor of the Province, most gracefully presiding. It will not be out of place here to say that an annual gathering of ministers' sons and daughters resident in this city, after the English fashion, might be made one of general interest and individual benefit.

Sermons were preached on Sunday by two former pastors—the Revs. Dr. Lathern and J. A. Rogers, both of whom are always heard with pleasure. Mr. Rogers' sermon in the morning was based upon Gen. 12: 2; Dr. Lathern in the evening took for his text Num. 7: 12. Special preparation was made for the meeting on Monday evening. The pulpit was most beautifully decorated with flowers from the Halifax nursery, and the pillars were entwined with evergreens. The members of the choir also threw themselves earnestly and successfully into the effort to make the jubilee a time of gladness.

By common consent the meeting— which lasted two and a half hours—was admitted to have been one of unusual interest. His Honor Lieutenant Governor Richey announced the grand old hymn, "O, for a thousand tongues to sing," etc., and the Rev. R. A. Temple led the congregation in appropriate prayer. Governor Richey, who was very happy in his opening address, furnished an excellent keynote when he said:

We are assembled here this evening to celebrate the completion of fifty years of our existence as a separate— I trust, in ourselves, an united—congregation in this place. We meet, I assume, in grateful adoration of the Most High, whose presence has been with us through all those years; who has, as you were appropriately reminded yesterday morning, in manifold ways blessed you and made you a blessing; we meet, I say, to review with devout thanksgiving to God all the way that He has brought us, and placing, in spirit, a stone of remembrance to inscribe upon it "Ebenezer, 'Hitherto the Lord hath helped us.' We meet, too, I may take it, to profit by this review of the past; to pick up the loins of our minds that we may run with greater diligence the race before us.

His Honor's reminiscences of the church and of various ministers were full of interest as name after name was given of men to whom he had listened within its walls as to "legates from the skies, believing 'their office sacred, their credentials clear,' as 'by them the violated law spoke out its thunders, or by them in strains as sweet as angels use, the gospel whispered peace.'"

An historical sketch prepared by the pastor, the Rev. B. C. Borden, A. B., was heard with close attention. The facts, gathered in the main from a manuscript chapter of Smith's second volume of the History of Methodism in Eastern British America and from a paper furnished by J. A. Bell, Esq., recalled the names of men who should not be forgotten, and reminded the congregation of the present day that "other men had labored and ye are entered into their labors."

The reminiscences given by the Hon. S. L. Shannon finely supplemented the report. Mr. Shannon referred to the unfavorable circumstances under which the church was opened in 1834. The cholera had been raging and had hardly then abated; a financial crisis followed during which there were many failures; and there was divi-

ion even in the church itself. And yet in the face of all these difficulties the founders of the church, trusting in a higher power than man, proceeded quietly in their efforts. He spoke of the origin of the church, how it became a necessity in consequence of "Old Zoar" being unable to contain the worshippers, a large number of whom attended other churches which were closed in the evening. He also spoke of the different opinions prevailing, many considering it inadvisable to form this congregation but favoring the enlargement of the old church, or of building a new and larger one upon the old site. But the zeal and devotion of one man overcame their objections. That man was the Rev. Wm. Crocombe, to whom more than to any other man the Methodist people are indebted for the Brunswick street church. He and others saw that there would of necessity be an extension of buildings beyond the then limits of the town. They were convinced that that extension would be to the north end, and so they were willing to wait and their patience and faith were rewarded. By the subsequent great influx of population Brunswick street church largely benefited, so much so that the trustees were obliged after a while to enlarge the building three times in order to accommodate the worshippers. More than this, the church became the mother of other churches, Charles St. and Kaye St. churches being offshoots from this important centre. So was the faith of the promoters of the enterprise by the blessing of God crowned with success.

The Rev. Dr. Lathern said that twenty-two years ago this church had been his second appointment in the ministry. There were various causes of rejoicing on this commemorative occasion. It was an occasion of great thanksgiving for the many mercies of the past, then it was the centennial year of British Methodism; it was also the centenary year of the Methodist Church in the United States with its twelve millions of members, and further, it was the jubilee year of the first union of Methodism in Canada. The history of the Church at which he took a glance, was one of profound and thrilling interest. When Brunswick street church was founded there were about forty-nine or fifty Methodist ministers in all in the Lower Provinces, Newfoundland and Quebec, of whom just six or seven now survived. But from the labors of these sprang the strength and glory of the church to-day, and he trusted the present generation would endeavor to perpetuate the ministry of their fathers.

The Rev. T. W. Smith said that he thought that on an occasion like this, there were present some whom eye could not see nor ear hear. After personal recollections of some of the ministers previously mentioned, he exhibited the original agreement between the trustees and builder of the "old Zoar." The witnesses to it were Wm. Jessop, an American preacher, and John Watts, a sergeant in the North British Fusiliers, whose son was Admiral George Watts. To secure the church at large we should be careful to strengthen the centre, and Brunswick Street, being as it were the centre, should be maintained in its efficiency. There were numerous ways of leading souls to salvation. Archibald Morton had been led to Christ through his admiration for the people belonging to old Zoar Chapel who went out in his boyhood to the Poor House, then under the charge of his father, to visit the inmates. When going with fear and trembling to his first charge, while riding on a stage coach in King's county, Mr. Smith had asked the driver what a certain peculiar looking building was, and got the reply, "O, some sort of a soul-saver." The best wish he could make for Brunswick street church was that it might be in the highest sense, a soul-saver.

The Rev. S. F. Heutis referred to his first efforts in the pulpit of this church. Even at the second attempt he felt very timid, for he was young in the ministry, and it was a very high pulpit and one he did to stand on a box and peer over a pinnacle of a hymn book on top of a big bible on a reading desk a foot or two higher than now existed. But he had not a very large audience on the occasion, for as the services were about to commence the bells rang out and the people rapidly dispersed when it became known that the Grafton street church was called. The first thing he did when called to the regular pastorate of Brunswick street was to get the reading desk lowered. He enumerated those prominent in the church at the present day, and in a happy manner compared them with those of the past to show that it was an age of progress and they were none the worse by the comparison. In a century's existence Methodism had grown to a membership of over twenty-five millions in the world. Wherefore the denomination had every cause to take courage and go forward.

The Rev. Jabez A. Rogers, President of the Conference, could not look back over fifty years like some who had preceded him, but took a glance over the past seventeen years and at the principal events in the progress of that period. It was by such occasions as this, when we could look back over fifty years, or even twenty years and see what wondrous things the Lord hath wrought for us, that we were led to praise the Lord and go ahead with renewed energy for future labor. Mr. Rogers also dwelt briefly but eloquently upon the doctrine set forth by our fathers which had been the secret of the progress of our Church, and urged their continued prominence.

After the pastor had thanked Mr. Harris and those who had decorated the church, and the choir whose music had added much to the interest of the evening had sung "God bless our native land," Mr. Borden pronounced the benediction, and the audience separated, many of them accepting Mr. Harris's kind offer to carry away a flower as a memento of the occasion.

THE HOLINESS CONVENTION.

In the absence of any direct communication respecting the recent gathering at Woodstock, we have read with interest the report in the columns of our esteemed contemporary, the *Religious Intelligencer*, the editor of which had the opportunity of attending four of the services. After some thoughtful and judicious remarks upon the sermons heard—that of the Rev. Dr. Watson in particular—and upon the methods pursued, the *Intelligencer* goes on to say:—

Perhaps some are expecting us to express an opinion of the whole movement. That we cannot fairly do, for the reason that our actual knowledge of it is limited. What we have written is based solely on our own observation—not at all on hearsay. The meetings we attended were taken altogether, better than one would expect who had heard only adverse representations of the sayings and doings of ministers and others. There were, as intimated above, things said and done that we regard as extravagant and injudicious. But, then, the same thing is true in some form and degree of almost any meeting, especially if there is unusual interest, and it is scarcely fair to condemn these meetings as though they alone offended in this respect. Whatever faithfulness to the truth requires is right, no matter how much opposition it arouses; but it is never wise to permit, unnecessarily, the indulgence of habits of speech or action that provoke opposition. The avoidance of such things, would, we believe, disarm prejudice and promote rather than retard the truth.

One other thing we must say, and it is the chief thing after all. There was manifestly the presence of the Spirit. We speak of the meetings as attended, and we assume that the same was true of other meetings. Men who have for years been openly disregarding God and His claims, went forward and knelt as humble and penitent seekers of pardon through Jesus' blood. Nothing but the Holy Spirit moved them to do so. We trust that many found peace in believing and that henceforth they will live to Him who has saved them.

The influence of the meetings is sure to be widespread, for while every part of Carleton County was largely represented there were also people present from various sections of the Province. These all have taken home with them definite impressions, they are either helped or hurt. There is no Christian but will pray that great good may result.

IMPORTANT.

MR. EDITOR.—The communication in the *Wesleyan* of Aug. 29th, on Church finance, is entitled to more than passing notice. The fact that a large majority of the ministers in the Eastern section of our Gen. Conference are called upon to sustain heavy deficiencies, in many cases amounting to three hundred dollars and upwards, is surely enough to arouse our people to prompt and decided action to remove such a state of things. Some of the Conferences have appointed committees "to take the question into consideration and devise some scheme by which a fund may be created for the purpose of providing assistance to such circuits as may report deficiencies," such scheme to be "in harmony with the provisions of the constitution of the Contingent Fund." It is expected that these committees will meet some time during this autumn, when it is hoped they will be successful in making such arrangements as will receive the approbation of our people generally. We have a number of circuits which receive no assistance from the missionary fund, and yet do not contribute the minimum salary. These should be aided until they become self supporting. If this class of circuits only, received the benefit of the movement at first, a great gain would be realized, and afterward an effort could be made to help some of the domestic missions, looking forward to a time when each Annual Conference would be in a position to care for all its domestic missions, and thereby leave the Central Missionary Board free to give its whole attention to purely missionary work.

In the meantime the suggestion in the communication referred to might be acted upon, viz., that all our families contribute to a fund for the purpose of aiding the dependent fields within our bounds. The God of Providence has given to our whole Dominion a bountiful harvest, and what more acceptable thank offering to wait before "the Lord of the harvest" than "to bring an offering" for the laborers who have received only a pittance of their hire. Entering upon our career as a united Church affords an opportunity for all the people to do what they can for the spiritual welfare of our Church.

N. B.

SUPERNUMERARY FUND. The annual meeting of the General Committee of the Supernumerary Ministers' and Ministers' Widows' Fund of the Eastern Section of the Methodist Church of Canada is here-by called to be held in Sackville, N. B., on Friday the 10th of October, at 9 o'clock, A. M.

THE CHARLES ST. SCHOOL. The Flower Show and Bazaar of the Charles Street Sunday-school was held last week in the South Park street rink. The pastor, Rev. F. H. W. Pickles, announced the hymn, "All hail the power of Jesus' name," and called upon his Worship, Mayor Mackintosh, who congratulated the school on its past efforts, complimented the managers on their wisdom in offering prizes for such things as plain sewing, darning, making of bread, &c., and added some further practical remarks, after which, when ex-Mayor Fraser had given a brief address, he declared the exhibition and sale formally opened.

The industrial exhibition was somewhat smaller than in the former years, but was most creditable to the skill of the competing scholars. The flower show, both in the scholars' and "all comers" department, was very pleasing. One observed, as Mr. Gladstone recently remarked, "how human nature clings to beauty in its innocent and delightful forms." The art and curiosity department, though somewhat hastily got up, contained some rare articles. Among others was a silver spoon which was preserved solely for the use of John Wesley when on visits to a family in Cornwall, England, and which descended from the original family to Mrs. Godfrid, of the Naval Department of Bermuda; by whom it was presented to the Rev. John Wier on his recent departure from Bermuda. The Rink, especially when lighted up, presented a very fine appearance, the rich and varied fancy and refreshment tables showing to great advantage. The sale was commenced on Thursday afternoon and closed on Saturday evening. Numerous prizes were pleasantly distributed on Friday afternoon by His Honor the Lieut-Governor, in the presence of a good number of visitors. The committee have not yet announced the results.

