

The Wesleyan.

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Longworth Mr R

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NOTES AND COMMENTS.

An exchange asks: Are Churches honest? Some are and some are not, but as some individuals are honest and some are not.—*Baptist Record.*

Zion's Herald asks: Should not the old Athenian practice of fining a man for not voting be revived among us?

The friend who persuades you to dance, during the festive season, in violation of the laws of your Church, and your own sense of propriety, is either thoughtless or wicked.—*Holston Methodist.*

The Sacred Congregation of Rites in Rome has decided that, in addition to candles, gas cannot be used upon the altars, nor indeed without candles. The grounds of the decision are not given.

The Municipality of Rome has made it law so far as the asphalted thoroughfares are concerned, that the day of rest shall be observed; but, instead of styling it the "Lord's-day," they speak of it as one of "festive repose." The measure is traced to the indefatigable labours of the Rev. F. Sciarrelli, an Italian Wesleyan minister.

The people of Nebraska are trying the efficacy of a high license law as a restriction upon the evils of intemperance. The license for the sale of intoxicating liquors in cities of over ten thousand inhabitants is one thousand dollars and five hundred dollars in cities of less than ten thousand inhabitants.

The *Christian Index* claims that one poor, poverty-stricken man or woman of Christlike spirit is worth more to a church than a thousand unconverted Botschids. A nicker from one who scarcely a nicker to spare, may weigh more in the Lord's balances than a thousand dollars from one who would not miss it.

Let us hope, in view of the increasing attention to the evils of the custom, that ladies will not offer wine to their guests on the coming New Year's day. We make this early mention of it, in order that the matter may be freely talked over. There can be no doubt that the more it is talked about, the less favor the bad practice will find.—*N. Y. Observer.*

One of the best missionary speeches made at the late meeting of the American Board in Portland, Maine, was when men of wealth were pledging thousands to meet the increasing needs of the Board, a venerable man rose in the audience, and said "he had no money to give, and so he couldn't double on that; and he had no more children to give, for he had already given them all; but he would promise to double his prayers."

The California *Advocate* having read an account of a Methodist "Entertainment," and the announcement of "a dance and an amusing farce," for the benefit of a Presbyterian Church, is moved to moralise as follows: "These holy frolics for the glory of God account for several things, and among them the utter uselessness of such churches. They unquestionably misrepresent Jesus and his religion."

An appeal to Christendom has been published to subscribe for the complete restoration of the Castle Church, Wittenberg. This is the most celebrated church in evangelical Christendom, because Martin Luther placed his ninety-five theses on its door. The Prussian Parliament would not even vote a few pounds to this object, and therefore the thirty thousand pounds required is to be raised by public subscription.

Bishop Ryle, of Liverpool, had scarcely done preaching in the Presbyterian church in Scotland before another scandal afflicted the high churchmen of England. The Earl of Shaftesbury has been laying the foundation stone of a Congregational church at West Kensington, London, and in doing so declared that he knew no difference between the faith of the Non-conformists that he saw around him and his own.—*Evangelical Churchman.*

The dancing red posters which announced Mr. Moody's meetings in Paris were a surprise even to the Parisians themselves. For they were unaware that such liberty in the matter of religious announcements had been obtained under the Republic. Formerly the time and place of a religious meeting other than the parish church was not allowed to be published, and the Government had to give its sanction to all over France.—*Evangelical Churchman.*

The Supreme Court of Pennsylvania, has just rendered a decision in the suit of Father Sheehan against Bishop Tuigg, of Pittsburgh, reversing the decision of the court below, which allowed Sheehan \$800 support for three years past, on the ground that the Bishop had refused to assign Sheehan a field of labor. The Supreme Court's decision held that there was no such contract relation between the Bishop and the priest as would sustain the action.—*Independent.*

It is hardly safe to trust short newspaper reports, but if there is any truth in an intimation from Washington, D.C., one of our ministers made a—anything but a gentleman of himself, on Thanksgiving, in his open personal denunciation of a member of the national cabinet. It was proper for Nathan to speak directly to David, but then Nathan must be a prophet, and God must send him; and, besides, and more especially, Nathan must know certainly what he is talking about.—*Zion's Herald.*

The latest religious news from Spain clearly shows that religious liberty is merely a matter of locality; for a colporteur has been sent to prison and fined because he would not uncover and kneel before the *reticuum* as it passed while being carried by the priest to a dying person; while a little company assembled in another district, under the protection of the Mayor, to read and study the Scriptures, under the guidance of a new convert who had brought a single copy of the Scriptures from Monte Video.

The editor of this paper said to H. C. Murphy, the President of