ST. STEPHEN DISTRICT MEETING, AND SUNDAY SCHOOL CONVENTION. The above meeting was convened at Milltown, September 2nd, in the Methodist church vestry. All the ministerial members were present, and quite a goodly number of laymen. The usual business was transacted with the accustomed despatch of such officers as our highly respected District Superintendent and Secretary, Revs. R. Duncan, and L. S. Johnson. The plans for Missionary and Educational meetings will appear in their usual place, the columns of the Wesleyan. Rev. R. Duncan was elected representative of the Conference Missionary board which meets in St. John.

In harmony with the Discipline the Sunday-school convention was held two evenings in succession. On Tuesday evening the District Supt. took the chair. After singing and reading prayer was offered by the brethren Witham and Lawson. The first business was the reception of reports of schools from the superintendent and delegates, and was very interesting and encouraging indeed. They showed an increase in the number of schools and scholars, and in the use of our own Sunday-school papers and books. The testimonies to the work of salvation in many of the schools were very inspiring. These were followed by an excellent paper from the pen of Bro. W. B. Thomas on "The relation of children to the Church," followed by a discussion in which the brethren Johnson, Lawson, and Stevens took part. The Rev. J. A. Clark, A. M., read a very able paper on "Systematic benevolence," which was discussed by the above, and which all agreed in saying would do good service in the Wesleyan, and on any platform to the church of Christ. The subject, "Temperance in connection with the Sunday-school," was allotted to the brethren Pierce and Witham, but through lack of time had to be deferred till the following evening.

On Wednesday evening the District Superintendent took the chair. Reports were heard from several schools not represented on Tuesday evening. The subject, "Dangers to which young people are exposed and how best to avoid them," was spoken to by the brethren L. S. Johnson and W. Lawson. A discussion ensued in which several took part. The matter of "Temperance in connection with the Sunday-school" was well put by the brethren Pierce and Witham. Music was furnished each evening by the choir of the Milltown Church and was as helpful as enjoyable. Quite good audiences were present at all the public services. At the close of the above service an invitation was given and was accepted by some to attend the closing session of the District meeting. Votes of thanks were tendered the choir, the pastor of Milltown, and the people for their kindness and hospitality in entertaining the visitors to the convention as well as the members of the District.

A GOOD INVESTMENT. Mr. Edrrore. In the beautiful village of Smith's Cove, distant from Digby about five miles, there is a small band of workers—mostly ladies—whose deeds of unselfish toil are worthy of a place among the chronicles of the heroic age of Methodism. Under the superintendency of Bro. Wason it was determined to erect a sanctuary in which to worship God. The project gained substantial aid and shape during the ministry of Bro. Ainsley here. Now the building is completed externally—a fine edifice, grandly adapted to the purposes intended—neither too small nor too large—suitably located and a monument to the untiring zeal of those who have had to do with it. Week by week, month by month, and year by year, since the building was commenced, those interested have persevered with unflagging industry, controlled by a two fold purpose of securing a Methodist church, and that church without the incubus of a debt. Kindred spirits of other denominations have given words of cheer and practical aid. At Smith's Cove there is a sphere of usefulness purely home missionary in its character, and I know of no enterprise more worthy of consideration on this account than this. The completion of the interior of the church is a heavy undertaking, after all that has been accomplished. To postpone its occupancy for another year would be undesirable as well as injurious. A few donations from philanthropic souls, if given soon, would be of great advantage to this struggling cause. We want if possible, to have the building finished by Christmas. Who will help? W. H. HEARTZ.

METHODIST NOTES. At Southampton last week about \$180 was cleared by a tea-meeting in aid of the parsonage. The sum of \$430 was raised in the same way at Margarettville, on the 3rd inst. Some fifteen hundred persons were present. We learn from the Rev. J. L. Dawson, A. B., of Lockport, under date of the 13th inst., that "a successful entertainment was given under the direction of the sewing circle of East Ragged Islands, on the 3rd inst., at the 'Head.' More than one hundred dollars was taken. Our people at the head ended the hesitation and delay of years last evening by appointing a building committee, and instructing it to proceed at once with the work of finishing the little church." The Rev. G. W. Fisher writes from Hillabro, N. B., on the 15th inst. "God is blessing us in this circuit. Our prayer-meetings have been gradually growing in interest for some time past. They have never been better attended. Our congregations are good. Last night it was our pleasing duty to receive four into the Church as full members upon the completion of their probation. This is the result of our regular work. We thank God."

PERSONAL. The Rev. Silas James returned last week from England, with improved health. The Revs. J. Wier and J. W. Prestwood, A. B., are spending a year at Drew Theological Seminary, Madison, N. J. Mr. H. Burgess, who recently arrived from England in response to the call for young ministers, has been sent to Wolfville. The Rev. Job Shenton has been elected President of the St. John City and County Prohibitory Alliance. Instead of erecting a monument to his memory, the friends of the late Rev. John S. Inskip intend to erect a stone church in the place of the old Methodist meeting house where he was converted over fifty years ago.

Bishop Simpson is buried in the beautiful Laurel-hill Cemetery, Philadelphia, where rests the dust of Dr. Durbin, Dr. Nadal, and Alfred Cookman. His grave is within a few yards of the latter's. Methodist ministers formerly stationed in Bermuda will hear with emotion of the departure of a true friend—Mrs. George Bulford, of Port Royal, and will sympathize with bereaved friends. She died in Jesus.

Bishop Pierce, of the M. E. Church, South, died on the 3rd inst., near Sparta, Ga., in great peace, at the age of 73. A disease of the throat finally prevented the swallowing of any nourishment. Bishop Pierce was very widely esteemed. The Rev. W. F. Armstrong and Mrs. Armstrong, with all their children but one, are now on their way to Maulmain, Burmah. Mr. Armstrong will be the pastor of the English speaking church there and will likewise labor among the Telegus, whose language both he and his wife already know. The Baptist mission among the Telegus has had marvellous success.

LITERARY, Etc. Poet Toilers in Many Fields, by Mrs. R. A. Watson, published by T. Woolmer, London is a volume of sketches of useful lives. All these were not poets in the ordinary sense of the word. The words quoted on the title-page, "We call those poets who are first to mark, through earth's dull mist, the coming of the dawn," will explain the title. The tone of the book is good. The volume will answer a good purpose in the Sabbath school library.

According to Edwin Alden & Bro's (Cincinnati, O.) American News-paper Catalogue for 1883, there are 14,807 newspapers and magazines published in the United States and the British Provinces. Total in the United States, 14,176; in the British Provinces, 691; showing an increase over the publications of 1883 of 1,594. The greatest increase has been among the Weekly Newspapers of a political character, while it has been least among the class publications. The book is very handsomely gotten up and contains some 850 pages, printed on heavy book paper elegantly bound in cloth. It will be sent to any address, prepaid, on receipt of \$1.50.

Numbers 16, 17 and 18 of the "Standard Library," have reached our table. These volumes are issued by Messrs. Funk and Wagnalls with great punctuality. Rutherford, No. 16, is a story of New York life, which may not be without some useful lessons for those who move in life's gayer circles. No. 17—Six Years a Police Court Judge, by Judge Wiglittle, is both interesting and instructive. It is a narrative of experiences, and throws net a little

light upon the world-wide problem of the proper administration of justice. Hatred of crime, and sympathy with the administrators of law will be increased by a perusal of its pages. The last—'99, The Gold Seeker of the Sierras, by Joaquin Miller, is a story descriptive of the rough scenes of the period some of us remember when all sorts of characters, good, bad and indifferent—more perhaps of the latter than the former—made their way to the shores of California, in quest of gold. Himself Again, a previous volume of this Library, is being republished in the London Christian Chronicle, the religious weekly edited by Dr. Parker.

TEMPERANCE NOTES. The Prohibition Constitutional Amendment was adopted at the recent election in Maine by considerably more than the required two-thirds majority. In the city of Portland, Maine, the police seized nearly fifty thousand gallons of various liquors in about twenty months. All this liquor was poured into a sewer which bore it to the sea. One curious effect of the cholera scare in France, it appears, from the foreign despatches, has been a marked diminution of drunkenness in Paris. The same cause has contributed to keep the theatres empty for some time past than for years. A steamer has lately landed on the banks of the Niger 2,500 cases of gin and demijohns of rum, for two factories only. The natives rapidly acquire a taste for these fiery drinks of civilization. Here is another element against which the missionary must contend. During the recent session of the French Assembly the members drank 2,000 quarts of beer, 500 quarts of brandy, and 3,000 quarts of "miscellaneous" drinks. It is a suggestive fact that the debates of the Assembly have recently been especially violent and acrimonious. An Illinois court has declared with great distinctness, as follows: "Voluntary intoxication furnishes no excuse for crime committed under its influence, even if it is so extreme as to make the actor of it unconscious of what he is doing, or to create a temporary insanity."

Through the indefatigable labours of Miss Weston, there are 12,000 sailors in the Queen's service who belong to the Temperance Society, and there is no single ship on which there are not some workers among the men themselves. In every large port, she has established, in the face of the most savage opposition, Sailors' Homes, replete with every comfort and provision for rest and wholesome recreation. A lawyer engaged in prosecuting liquor dealers in Iowa was covered with a coat of tar, and threatened with death. A day or two afterward another attorney for the prohibitionists was startled in the night by an explosion, which upon investigation was discovered to be a bungling attempt to destroy his house with dynamite. The gunpowder exploded, but the dynamite fortunately remained dynamite.

The annual session of the Carleton County Prohibitory Alliance was held in the basement of the Methodist church, Woodstock, last week. It having been shown that the hands of the Chief Inspector were to a certain extent tied and his powers limited, for the want of funds to secure convictions, a fund of two hundred and twenty five dollars was raised to assist the Inspector in his duties until such time as money for the purpose should be contributed to the "License Fund." The following officers were elected for the current year: President, James Watts; Sec'y, J. T. Fletcher; Treasurer, G. F. Atherton.

GENERAL CHURCH NOTES. In the Protestant Episcopal diocese of Florida there is not a single church or chapel where pewa are rented or sold. The offertory is its revenue. The Minister of Worship in Italy has appointed Signor Rafael Mariano, an ex-priest, and Protestant convert, to the chair of Ecclesiastical History in the University of Naples. Assurances have been received that the missionaries and property of the Methodist and American Boards in Fuh Chau were not injured by the French bombardment. The unsatisfactory statement is made that the missionary publications of the Presbyterian Church in the United States cost \$6,000 per annum more than is received from their subscribers.

Capt. Bray, of the new Morning Star, in describing the vessel says, "She bids fair to last until there is no remaining island in Micronesia wherese she has not sounded her whistle for the Lord, and left missionaries to proclaim Christ." Of 2,141 missionaries sent forth into the heathen world by the Moravian Church no fewer than 800 have died at their post. One of them, D. Zeisberger, has labored for sixty-three years with great success amongst the North American Indians. On the 20th ult., Salvation Army riots occurred at Worthing, the disturbance being so great that the Riot Act was read. The dragons from Brighton were ordered to Worthing, and succeeded in dispersing the assailants of the Salvation Army. Several arrests were made. It is reported that Mr. Gladstone, at a conference with ministers of the Free Church of Scotland, promised them that if a distinctive majority of Scotch members was returned to the House of Commons at the next election, pledged to disestablish the Church of Scotland, the Government would carry out the popular will.

Mr. Gregoire, for eight years a Roman Catholic priest in British Columbia, has been converted to Protestantism and is now laboring in Shefford county, P. Q. He is a native of Quebec province. A priest, Sigismond Marchesi, has joined the Protestant Episcopal Church in Rome. The convert was a chaplain in the Metropolitan Jesuit Church, Rome. An Old Catholic church has been formed in Rome. It consists of about one hundred members, male and female, and a few priests. Among the latter are Count Campello, ex-Canon of St. Peter's; Dr. Savarese, who left the Romish Church a few months since at Panani, once a prisoner of the Inquisition, but delivered by the Italian troops in 1870.

MISSIONARY MEETINGS. P. E. ISLAND DISTRICT. 1. Charlottetown, Local Arrangement. 2. Cornwall. North Wiltshire, Oct. 27, S. S. Teed and S. H. Rice. Kingston, Oct. 28, S. T. Teed and G. Harrison. P. S. Road, Oct. 29, G. Harrison and W. H. Spargo. Highfield, Oct. 29, S. H. Rice and W. H. Spargo. 3. Wiltshire South, Sept. 30. 4. North, Oct. 1, J. S. Phinney, S. H. Rice, and J. P. Barwash and H. P. Cowperthwaite. Glasgow Road, Oct. 3. 5. West Devon, Oct. 3, J. Barwash, H. P. Cowperthwaite. 6. Verna River, Oct. 27. 7. Murray Harbor, Oct. 28, W. E. Reynolds, E. Bell. 8. Union Road, Oct. 30. 9. Little York, Local Arrangement. 10. Montserrat, Nov. 3, 4, George Steel and W. E. Reynolds. 11. Murray Harbor, Oct. 27, 28, 29, J. S. Phinney and J. Colter. 12. Bodega, Sept. 29, 30, Oct. 1, 2, J. S. Allen and H. R. Baker. 13. Tyron, Nov. 3, 4, 5, 6, J. S. Allen and H. R. Baker. 14. Margate, Dec. 2. 15. H. P. Cowperthwaite. 16. Stanley Bridge, Dec. 3. 17. Joseph Pascoe Pleasant Valley, Dec. 5, and F. Frizzle. 18. Sumnerville, Local Arrangement. 19. Bidford, Oct. 28, 29, 30, D. H. Lodge, M. R. Knight. 20. Souris, Oct. 6, 7, J. Burwash and E. Bell. 21. Mt. Stewart, Sept. 22. 22. Marie, Sept. 23, 24, S. Phinney. 23. Dunstaffnage, Sept. 24, W. H. Spargo. 24. Black River, Sept. 25. 25. Aberdeen, Oct. 1. 26. Minnewagash, Sept. 29. 27. Montrose, Sept. 30, E. C. Turner and D. H. Lodge. 28. Casquepec, Oct. 2. 29. West Devon, Oct. 3. 30. West Cape. 31. Milburn, Oct. 6, M. R. Knight and E. C. Turner. 32. Lot. 8, Oct. 7. 33. Lot. 7, Oct. 8. H. P. COWPERTHWAIT, Fin. Sec.

ANNAPOLIS DISTRICT. Annapolis, Oct. 28, 29, J. M. Fisher, D. W. Johnson. Granville Ferry, Oct. 30, Time for Lower Granville to be arranged, W. H. Hertz, C. Jost, S. B. Dunn, W. V. Vroom. Bridgetown, Local Arrangement, J. M. Fisher. 1. Mission, Local Arrangement, C. Jost. 2. Middleton, Nov. 3, 4, 5, C. Jost, J. Johnson, W. Phillips. 3. Aylesford, Oct. 28, 29, 30, J. Taylor, W. G. Lane, G. F. Johnson, W. Phillips. 4. Berwick, Nov. 4, 5, C. Jost, W. G. Lane, J. Blenkhorn. 5. Canning, Local Arrangement, S. B. Dunn. 6. Hillsburg, Oct. 27, J. Taylor, W. H. Hertz, S. B. Dunn. 7. Digby, Local Arrangement. 8. Weymouth, Oct. 28, 29, J. Taylor, W. H. Hertz, T. C. Hooper. 9. Digby Neck, Local Arrangement, W. H. Hertz, D. W. Johnson, Wm. Shears. D. W. JOHNSON, Fin. Secy.

HALIFAX DISTRICT. Local arrangements on all circuits except the following, viz:— Hantsport, Oct. Dr. Lathern, A. S. Tuttle, Burlington, " " McMurray, E. B. Moore. Walton, " " T. D. Hart, E. B. Moore. Sambro, " " F. H. W. Pickles, B. C. Borden. F. H. W. PICKLES, Fin. Secy.

YARMOUTH DISTRICT. Yarmouth South, Local Arrangements. North. Arcadia, Oct. 28, 29, 30, J. A. The President, W. A. Outerbridge, and I. M. Mellich. Hebron, Oct. 28, 29, 30, P. H. Robinson, and I. M. Mellich. Brenton, Nov. last week, The President, J. Wootchard, P. H. Robinson, and W. A. Outerbridge. Barrington, Oct. 7, 8, 9, R. Williams, J. G. Bigney, and J. E. Donkin. Port La Tour, Jan. last week, J. E. Donkin, R. Smith and J. L. Dawson. North East Harbor, Jan. third week, R. Williams, J. L. Dawson and J. G. Bigney. Shelburne, Dec. 2nd week, R. Smith, J. L. Dawson, and R. Williams. Lockeport, Nov. last week, J. G. Bigney, J. E. Donkin and R. Williams. JAS. STROTHARD, Fin. Sec.

GLEANNINGS, Etc. The Canadian Civil Service preliminary examinations take place on November 11th, and the qualifying examinations the following day. At a special session of the Supreme Court of Canada, to be held on the 23rd inst., the license question will come up for consideration. The contract for building the Indian-branch of the Intercolonial Railway, the grading to be completed by May next, has been awarded to J. B. Snowball, Esq., Chatham.

Up to the end of August of this year 670,000 boxes of cheese have been exported from Montreal to England. During the same period of 1883 the exportation amounted to 500,000 boxes. On board the flagship Northampton is a lieutenant of the Chinese imperial navy, who is attached to her for a year, studying the peculiarities of the British naval service. He holds in the royal navy the rank of sub-lieutenant. Leading New Brunswick lumber operators seem to think that short as was the lumber cut of last winter it was heavier than the market justified, and that there will be a still further falling off in the output this season.

The steamer State of Maine, on the rocks at Point Lepreau, has been got off. She was towed to Dipper Harbor and beached. The forward part of the vessel and machinery are as good as ever. It is thought that the cost of raising the vessel and getting her to Bath will not fall short of \$60,000.

It is most six months since the ill-fated Albert M. left the West Indies for Lunenburg. The wreck has been seen several times but no tidings of the crew, six in number, have come. All but one belonged to Mahone Bay. Attorney-General Miller, of Manitoba, was elected by Varennes to the Manitoba Legislature. It has been decided that Varennes is not in Manitoba, but belongs to the Province of Ontario. The question arises: Is Mr. Miller a member of the Ontario or Manitoba Legislature? The question is a nice one.

According to a paper read at the meeting of the British Association at Montreal, the fish product of Canada last year reached \$17,500,000, and this did not include the amount caught by settlers for their own consumption. Were this included the product for the year would be \$36,000,000. Canada's fisheries employ 50,000 fishermen. NEWFOUNDLAND. By the caving in of a copper mine at Bett's Cove one man was killed and several others seriously injured. A despatch, of the 8th inst., says that the codfish catch is short half a million of quintals, and on the northern coast of Newfoundland a famine is eminent. The whole coast of Newfoundland and Labrador is studied with icebergs. Three hundred and nineteen are drifting southward between Cape Freels and Cape Race. A British schooner collided with one in Concepcion Bay on Saturday, and was almost totally wrecked.

GENERAL. Earl Dufferin, at present British ambassador at Constantinople, has been appointed Viceroy of India. There are twenty American girls studying at the University of Zurich. They are admitted upon equal terms with the male students. The Rajah of Tenour has released the remaining members of the crew of the British steamer Nisero who were captives on the island of Sumatra. So disastrous has been the water-famine, which the three years' drought has brought upon New South Wales and Queensland, that in the former place alone 12,000,000 sheep are said to have been lost.

The opening meeting of the Conference of international societies of the Red Cross was held recently at Geneva. Nearly all the European States were represented. A letter was read from the Empress of Germany, who will subscribe 5,000 francs to the funds. An animated discussion is going on in the English papers regarding the killing of a boy named Parker, by the survivors of the wrecked yacht Minnowette, in order to keep themselves alive. The balance of opinion decidedly favors the view that it was a case of justifiable homicide.

Reports to the New England Home-stead from 325 points, covering the Provinces, New England and New York, indicate that the hay crop just harvested is nearly 30 per cent less than last year. The English papers report, for the first time in eight years, the prospect of full bars and well stocked granaries, and say there has been no such wheat crop there since 1874.

Information has reached Canton, China, of a frightful inundation in the province of Kiang See. The floods lasted four days, and the entire country was submerged to a depth of sixty feet. Whole towns were swept away, and it is believed that fully seventy thousand persons perished. It was feared that a pestilence would follow. Cholera had broken out at Amoy, but the number of deaths is not given. A number of men are now in jail in Leicester, England, undergoing terms of imprisonment for refusing to have their children vaccinated. The vaccination officer has reported that he cannot carry out the law, there being 1,200 persons waiting to be summoned, and over two thirds of the children born are unvaccinated. The Vaccination Acts are a dead letter, and there has not been a single case of small-pox in twelve months.

The inspectors at transatlantic ports where American and Canadian animals are landed show that during last year 9,000 animals were thrown overboard, 664 were landed dead, and 526 were so much injured or exhausted that they were killed at the place of landing, making a total of 10,286 animals which were either lost on the passage or so much injured that it was necessary to slaughter them at the place of landing.

The situation in Italy has been terrible. From midnight Friday up to four o'clock on Sunday afternoon there were 1,239 cases of cholera and 687 deaths at Naples. Since the beginning of the outbreak there have been 3,297 deaths. A despatch on Monday says that heavy rains have visited the city and have been followed by a notable decrease in the number of cases. The same improvement has occurred at Berra. King Humbert advised that the poorer families should be quartered in the Granuli barracks. The Minister of War has placed ten thousand tents at the disposal of the relief authorities for the shelter of the poor. A great throng of people witnessed the departure of the king from this city. The scene was very pathetic. The king personally received hundreds of petitions. One case of cholera has occurred at Leghorn, and there have been three cases at Palermo, one of which proved fatal. At Cetta, a woman stricken with the disease was discovered to have been buried alive.

THE SECRET THINGS BELONG UNTO THE LORD OUR GOD.

Such was the declaration of Moses to the Israelites on a very important occasion; but, judging from many things we read and hear, a number of people in this age of the world think very differently. The Psalmist tells us that "Clouds and darkness are round about Him," but according to the statements of some modern writers, he must have been greatly mistaken.

A number of people pretend to understand many things which the inspired writers— even Solomon with all his wisdom— had not the slightest conception of. Are those parties right? Have they entered into the secret chamber of the Most High? Has the mind of the Eternal One been unfolded to their vision? If this be so, why then let us be incredulous no longer; but give heed to all their utterances: but if it be still true that "the secret things belong unto the Lord our God," all those wonderful effusions should be treated with the contempt they deserve.

"O the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out. For, who hath known the mind of the Lord? or who hath seen His counsel?"

"I deep in unfathomable mines Of never failing skill, He treasures up His bright designs And works His sovereign will." As the centuries roll on, the purposes of God are gradually unfolded— as the bud develops into the full blown flower, hence things that were secret thousands of years ago, and which the prophets sought in vain to understand, are hidden no longer; they now belong to the things that are revealed. Succeeding centuries will bring many things to light which are now shrouded in mystery, and which are altogether beyond the range of our vision, yet should thousands of years elapse before they end comes, there will always be secret things, seen only by the eye and known only to the mind of the Infinite.

We are not dealing with matters of a scientific character. The wonderful discoveries, both of ancient and modern times, the vast and varied attainments of Bacon, Newton and Watt, with a host of others of a like character, who have gone deep into the mine of science, all belong to the domain of nature. Although these paths were untraveled before, they were by no means forbidden paths. All honor to the men who appeared to live in advance of their age—who did so much for the comfort and elevation of the race—who were "higher than their fellows from their shoulders and upwards"—and whose worth has only been appreciated by succeeding generations.

The secret things of which we speak are of an entirely different character. Ever and anon ordinary mortals are startled by the prognostications of some self inspired prophet who in his peculiar style sets forth with remarkable clearness the time of the end. So many years are to pass, and certain things are to take place, after which the great trumpet shall sound. The matter appears too serious for irony; but what a pity that so much eloquence, and time and labor should be wasted in propagating such delusive themes. They can only be accounted for on the ground of an exceedingly disordered imagination. Let us give no heed to such foolish statements, but seek to be prepared for that solemn hour by a life of consecration to the service of God. Occasionally the public are informed that the Rev. Mr. So-and-so is to deliver a lecture on Christ's second appearance, or something of a kindred nature, when things are advanced in direct opposition both to reason and revelation. What wonder is it that some whose minds are not evenly balanced are "moved away from the hope of the gospel," and that others who have listening ears eagerly listen to these marvellous teachers and become in turn—expounders of the faith.

Let all the fields of science be explored. Astronomy, geology, botany, physiology, etc., are all calculated to interest and profit, and should direct the explorer to the Great Author of all nature's wonders. Let the book of Divine revelation be studied prayerfully and unceasingly, that things new and old may be brought out of this wonderful treasury. Let the minister's utterances be faithful, searching and powerful, convincing sinners, and building up believers in their most holy faith. Let all who labor in the word and doctrine set forth Christ as the Saviour of the world, yea as the One "mighty to save." But let all these pretended prophets hide their heads and refrain at once from rushing in "where angels fear to tread" for now, as in ancient times, it is true that "the secret things belong unto the Lord our God," but these which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

S. H. Rice. Charlottemtown, Sept. 11th, 1884.

A SAD EVENT.

This community was shocked on Sunday morning last at the report of the death of Mr. Selly Johnson, a son of our esteemed brother, J. W. Johnson, Esq., of this place, who was accidentally killed while in discharge of duty on the I. C. R.,

near Thompson Station, about 11 p. m., Saturday last. The deceased was about twenty years old and the only son of brother Johnson. He was a very general favorite among his associates, who deeply mourn his loss. It is a severe trial to have one just entering upon the active duties of life, so suddenly taken from the family circle. Brother Johnson is a member of our Quarterly Board, and has for a long time taken an active part in the affairs of the Methodist church of Truro, and his excellent wife is the daughter of the late S. S. Nelson, who was one of the standard bearers of this church, and in this hour of their great sorrow they have the warmest sympathy of every member of this church and congregation. Our brother and family are almost overwhelmed with this sore bereavement, and it does seem that their cup of sorrow is almost running over, for this is the sixth member of the family which they have been called upon to bury. May they all be enabled so to lean upon the Almighty arm as to find that support and comfort which human sympathy cannot afford.

Truro, Sept. 9, 1884.

IN MEMORIAM.

Her feet have passed the portal, And she hath joys immortal, 'Ours loss, her blessed gain, She knows no more life's sorrow, For her path doth lead that morn, Whose entrance brings no pain.

Our sister North, of Sheffield's Mills, has been called to experience another painful bereavement in the death of her daughter Maggie, who after a rapid decline died in June last, in the 13th year of her age.

Maggie was remarkable for her serious and intelligent thoughtfulness from her early childhood. Her love for the Saviour and confidence in the atonement became increasing in her growth. As death drew near, her calmness of mind and encouraging words to her dear mother and sister, with her dying admonition to all around her, will, we trust, never be forgotten. The above lines have been sent to her mother in reference to the death of dear little Maggie.

J. G. H.

ARCTIC CONVALESCENTS.

The medical journals contain an interesting account of the survivors of the Lady Franklin Bay expedition. It is prepared by Dr. E. ward H. Green, the surgeon of the Thetis, and is a complete record of the medical aspects of Lieutenant Greely's case. It opens with a survey of the quarters, rations and mode of life of the colonists after their arrival at Cape Sabine. Among other details not published heretofore is the statement that the cubic air space in the hut was seventy feet per man, and that their water supply was brackish, the sea-water straining into the artificial lake from which they took ice and melted it. On March 24 the whole party were overcome with asphyxia and nearly lost their lives owing to the atmosphere being surcharged with carbonic acid. The alcohol stove had been lighted, and the rags closing the vent-hole in the roof had not been removed. Every one was seized with faintness and vertigo, and on stumbling out of their sleep-bags or being pulled into the open air, many of them were frost-bitten, the temperature being 46 degrees below zero. The colonists recognized the fact that they must make as close an approach as possible to hibernation. All but the cooks and hunters were in their sleeping-bags from sixteen to eighteen hours out of twenty-four. Dr. Pavy's motto was, "Who sleeps dines," which, as Dr. Green grimly remarks, was philosophical without being filling. The survivors all agree that it was only after the introduction of food into the stomach that the craving became great. They went without food for days without actually suffering. Death seemed to take place ordinarily from heart trouble. For a day or two the victims would complain of sharp pains over the heart. A slight conversation would follow and all would be over.

Dr. Green's treatment of the survivors rescued at Starvation Camp appears to have been scientific and highly successful. They were served with brandy, milk and beef essence, and then transported to the ship. Lieutenant Greely was excitable and irritable, at times almost irrational, with eyes wild and staring. He had a pulse of 52, with 12 respirations a minute. His tongue was dry and cracked, and his skin cold and clammy. He weighed 120 pounds, having lost 48 pounds after leaving Fort Conger. He was ravenously hungry and clamored for food and for news, insisting upon talking. Dr. Green was very cautious in administering food or medicine. During the first night a teaspoonful either of milk punch or of minced raw beef was given every half hour. On the second day the same treatment was continued, an onion being added to the minced beef and the quantity of food being increased. Even on the third day there was no natural sleep, and the patient's mind was abnormally active, with a marked absence of memory. From this time the convalescence was gradual. The appetite remained morbid for nine days, but the diet was restricted, although gradually enlarged and varied. At the end

of a month he was allowed to eat three meals daily and was encouraged to take open-air exercise. In the course of six weeks he gained forty-nine pounds in weight. The details of the convalescence of the patients are recited with painstaking minuteness and will prove of great interest to physiologists and physicians. It was a most fortunate circumstance that the equipment of the relief expedition included a thoroughly competent medical staff. Dr. Green seems to have been the right man in the right place, and not to have lost his self-possession for an instant. Discretions of diet or recourse to medication might have proved fatal at the outset. These were avoided, and the patients were restored to health in a thoroughly scientific way.—N. Y. Tribune.

AT THIS LATE DAY!

The New York Observer tells a strange and horrifying story of proceedings in New Mexico.—"We met, a few days ago, a good Christian brother from New Mexico, who tells us a story of horror, which one might well deem an exaggeration were it not verified by a writer in one of the leading Catholic reviews. Not far from Albuquerque is one of the strongholds of an order of the Jesuits called 'Les Flagellants,' or 'Las Penitentes.' This sect of wild fanatics had its rise in Italy in the year 1260. Both sexes walked in procession with shoulders bared, which they lashed with the blood raw down, in order to obtain mercy from God and appease His anger against the wickedness of the age. In New Mexico to-day, this horrible method of self-punishment is carried to a hideous and revolting extent by the order referred to. A few weeks ago, in one of its little adobe churches, a most fearful scene was witnessed. The edifice was filled by the devotees and curiosity seekers. After singing and other exercises, a procession was formed, escorting three young men to a hill called 'The Calvary,' about a mile away. A heavy cross, weighing some 200 lbs., was placed upon the shoulders of one of the men. Behind was an irregular line of disciples, armed with every kind of instrument which could be devised—swords, daggers, chains, barbed wire, cactus, being utilized. With them they beat, stabbed, bound and gashed themselves as did the followers of Baal on Mount Carmel. Behind them a tall Penitente, straight as an Indian, walked, playing a sort of flute. As this strange motley procession neared the hill—taking an hour in the journey—the tooting, the chanting, the wild chorus grew more intense. Here he doomed man then planted in the ground. Again and again he made to feel the pressure of the thorns, and the tight ropes with which he was bound caused intense agony. The shouts of encouragement, as his pale, haggard face, with blood uniting down his waist, betrayed the condition of nearly unconsciousness, was frantic. S shrieks, moans, and terrific cries were kept all the sufferer faint. Then he was taken down and water dashed upon him until he revived. There have been four cases in the last six years where the crucified man died after being taken from the cross; such a result being courted and desired, as leading at once to Paradise and glory."

A MYSTERIOUS INDUSTRY.—A new and mysterious industry has arisen in the Catskill Mountains, in the State of New York—namely, the production of "wood flour," which is described as "a kind of cousin to wood pulp." It was first manufactured in the Catskills about nine years ago, and now over twenty mills are in full blast. The process is exceedingly simple. Any sort of wood tree—poplar is the favorite—is selected and drawn to the mill. The bark and boughs are removed, and the trunk put in a machine which is like a lead pencil sharpener on a large scale, with four or more knife-edges instead of one. The machine, on being started, revolves with great swiftness, and in a few minutes converts the log into fine clean shavings. These are ground and bolted exactly as in a yellow-mill. The product is a soft, fine, yellowish-white flour, similar in appearance to a very well-ground corn-meal. It possesses a slight woody smell, and is almost tasteless. When ready for use it is put up in large bags, and is then despatched unmarked to the buyer. Who the purchasers are, or for what purpose it is bought, is a profound secret. Some persons, it is stated, mix it with meal, and give it to pigs and other animals, and it is also suspected that contractors occasionally utilize wood-flour in a like manner for army and Indian supplies. This, however, is mere conjecture. All that is known for certain respecting this flour is that it is largely manufactured and finds somewhere a ready market.—St. James's Gazette.

SOLAR OUTBURST.—In the last (August) number of the Sidereal Messenger, Mr. Irish, of Iowa City, gives an account of a remarkable outburst, observed on April 10th upon the surface of the sun. It does not appear from the account whether the observation was made by projecting the sun's image upon a screen, or by viewing it directly with the telescope—probably the

latter. At any rate, no spectroscopic was used. The appearance was that of a column of light spreading out, at the top like a tree, and rising from a mass of faculae at its base, which remained visible for nearly five hours. Probably it was simply a prominence of such almost unprecedented brilliancy as to be directly visible on the surface of the sun, with the aid of the spectroscopic. The duration, however, was so long and changes seem to have been so gradual, that it is perhaps possible that it was only a facula of unusual brightness. It was not very near any of the large groups of spots which were then visible on the sun's surface.

THE BLIND.—In Philadelphia a blind man named Hall started a workshop for the blind about ten years ago. This is the only one which exists in America, if we except the few adults who may be found in the workrooms connected with schools for the young blind. The success of Mr. Hall's experiment is very encouraging, about 90 blind men being employed, mostly at making brooms at remunerative prices. Nearly 300,000 brooms were turned out last year, and the men earn from 15s. to 30s. a week. 55 who have no friends have board and lodging provided for them, while those who are married, or have homes, come to the workshops in the morning.

BREVITIES.

REV. E. F. Taylor defines affectation as "the art of being a fool according to rule."

"How's your cold?" she asked. "I don't know," he whispered. "I'm not on speaking terms with it."

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Robert Spence.

People who talk much of themselves produce, however clever they think they may be, the impression of inanity.

Large rivers, great trees, wholesome plants, and healthy persons are not created for themselves, but to be of service to others.

Some teachers impart knowledge, some teachers impart power, some teachers impart—a great impression of themselves.—W. C. Wilkinson.

"Deceitful means false," said a teacher, and then required one of the scholars to write a sentence with the word "deceitful" in it. After awhile he wrote, "My ma has deceitful teeth."

In counteracting our defects, we must be cautious not to blunder by limitation of others. We should search till we find where our character fails, and then amend it—not attempt to become another man.—Cecil.

What pains and tears the slightest steps of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievement of good with bleeding feet.—Dr. Berol.

"Why don't you go to work?" said a charitable lady the other day to a tramp, before whom she had placed a nicely cooked meal. "I would," replied the vagrant, "if I had the tools." "What sort of tools do you want?" asked his hostess. "A knife and fork."

Turgeneff's principal mental relaxation was in listening to music. He would remain silent and motionless for hours, absorbing and dreaming over the weird melodies of Chopin or Rubenstein; and sometimes he would write when under such inspiration, and the tale would be infused with the spirit of the music.

In one of his novels, Charles Reade makes his hero, a clergyman, wonder whether one might not legally marry himself to the heroine, especially as they were both cast upon a desolate island. It may be as well that novelists and novel readers should be aware that for a clergyman to officiate at his own marriage is utterly illegal.

The children of a clergyman's family in Aberdeen were making themselves happy propounding conundrums. Directly one of them said, "Who was the meekest woman?" The clergyman seemed struck with a fresh thought, and replied quickly, "We don't read of any." But madam made herself even with him when she rejoined with quite as much quickness, "Well, we read of only one such man, and from the fact that she made about him, it's plain they're scarce."

A Terrible Tragedy

A terrible tragedy was happily averted the other evening by the presence of mind of the wife of one of our most respected citizens. The family consists of the husband, wife and two children. We briefly narrate the thrilling experience of his family. Mr. X. hurriedly entered the room where his wife and family were seated and from the determined expression upon his face Mrs. X. saw at once that something was amiss. He demanded his razor which had accidentally been removed. The razor experienced by Mrs. X. may be imagined, and in order to divert his attention inquired for what purpose he wanted to use it. Imagine her relief when he stated his intention of removing a corn or two which ached terribly and like a true woman she was equal to the occasion, for she had already purchased a bottle of Putnam's Painless Corn Extractor of which on every hand she had heard nothing but praise. Avoid the evils of domestic life by using Putnam's Corn Extractor.

MONEY IN YOUR POCKETS. If every sailor, lumberman, fisherman, mechanic and farmer would keep on hand Minard's Liniment to cure their aches and pains, Minard's Honey Balsam to cure coughs, colds, &c., and Minard's Family Pills to regulate their liver and bowels, they would quickly get rid of all disease and it would be money in their pockets.

The Duke of Marlborough has sold his famous Raphael to the British Government for £70,000.

TO KEEP YOUR HEAD CLEAR, use Minard's Family Pills. When the body feels heavy and languid and the mind works sluggishly these Pills will wonderfully assist to a recovery of physical buoyancy and mental vigor.

Jay Gould's income is \$4 a minute. A very little time is a good deal of money to him.

If any of the readers of this paper do not know of Johnson's Anodyne Liniment we urge them to find out about it. Write to Dr. Johnson & Co., of Boston, Mass. It is the most marvelous remedy in the world.

The heart of a Greenland whale is a yard in diameter.

Dyspepsia symptoms, low spirits, restlessness, sleeplessness, confusion, sour stomach, pain in the bowels, sick headache, variable appetite, raising food, oppression at pit of stomach, low fever and languor, Parsons' Purgative Pills give immediate relief and will ultimately cure the disease.

When the Lick telescope is completed with its 36-inch object glass, California will have the largest telescope in the world.

ASK FIFTY LADIES IN SUCCESSION what perfume they consider the most delicate, the most pure and salubrious, the most permanent, and in all respects the most desirable, and forty-nine of them will answer, MURRAY & LANMAN'S FLORIDA WATER.

After January 1, 1885, no house in Berlin can be higher than the width of the street on which it faces.

GOOD THE YEAR ROUND. At all seasons, when the system is foul and the digestive powers feeble, or the liver and kidneys inactive, Burdock Blood Bitters are required.

A movement is on foot in Baltimore to establish a dairy in the park and dispense pure milk to infants in arms and sick children, free of charge.

RESPECT OLD AGE. An old favorite is the remedy known as Dr. Fowler's Extract of Wild Strawberry. Thirty years reliable for cholera, morbus diarrhoea and summer complaints.

During the quarter ending March 31, the sale of postal cards in the U. S. decreased by 10,000,000,000. This was owing to the two cent postal rate.

NO SUCH WORD AS FAIL. A failure to relieve or cure summer complaints can never be truthfully applied to Dr. Fowler's Extract of Wild Strawberry. All dealers sell it.

There are 35,000 more women than men in Philadelphia. In the country generally thirty States and Territories have more men than women, and seventeen States and Territories have more women than men.

DON'T YOU DO IT. Don't suffer any longer with the pains and aches of Rheumatism, which make life a burden to you. Relief, speedy and permanent can be procured at the nearest drug store, in the form of Kidney-Wort Elbridge Malcolm of West Ban, Maine, says: "I was completely prostrated with Rheumatism and Kidney troubles and was not expected to recover. The first dose of Kidney-Wort helped me. Six doses put me on my feet, it has now entirely cured me and I have had no trouble since."

BE A THING OF BEAUTY. The most brilliant shades possible, on the fabrics are made by the Diamond Dyes. Unexcelled for brilliancy and durability, 10c. at druggists. Send 2c. for 32 Sample Colors. Wells, Richardson & Co., Burlington, Vt.

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

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal in relieving pain, both internal and external. It cures Pain in the side, Back or Bowels, Sore Throat, Rheumatism, Toothache. It will most surely quicken the Blood and Heat, as its acting power is wonderful. "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and doubling the strength of any other Elixer or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all druggists at 25 cents a bottle.

Mount Allison College, Sackville, N. B. J. R. INGH, M.A., LL.D., President.

THE first term of the Collegiate year 1884-5 will begin on Thursday, September 11th, Matriculation examinations begin on Friday, September 12th, at 10 o'clock, a. m. Two prizes of the value of Twenty and Thirty Dollars respectively, will be offered or competition at these examinations. For calendar containing full particulars as to course of study, expenses, etc., address the President of the College. Sackville, July 23, 1884.

AYRE & MARSHALL, IMPORTERS, General Drapers, AND Provision Merchants, Wholesale & Retail. No's. 231, 233 and 235 WATER STREET, St. John's, Nfld.

DR. FOWLER'S EXTRACT-WILD STRAWBERRY CUPES CHOLERA CHOLERA INFANTUM DIARRHOEA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.

BRISTOL'S SASSAPARILLA AND SUGAR-COATED PILLS, The Great Purifiers OF THE BLOOD AND LIVER.

VIRGINIA FARMS & MILLS For Sale and Exchange, or Who for free REAL ESTATE JOURNAL, E. B. CHAFFIN & Co. Richmond, Virginia.



THE REPRESENTATIVE MUSIC HOUSE OF THE MARITIME PROVINCES. The Manufacturers we represent have received the SUPREME AWARDS AT THE WORLD'S EXPOSITIONS WHERE EXHIBITED. WE WERE AWARDED ALL THE PRIZES AT THE DOMINION EXHIBITION 1881 FOR BOTH PIANOS, AND ORGANS.

This th our Exhibits fully establish our claims on the minds of the Public. Our LARGE PURCHASES from the BEST MANUFACTURERS enable us to sell for from 10 TO 20 PER CENT. LESS than the average dealer.

Your own interest should induce you to WRITE FOR PRICES. Please state whether you wish to purchase for Cash or on the installment plan. Name this paper. W. H. JOHNSON, 121 & 123 Hollis Street.

JOHN HOPKINS 186 UNION STREET, ST. JOHN, N. B.

PORK SAUSAGES. LARD IN SMALL PACKAGES. Ballonies & Pressed Meats. ALL OUR OWN PUTTING UP FRESH MEATS AND POULTRY.

LO MACHIN Manufact MACHINER Public B Steam HOT AD Cast a PUMP SOLE Pater HAR CLA 60 & Respect Hardwar Our RET Fancy G ORDERS '84. SPRIN COLE Have received SPRING Hats Satin, Drab and D Ha Clerical Hat all selected LINCOLN BENNE A. A large Sto MENS, YOU Stray Trunks, Umbrel coats, WHOL 143 C Agent for CLINTON H MENEEL BELLE TROY, Manufacture Special atten BELLS. H McSHANE CELEBRATE for Churches, and Circulars HEN aug 18-ly M McSHANE BUCK Ball of Pa Schools, WARRAN VANDU

303

LONGARD BROS.,

213 HOLLIS STREET, HALIFAX N.S.

MACHINISTS, STEAM & HOT WATER ENGINEERS

COPPERSMITHS PLUMBERS, Etc,

Manufacturers of all kinds of Brass & Copper, Work for Engineers', Plumbers', and Vessels Use.

MACHINERY FOR MILLS, MINES FACTORIES, STEAM PRINTING OFFICES, ETC., MADE AND FITTED UP.

Public Buildings, Churches, Factories and Residences

Steam and Hot Water Heating Apparatus.

HOT AIR FURNACES & PLUMBING FIXTURES.

Cast and Wrought Iron Pipes and Fittings, PUMPS, SHEET LEAD, LEAD PIPE, Etc., Etc.

SOLE PROPRIETORS AND MANUFACTURERS OF **LONGARDS Patent Improved Hot Water Boiler FOR WARMING BUILDINGS.**

HARDWARE, CUTLERY, ETC.

CLARKE, KERR & THORNE,

60 & 62 Prince William St., St. John, N.B.

Respectfully invite attention to their COMPLETE STOCK in Hardware, Cutlery, Glass, Twines, Agricultural Tools, Fine Hardware, etc.

Our **RETAIL DEPARTMENT** a most varied Stock of ENGLISH, FRENCH, GERMAN and AMERICAN Fancy Goods, Plated Ware, Silver Ware, etc., etc. **ORDERS BY MAIL ATTENDED TO WITH CARE**

'84. SPRING & SUMMER '84.

COLEMAN & CO.

Have received their full Stock of SPRING AND SUMMER

Hats & Caps

Satin, Drab Shells, Black, Brown and Drab Felts Straw Hats, &c., &c.

Clerical Hats in Soft and Stiff Felt all selected from the well-known houses of LINCOLN BENNETT & CO., CHRISTY & CO., A. D. TOWNEND & CO

A large Stock of **MENS', YOUTHS' & CHILDREN'S Straw Hats,** all new Styles.

Trunks, Valises, Satchels, Umbrellas, Waterproof coats, Baskets, &c.

143 Granville Street.

CLINTON H. MENEELY BELL CO.

SUCCESSOR TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, NEW YORK.

Manufacture a superior quantity of BELL'S Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

McSHANE BELL FOUNDRY

Manufacture those CELEBRATED CHIMES and BELLS for Churches, Academies &c. Price and Circulars sent free. HENRY McSHANE & Co., Baltimore, Md. U.S. aug 18-1y

McSHANE BELL FOUNDRY Manufacture those celebrated Bell and Chime Bells for Churches, Town Clocks, &c. Prices and Catalogues sent free. McSHANE & Co., Baltimore.

MENEELY BELL FOUNDRY Manufacture those celebrated Bell and Chime Bells for Churches, Town Clocks, &c. Prices and Catalogues sent free. Meneely & Co., West Troy, N.Y.

BUCKEY BELL FOUNDRY, Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VANDUZEN & TIFT, Cincinnati, O.

JOHN K. TAYLOR MERCHANT TAILOR AND CLOTHIER, UNION STREET CARLETON ST. JOHN, N.B.

CLAYTON & SONS Beg to inform the public that they have a stock of cloths direct from the factories, embracing New and Standard varieties in which are being made up to measure at the shortest notice.

Diagonal and Checked Worsteds, Fancy Striped Trouserings, Broad Cloths and Velvets, Light and Dark Tweeds, Serges, Doeskins,

Goods Sold for Cash at Uniform Profit. Careful, expert Cutters. Trained, reliable Workpeople.

ORDERS PROMPTLY EXECUTED. You are respectfully invited to call before leaving your clothing orders. **CLAYTON & SONS, 11 Jacob St., Halifax, N.S.**

"A GREAT BOOK." **The Natural Law In The Spiritual World.**

By HENRY DRUMMOND, F.R.C.E., F.G.S.

414pp. New Edition Ready. Price, \$1.75.

FROM THE PRESS. "Too much cannot be said in praise of it, and those who fail to read it will suffer a serious loss. Possesses a deep interest on every page."—The Churchman.

"This is every way a remarkable work, worthy of the thoughtful study of all who are interested in the great question now pending as to the relations of natural science to revealed religion. A mine of practical and suggestive illustrations."—Living Church.

"This book is a defence of doctrines of the Faith from a standpoint so new that it will make a new departure in apologetics."—New York Herald.

"The theory it announces may almost be termed a discovery."—Aberdeen Press.

"Its originality will make it almost a revelation; the charm of its style will give it fascination—the sober reticence of its thought will commend it to the most critical."—Christian Union.

S. F. HUESTIS

TEACHERS WANTED—10 RPINC PALM, 12 Assistants, and a number of Music, Art, and Specialties. Application form mailed for postage. SCHOOL SUPPLY BUREAU, Chicago, Ill. Mention this journal.

50 LOVELY new style Chromo Cards, and a prize w. h. every order, for 10c. A. W. KINNEY, Yarmouth, N. S. July 1884.

WORKS BY THE LATE **Frances Ridley Havergal.**

ELEGANT GIFT BOOK.

Life Chords. The Earlier and Later Poems of the late Frances Ridley Havergal. With Twelve Chromo-Lithographs of Alpine scenery, etc. Price \$3.50.

Life Mosaic: "The Ministry of Song" and "Under the Surface," in One Vol. With Twelve Coloured illustrations of Alpine Flowers and Swiss Mountain and Lake Scenery, from drawings by the Baroness Helga von Cramm. Price \$3.50.

Swiss Letters and Alpine Poems. Written during several tours in Switzerland. With Twelve Coloured Illustrations by the Baroness Helga von Cramm. Price \$1.10.

Morning Stars; or, Names of Christ for His Little Ones. Price 25c.

Morning Bells: being Waking Thoughts for the little Ones. Price 25c.

Little Pillows: being Good Night Thoughts for the little Ones. Price 25c.

Bruey, a Little Worker for Christ. "A charming book. We trust the book will reach the hands and stimulate the hearts of many Sunday-school teachers and young Christians."—Christian. Price 45c.

The Four Happy Days: a story for Children. "A pretty, childlike story, illustrating the changes which often shadow over pleasant anniversaries, and the way in which the new life turns sorrow into joy."—Woman's Work. Price 35c.

The Ministry of Song. Poems. Price 45c.

Under the Surface. Poems. Price 45c.

Under His Shadow. The Last Poems. Price 45c.

ROYAL GRACE AND LOYAL GIFTS.

1. Kept for the Master's Use. 30c.

2. The Royal Invitation, or daily thoughts on coming to Christ. 30c.

3. The King, or daily thoughts for the King's Children. Price 30c.

4. Royal Commandments, or Morning Thoughts for the King's Servants. 30c.

5. Royal Bounty, or Evening Thoughts for the King's Guests. 30c.

6. Loyal Responses, or Daily Melodies for the King's Ministers. 30c.

7. Starlight through the Shadows, and other Glisms from the King's Word. Price 30c.

By Miss M. V. G. Havergal. Memorials of Frances Ridley Havergal. Cloth 4s. Paper 15s.

Any of the above Books will be sent post-paid to any address on receipt of price.

S. F. HUESTIS, 145 Granville St., Halifax, N. S.

GATES' CERTAIN CHECK

Is a purely VEGETABLE PREPARATION, and is a sure and speedy Reliever of all kinds of Pain and Cramp. It is certain to check DIARRHŒA and DYSENTERY almost instantly, as well as CHOLERA, CHOLERA MORBUS, and all other kinds of violent pain. No family should fail to have a supply of this in the house, as it may save life before a physician can be called, besides saving a great amount of suffering.

It is the best preparation for children known, being very pleasant to the taste, speedy and safe in its effects. Should diet for a short time after relief is obtained.

TRY ONE BOTTLE. Sold by druggists and dealers generally at 25 cents per bottle.

Manufactured by G. GATES & CO., Middleton, Annapolis Co., N. S. See Certificate next month.

THE METHODIST PULPIT.

A Collection of Original Sermons from living Ministers of the United Methodist Church of Canada.

WITH INTRODUCTION. By Rev. S. G. PHILLIPS, M.A., Editor. 12 mo. cloth, 178 pages; Price \$1.25.

PRIZE ESSAY ON MISSIONS. THE HEATHEN WORLD;

ITS NEED OF THE GOSPEL AND THE CHURCH'S OBLIGATION TO SUPPLY IT.

By Rev. G. PATTERSON, D.D. 12m o., cloth, 293 pages, Price 70 cents.

Deeply impressed with the condition of the Heathen World, of its need of the Gospel, and of the obligation of the Church of Christ to supply that need, a gentleman offered a prize of 100 guineas for the best Essay on this important subject. The competition was open to the Dominion of Canada and the Island of Newfoundland.

"It covers the ground fully, is exceedingly interesting and well written, and leaves the impression that the Committee did not err when it awarded the prize."—"Spectator," Hamilton.

Mailed, postpaid, to any address on receipt of price.

S. F. HUESTIS, 141 Granville Street.

METHODIST HYMN BOOK

8vo., or Pulpit Size, Pica Type, Leaded.

Persian Morocco, gilt edges.....\$4 00
Morocco, gilt edges..... 5 00

12mo. or Old People's Size, Pica Type.

Cloth, sprinkled edges..... 1 50
Roan, sprinkled edges..... 2 00
Morocco, gilt edges..... 3 50
Morocco, extra gilt, gilt edges..... 4 25

18 mo., Small Pica Type.

Cloth, sprinkled edges..... 1 10
Roan, sprinkled edges..... 1 30
French Morocco, red edges..... 1 25
French Morocco, limp, gilt edges..... 1 40
French Morocco, boards, gilt edges..... 1 50
Morocco, limp, gilt edges..... 1 80
Morocco, boards, gilt edges..... 2 00
Calf, Marble edges..... 2 00
Morocco, extra, gilt edges..... 2 50

24mo. Brevier Type.

Roan, sprinkled edges..... 6 80
French Morocco, limp..... 1 00
French Morocco, boards..... 1 10
Morocco, gilt edges..... 1 50

Small Flat 32mo., Pearl Type.

Cloth, sprinkled edges..... 0 30
Roan, sprinkled edges..... 0 45
French Morocco, gilt edges..... 0 70
Morocco, limp, gilt edges..... 1 00
Morocco, boards, gilt edges..... 1 10
Morocco, extra gilt, gilt edges..... 1 50

Large Flat Crown 8vo, Brev. Type

Cloth, sprinkled edges..... 0 80
French Morocco, limp, gilt edges..... 1 20
French Morocco, boards, gilt edges..... 1 25
Morocco, limp, gilt edges..... 1 75
Morocco, extra, gilt edges..... 2 25
Levant Morocco, limp, kid lined, yapped gilt edges..... 3 75
Full Morocco, gilt edges, with boxed edges like Bagsters Bibles..... 3 50

Large Type edition Crown Octavo.

Morocco, gilt edges, boxed edges..... 5 00
Morocco, kid lined, gilt edges, yapped..... 6 00

Sunday School Libraries.

It will be to your advantage, if you want good, sound Sunday School Library Books, to write to us for lists. Our Libraries are cheap.

THE A. L. O. E. LIBRARY.

60 Volumes, 16 mo..... net \$28 00

PRIMARY LIBRARIES.

For Juvenile Scholars and Infant Classes. The Pansy's Primary Library. 30 Volumes, 18 mo..... net \$7 50
The Primary Economical. No. 1. 40 Volumes, 18 mo..... net 7 50
The Primary Economical. No. 2. 40 Volumes, 18 mo..... net 7 50
Model. No. 4. 50 Volumes, 48 mo " 10 00
Little People's Picture Library. 60 Volumes, 48 mo..... net 10 00

ECONOMICAL LIBRARIES.

No. A. 50 Volumes, 12 mo net \$24 50
" B. 50 " " " " 29 00
" C. 40 " " " " 18 80
" D. 50 " " " " 24 50

DOMINION LIBRARIES.

No. 1. 50 Volumes, 16mo net \$25 00
" 2. 10 " " " " 27 50
" 3. 50 " " " " 27 50

ACME LIBRARIES.

No. 1. 50 Volumes, 16mo net \$25 00
" 2. 50 " " " " 25 00

EXCELSIOR LIBRARIES.

No. 1. 50 Volumes, 18mo net \$15 00
" 2. 40 " " " " 14 00
" 3. 15 " " " " 9 00
" 4. 15 " " " " 9 00

MOSEL LIBRARIES.

No. 1. 50 Volumes, 16mo net \$22 00
" 2. 50 " " " " 18 50
" 3. 50 " " " " 27 50

THE OLIVE LIBRARY.

40 Large 16 mo Volumes, net \$25 00

LYCEUM LIBRARIES.

Youth's Series. 30 Volumes net \$ 3 80
Children's Series. 20 Volumes " 2 40

Toronto Selected Libraries.

No. 1. 150 Volumes, 16mo net \$25 00
" 2. " " " " 25 00
" 3. " " " " 25 00

All the above mentioned Library Books contain many illustrations, are strongly bound, and put up in neat boxes ready for shipping. These Libraries are giving great satisfaction wherever sold.

Be sure and send for Lists of the Books contained in these Libraries to

S. F. HUESTIS, Halifax, N. S.

Also in Stock a large assortment of books at 15, 25, 30, 35, 45, 50 cents and upwards. A discount of 10 per cent. to Schools. Send for Catalogues.

STOP AND THINK

before you buy all the extensively advertised nostrums of the day which have made no genuine cures, and have nothing to commend them to the public, but false praise from the vendors, who instead of manufacturing an article of worth, which would cost money, give to agents immense profits to ensure their sale, and the sick who have been induced to try them, only find out when too late that they are really no better, and often worse than before using them, then in the meantime the proprietors have

CAREFULLY

laid away a fortune, and in a short time the very name ceases to be seen or heard. Gates' Life of Man Bitters may be relied on as a medicine of great merit, and has made some of the most remarkable cures ever known, and has never been introduced into any locality where it has not given evidence of great value to the suffering sick. Hundreds of cures have been made in the provinces with this medicine in connection with the invigorating syrup, and hundreds of certificates from good citizens, and the clergy, many of which are under oath, can not fail to convince the most skeptical of their great curative properties.

DON'T BE DECEIVED

Use the medicines that has been tested for over forty years, and will certainly cure you. So positive are we of their power to cure, that we offer a reward of \$100, for a case they will not cure or help, and \$1000 for a false statement made by us of any certificate of cure this medicine has not accomplished. Sold everywhere at 50 cts. per bottle. 12, 24 bottles for 5.50. Manufactured by D. Gates South Middleton, N.S.

Salvation Army Books

Aggressive Christianity

PRACTICAL SERMONS By MRS. CATHARINE BOOTH, With Introduction By DANIEL STEELE, D.D.

12 mo. cloth, - 174 pages, 60 cents. The usual discount

Traps for the Young.

By ANTHONY COMSTOCK, Of the Society for the Suppression of Vice - New York.

A new, thrilling, but prudent description of the Author's adventures with crime, and in bringing the victims to justice.

12mo., cloth \$1.25.

"Let 'Traps for the Young' be widely circulated, not among the young, but among those who have the care of them, among all Christians patriots, and philanthropists. For to save the young is the most important and the noblest work in which either young or old can engage." J. M. Buckley, Editor N. Y. Christian Advocate.

S. F. HUESTIS, 141 Granville Street, Halifax, N.S.

IMPROVED METHOD OF STRINGING MASON & HAMLIN IMPROVED UPRIGHT PIANOS.

Entire iron frames, to which the strings are directly attached by metal fastenings, securing

1. Best quality of tone, which is very musical and refined; free from the tubbiness which is common.

2. Greater durability and freedom from liability to get out of order, adaptation to varying positions and climates.

3. Increased capacity to stand in tune will not require tuning one-quarter as often as pianos on the old system.

Having tested this new system of construction for two years and proved its advantages, this Company are now increasing their manufacture of pianos, and offer them to the public generally. Every piano of their make will illustrate that supreme excellence which has always characterized their ORGANES, and won for them highest re-ard at every great world's exhibition for sixteen years.

Illustrated and descriptive Catalogues of Pianos and Organs, free. MASON & HAMLIN ORGAN AND PIANO CO., 154 Tremont St., Boston 44 East 14th St. (Union Square), New York 49 Wabash Ave., Chicago.

CURES RHEUMATISM. CURES DIPHTHERIA

Sciatica, Neuralgia, Headache, Parache Toothache, Cramps, Bruises, Sprains, Coughs, Cholera, Quinsy, Erysipelas, Colic, Group or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff and producing the growth of the Hair, and as a Hair Dressing is unequalled.

ALSO CURES

offered for a better article, or the Proprietors of any remedy showing more testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Croup, Colic, Cramp, Cholera, Coughs, Pleurisy, Hoarseness and sore throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

Minard's Lintiment is for Sale by all Druggists and Dealers. Price 25 Cents.

\$500.00 REWARD

offered for a better article, or the Proprietors of any remedy showing more testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Croup, Colic, Cramp, Cholera, Coughs, Pleurisy, Hoarseness and sore throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

Minard's Lintiment is for Sale by all Druggists and Dealers. Price 25 Cents.

WANTED-AGENTS TO SELL TUNISON'S NEW & SUPERIOR CANADA MAPS & CHARTS.

As paying as an agency in the world. For full particulars free, address:

H. C. TUNISON, Map Publishers, 288 E. Lombard Street, London Ont mar 14-6m

G. A. HUESTIS Windsor, N. S.

Dealer in the finest qualities of Watches, Jewelry, Silverware, Clocks, Spectacles &c.

Few people know the value of such wares. Purchasers are deceived by dishonest dealers, especially by Peddlars who are often ignorant of the quality of their business, and sometimes unprincipled swindlers.

Orders sent to me will receive my personal and careful attention, and I guarantee all purchasers RELIABLE GOODS and VALUE FOR THEIR MONEY.

Prices and Samples will be sent on application postage paid. References required from strangers asking samples.

I refer any persons to whom I am unknown to the Editor of the "Wesleyan", the Book Steward, or to almost any other Methodist minister in the Province.

G. A. HUESTIS, N. B.—Communion Services supplied at short notice.

Standard Library

1884 SERIES.

17 Ten Years a Police Court Judge. By Judge Wightlie. Price 25 cents.

16 Rutherford. By Edgar Fawcett. Author of "An Ambitious Woman," "A Gentleman of Leisure," "A Hopeless Case," "Tinkling Symbols," etc. Price 25 cents.

15 Number One and How to Take Care of Him. A series of popular talks on social and sanitary science. By Joseph J. Pope, M. R. C. S., L. S. A. Price 15 cents.

14 The Home in Poetry: compiled by Laura C. Holloway. Price 25 cents.

13 Himself Again. By J. C. Goldsmith. Price 25 cents.

12 Wit, Wisdom, and Philosophy of Jean Paul Richter. This volume is a cabinet-book containing over 250 of the choicest gems literature has furnished to the world.

11 Chinese Gordon. A succinct record of his life. By Archibald Forbes. Price 15 cents.

10 The Fortunes of Rachel. By Edward Everett Hale. Price 25 cents.

9 The Clew of the Maze and Spare Half-hour. By C. H. Spurgeon. Price 12 cents. Spurgeon's illustrations are something renowned in all simplicity and force in this little work. They reach all readers, learned and unlearned.

8 In the Heart of Africa. Condensed from the works of Sir Samuel W. Baker, F. R. G. S. Price 25 cents.

7 Archibald Malmaison. By Julian Hawthorne. Price 15 cents. "Archibald Malmaison" is a story of aristocratic life in England, in the first part of the century.

6 My Musical Memories. By H. R. Haweis. Price 25 cents. A book for all who love music, or would cultivate a taste for it.

5 The Bow-sham Puzzle. By John Habberton, author of "Helen's Babies." Price 25 cents.

4 Christianity Triumphant. Its Defensive and Aggressive Victories. By John P. Newman, D. D., LL. D. Price 15 cents. Contents: Achievements of Christianity. Infidelity an Inglorious Failure. The Criminality of Infidelity. Great Christians vs. Great Infidels. The Elevation of Woman. Home life of the Republic. Impure Literature. Gamblers and Gambling. Magnanimity of Self-Denial. Commercial Integrity.

3 Memorie and Rime. By Jacquin Miller. Price 25 cents. A most delightful mingling of sketches of Travel, Stories and Poems.

2 Mumu, and the Diary of a Superfluous Man. Stories of the Serf, and Upper-class Life in Russia. By Ivan Turgenieff. Price 15 cents.

1 Merv. A Story of Adventures and Captivity. Epitomized from "The Merv Oasis." By Edmund O'Donovan, Special Correspondent of London "Daily News." Price 25 cents.

Sent postpaid on receipt of Price.

Address S. F. HUESTIS, 141 Granville St., Halifax, N.S.

NEW GOODS

PER STEAMER "PARISIAN"

PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH. SUNDAY, SEPTEMBER 21, 1884. 11 a.m. BRUNSWICK ST. 7 p.m. J. L. Sponagle. B. C. Borden.

MARRIAGES. At Bathurst, N. B., Sept. 10, by the Rev. Dr. Sprague, Thomas Dempsey and Martha Ann Hodnett, both of New Bandon, Gloucester County, N. B.

DEATHS. At Annapolis, Aug. 10, at the residence of her son-in-law, C. B. Dargie, Mrs. Ann E. Lockwood, aged 85 years, widow of the late J. H. Lockwood, of Annapolis.

Dr. Marla L. Angwin, OFFICE 71 Lookman Street, HALIFAX, N. S. OFFICE HOURS, 10 to 11 a.m., & 3 to 5 p.m.

MEDICAL TESTIMONY HAS PROVED THAT PUTNER'S EMULSION OF COD LIVER OIL with Hypophosphites, etc., has produced more cures and given permanent relief in more cases of consumption than any other remedy.

A.A. BLISS & CO., BOOTS and SHOES, 166 GRANVILLE ST. FACTORY 267 BARRINGTON ST. WHOLESALE & RETAIL. SPECIALTIES. Men's Calf Bals. - - \$2.99 Women's Oil Goat But. 1.99

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multiplicity of low test, short weight, slum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 WALL-ST., N. Y.

KNABE PIANOFORTES. Superior, Teach, Workmanship and Durability. Wm. Knabe & Co., Baltimore. No. 204 and 206 West Baltimore St., Baltimore. No. 112 Fifth Avenue, N. Y.

HALIFAX PHOTOGRAPHIC CO., CORNER OF BARRINGTON & PRINCE STREETS. HALIFAX, - - - N. S. FIRST CLASS WORK AT MODERATE PRICES. 3in.-3m.

BOOKS AT THE METHODIST BOOK ROOM. (Cunningham Geikie's greatest Work) DR. GEIKIE'S HOURS WITH THE BIBLE; OR SCRIPTURE IN THE LIGHT OF MODERN DISCOVERY AND KNOWLEDGE. Each volume complete in itself, with copious index and illustrations. 12mo, cloth, bevelled Per vol \$1.75.

STATIONERY. NOTE PAPERS, Ruled and Plain, from 75 cents and upwards per ream. ENVELOPES, Extra Good Value. PAPETERIES In great Variety.

BIRTHDAY & CONGRATULATION CARDS Of the Choicest Designs. SABBATH SCHOOL REWARD TICKETS AND CARDS Always in Stock in great Variety. ORDERS FROM THE COUNTRY CAREFULLY FILLED.

SCHOOL BOOKS. Royal and Maritime READERS. Kirkland and Scotts ARITHMETIC. Hamblin and Smiths' GEOMETRY. Calkins General GEOGRAPHY. Junior HISTORY and GEOGRAPHY OF NOVA SCOTIA. SPELLING SUPERSEDED, Revised Edition.

SCHOOL STATIONERY. SLATES, COPY BOOKS, Exercise-books and other PENS, EXERCISE and SCRIBBLING BOOKS. ADDRESS: S. F. HUESTIS, 141 GRANVILLE ST.

JUST PUBLISHED. THE SIXTH ANNUAL LECTURE OF THE THEOLOGICAL UNION OF MOUNT ALLISON WESLEYAN COLLEGE, BY REV. E. EVANS, SUBJECT, The Origins of Organization and Government of the Early Church.

THE ANNUAL SERMON By REV. S. B. DUNN. SUBJECT, Justification by Faith. Published in one VOLUME. S. F. HUESTIS, 141 Granville St.

WILLIAM CROWE IMPORTER OF ANDALUSIAN, SHETLAND, MERINO, WELSH, FLEECY, and BERLIN WOOLS -AND- SCOTCH YARNS.

Filless Floss, Embroidering Silk, Linen Floss, Silk, Mohair, Worsted and Cotton Braids; Stamped Strips, Yokes and Toilet Sets; Canvas, Cloth, Velvet and Kid Slippers; Fancy Work of all kinds, with Materials; Work Boxes, Jewel Cases, Glove and Handkerchief Sets; Cardboard Motives; White, Black, Colored, and Gold and Silver Cardboard; fancy Baskets, Bracket Saw Frames; Sorrento Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers.

133 BARRINGTON STREET, HALIFAX. DEALER IN Sewing Machines. ALL KINDS OF MACHINE NEEDLES. SENT BY MAIL TO ANY PART OF THE PROVINCES.

AGENCY FOR Mmc. Demorest's Patterns of Ladies and Children's Garments. CATALOGUES OF WHICH WILL BE MAILED FREE. WILLIAM CROWE, Barrington Street, HALIFAX, N. S.

WARNE'S STAR SERIES. Each Volume is neatly printed, and elegantly bound in Extra English Cloth with Ink and Gold Stamping, and contains from 250 to 400 pages, size 16mo. Price: 50 Cts. Each.

Postpaid to any address. Sent on receipt of price. Daisy. By Elizabeth Wetherell. Daisy in the Field. Pine Needles. Netie's Mission. Stepping Heavenward. Annet Jane's Hero. Flower of the Family. Dunallan. Father Clement. Mary Elliott. Hope Campbell. Horace and May. Ella and Marion. Kenneth and Hugh. The Gramhams. Rosa's Wish. Aunt Alice. Picochla. What Katy Did. What Katy Did at School. Weary-foot Common. Grace Huntley. Merchant's Daughter. Dorothy. St. John's Downy. Prince of the House of David. Pillar of Fire. Throne of David. Admiral's Will. Silvia and Janet. Lass o' Lowries. Clovelly. Sweet Counsel. Mistones of Life. Little Women. Little Wives. Barriers Burned Away. Opening a Chestnut Burr. Without a Home. Uncle Tom's Cabin. Helen's Secret. Only a Girl Life. Moods. Bessie Harrington's Venture. Willow Brook. From Jest to Earnest. Home Sunshine. Little Camp on Eagle Hill. The Torn Bible. A Knight of the Nineteenth Century. Our Ruth. Wide Wide World. Queechy. Old Helmet.

W. WHEATLEY, Produce & Commission Merchant, Dealer in all kinds of P. E. Island Produce. 269 BARRINGTON STREET, HALIFAX, N. S. CHURCH BAZAAR. From several letters received expressing satisfaction at our Special Terms to Bazaar Committees, we select the following from Mr. J. W. Cassidy, Secretary of Carmarthen St. Sabbath School. "I am glad to commend to Sabbath schools and other religious institutions in their Bazaar enterprises, the goods of your 'Indian Bazaar,' having realized a handsome contribution to our Sabbath-school from the sale of your goods. Our dealings with you were very satisfactory." Committees may return articles remaining unsold and in good order. Dealers in fancy goods should send for our Catalogue of shells, etc. INDIAN BAZAAR, 91 and 96 Prince William Street, ST. JOHN, N. B. FALL--1884. THE SUBSCRIBER desires to draw special attention to the fact that he has this season prepared to do the CLOTHING BUSINESS better than ever. Personal and close attention, with a very extensive stock of all kinds of Cloths, good mechanics, a reliable cutter of superior taste and always up to time with orders; enable him to increased patronage. Besides custom work, his stock of OUR OWN MAKE of clothing is ever ample and well got up. -ALSO- FURNISHING GOODS which he need not enumerate as they compose the usual variety. Clergymen 10 per cent discount. Please call and examine goods and prices before ordering or making purchases elsewhere. W. CUNNINGHAM, 184 GRANVILLE STREET, HALIFAX, N. S. ONTARIO MUTUAL Life Assurance Co., HEAD OFFICE, WATERLOO, ONT. DOMINION DEPOSIT, \$100,000.00. ASSETS, -1883, - - \$533,705. RESERVE, - - - \$485,554.04. SURPLUS, - - - \$43,761.85. HON. DIRECTORS: FORENOVA SCOTIA, P. E. ISLAND, AND NEWFOUNDLAND. HON. S. L. SHANNON, Halifax. HON. JAMES YEO, M.P., Port Hill, N. S. W. M. H. WEBB, Esq., (Brown & Webb), Halifax. ANGLUS MEMILLAN, Esq., Summerside, P. E. Island. JAMES HART, Esq., Halifax. W. M. CROWE, Esq., Halifax. The history of the ONTARIO MUTUAL LIFE has been from the beginning of the Company up to the present time, a record of success, alike creditable to its founders, its board of directors, its officers, its agents, and a discerning public. Success begets Success. The growth of the Company has been rapid, healthy and constant, showing in each year since its establishment: - (in membership: in premium receipts: in interest received: in assurance in force: in gross income: in new business: in surplus for distributing: and in ready convertible cash assets.) The object of all connected with its affairs has been to make it one of the best, the most substantial and enduring Companies of its kind. That success has so far attended their efforts, the present admittedly high financial standing of the Company abundantly proves. Its income has advanced from \$5,000 in 1870, to \$100,000 in 1883, and its assets from \$216,000 to \$533,705.00. The number of Policies issued for the first four months of 1884 was 312, for a total amount of \$429,100. And for the same period in 1883, Policies issued 503, for a total amount of \$732,250, being a gain of 191 Policies and \$303,150 in amount. These facts speak for themselves, and should induce all intending insurers to pause and weigh well the record and result of this Popular Company before coming to a final decision. The thirty-four deaths and endowment claims maturing in 1883, were paid upon an average of one-fourth of a day from the completion of the claim papers, and there did not stand on the books of the Company at the close of the year, any claim disputed or contested. Promptitude in settling claims as well as Equity and Liberality mark the whole history of the ONTARIO MUTUAL LIFE. Ministers will do well to apply to the undersigned for special information before placing their risks in other Companies. GEORGE KNIGHT, 332 BRUNSWICK ST., - - - HALIFAX, N. S. MANAGER FOR NOVA SCOTIA, P. E. ISLAND AND NEWFOUNDLAND.

W. WHEATLEY, Produce & Commission Merchant, Dealer in all kinds of P. E. Island Produce. 269 BARRINGTON STREET, HALIFAX, N. S. CHURCH BAZAAR.

INDIAN BAZAAR, 91 and 96 Prince William Street, ST. JOHN, N. B. FALL--1884.

OUR OWN MAKE of clothing is ever ample and well got up. -ALSO- FURNISHING GOODS which he need not enumerate as they compose the usual variety. Clergymen 10 per cent discount. Please call and examine goods and prices before ordering or making purchases elsewhere. W. CUNNINGHAM, 184 GRANVILLE STREET, HALIFAX, N. S.

ONTARIO MUTUAL Life Assurance Co., HEAD OFFICE, WATERLOO, ONT. DOMINION DEPOSIT, \$100,000.00. ASSETS, -1883, - - \$533,705. RESERVE, - - - \$485,554.04. SURPLUS, - - - \$43,761.85.

HON. DIRECTORS: FORENOVA SCOTIA, P. E. ISLAND, AND NEWFOUNDLAND. HON. S. L. SHANNON, Halifax. HON. JAMES YEO, M.P., Port Hill, N. S. W. M. H. WEBB, Esq., (Brown & Webb), Halifax. ANGLUS MEMILLAN, Esq., Summerside, P. E. Island. JAMES HART, Esq., Halifax. W. M. CROWE, Esq., Halifax.

AGAIN (in membership: in premium receipts: in interest received: in assurance in force: in gross income: in new business: in surplus for distributing: and in ready convertible cash assets.) The object of all connected with its affairs has been to make it one of the best, the most substantial and enduring Companies of its kind. That success has so far attended their efforts, the present admittedly high financial standing of the Company abundantly proves. Its income has advanced from \$5,000 in 1870, to \$100,000 in 1883, and its assets from \$216,000 to \$533,705.00. The number of Policies issued for the first four months of 1884 was 312, for a total amount of \$429,100. And for the same period in 1883, Policies issued 503, for a total amount of \$732,250, being a gain of 191 Policies and \$303,150 in amount. These facts speak for themselves, and should induce all intending insurers to pause and weigh well the record and result of this Popular Company before coming to a final decision. The thirty-four deaths and endowment claims maturing in 1883, were paid upon an average of one-fourth of a day from the completion of the claim papers, and there did not stand on the books of the Company at the close of the year, any claim disputed or contested. Promptitude in settling claims as well as Equity and Liberality mark the whole history of the ONTARIO MUTUAL LIFE. Ministers will do well to apply to the undersigned for special information before placing their risks in other Companies. GEORGE KNIGHT, 332 BRUNSWICK ST., - - - HALIFAX, N. S. MANAGER FOR NOVA SCOTIA, P. E. ISLAND AND NEWFOUNDLAND.

PARSONS' PURGATIVE PILLS MAKE NEW RICH BLOOD, And will completely change the blood in the entire system in three months. Any person who will take 1 Pill each night from 1 to 12 weeks, may be restored to sound health, if such a thing be possible. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold everywhere, or sent by mail for eight letter-stamps. Send for circular. I. S. JOHNSON & CO., BOSTON, MASS.

DIPHTHERIA CROUP, ASTHMA, BRONCHITIS. JOHNSON'S ANODYNE LINIMENT will miraculously relieve these terrible diseases, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure. MAKE HENS LAY

Blood Bitters Cures Dizziness, Loss of Appetite, Indigestion, Biliousness, Dyspepsia, Jaundice, Affections of the Liver and Kidneys, Pimples, Blotches, Boils, Humors, Salt Rheum, Scrofula, Erysipelas, and all diseases arising from Impure Blood, Deranged Stomach, or irregular action of the Bowels.

BROWN & WEBB'S REAL FRUIT SYRUPS, MAKE MOST DELICIOUS SUMMER OR WINTER DRINKS. Pure Sugar and Fruit Juices being used in their Preparation, are Palatable and Healthful for the Well and the Invalid. MAY BE HAD IN THE FOLLOWING VARIETIES: Lemon, Raspberry, Strawberry, Lime Fruit, Lemon-Gingerette and Limonia Cordial.

RETAIL of all respectable Grocers. WHOLESALE of BROWN & WEBB, Halifax, N. S. N. B.—Observe the New White and Gold Label, with fac-simile of our signature and seal. BEWARE of so-called "FRUIT SYRUPS," with gaudy labels and bright colors, prepared with chemicals, acids and artificial flavourings and colorings.

PURE SPICES! Brown & Webb's Ground Spices ARE THE BEST. Being Ground and Packed in our own establishment, we can warrant them absolutely pure. The result of over THIRTY YEARS' sale through the Maritime Provinces has been to establish the fact that BEST SPICES ARE BROWN & WEBB'S. For sale by all Respectable Grocers and General Dealers.

BROWN & WEBB Wholesale Drug & Spice Merchants, Halifax, N. S.

SPRING TRADE! JUST RECEIVED, A LARGE ADDITION OF NEW STOCK, VIZ: GOLD AND SILVER WALTHAM WATCHES! CHEAPER THAN EVER. SWISS HUNTERS, FOR \$10.00 EACH. Fine Gold Jewellery, Silver Plated Ware, Jet Goods, Rock Crystal Spectacles and Eye glasses in Gold, Silver, Celluloid and Steel Frames. BEST AMERICAN EIGHT-DAY CLOCKS, made after the French Marble striking on Cathedral Gongs. London Made Barometers, Thermometers and other Nautical Goods, ALL AT THE LOWEST PRICES. SHIPS CHRONOMETERS for sale and to hire and rated by transit observations, Watches, Clocks, and Jewellery put in order and warranted to give satisfaction. THOS. G. JOHNSON, 187 Barrington Street.

GREAT TRIUMPH. PUTNER'S EMULSION COD LIVER OIL WITH Hypophosphites, Lime, Soda, etc. It is acknowledged by the leading Members of the Profession, and tested to by many, to be the best and most reliable cure for Consumption, Bronchitis, and Asthma. Rickets, Rheumatism, Whooping Cough, Influenza, Anemia, Loss of Weight and Flesh-Wasting and Children's Diseases, Emaciation, Impoverished Blood, Overworked Brain, Mental Anxiety and the many other Atonic Conditions of the Central Spinal System, in which PHOSPHORUS is so justly and highly valuable. This preparation is most agreeable to the taste, no smell or taste to the Oil, and can be readily taken by the most delicate stomach. For sale by all druggists at 50 cents per bottle.

New Discipline, The Glasgow and London Fire Insurance Company of Great Britain. NOW READY, The Doctrines and Discipline of the Methodist Church, 1884. REV. A. WILLIAMS, D. D., By order of the General Conference. Price, Cloth, net 60 cents; French Morocco, net \$1.00. Address S. F. HUESTIS, 141 Granville Street.

S. F. HUESTIS, 141 GRANVILLE ST. VOL XXXV. NOTE AND Guard well your fend your free ins grasp of Popery. Charles Wesley, severe sprain, press his knees. That ought often to be a writer in the a friend who re Church in which preached, because every religious th head, and made hi No denominatio own vigor by givi uational patronag ations. Attend y young friends, w When you can re can.—Christian Re The Boston Co "At the Methodi Hamilton, recentl just taken his tex turned the world come higher also detachment of th from Salem." The divorce be morals where Rom illustrated by the st nance, that in Mex a murderer so ha breathe a prayer f he shoots you, an your buried body. He knows he is he clings to the sever the last link him to the vows h is the man who no wise and faithf action is demanded a soul is pivoted hell.—Nash, Adv. "When a perso the track of a railr no public crossing h and where the ind right to cross, tak hazard of the att evidence of its ex —Maryland Cou The New York C speaks of a scene in that city which is a tender spot in where a man c moved, and, if t be turned from mean the manner made through th for the ambulance There are two mong the membe Conference. of apostolic succ in a Methodist itinerancy know them, and are sp enchantment. I have learned th great reward" is and by.—West "It would be case," says the "that one-half of men in America at all events—foe bler branches of ment the stepping ty to eminence. There is no bet executive facult spent in control Current. Every Fall cat is an important meeting is held who are brought their last summ another Summer the vigor of Chur who now think of the event wit eternal state. This thought to a prayerful and en salvation.—Balt When a long-t usually shrewd his trusts and a after his crime i apt to laugh, not a measure of ad smartness. The caused, as in th by the elemen which enters lu theless, such lau the moral sense it moderates th against crime wh of every he crime is properti in laughter at criminal. No g laugh at wicked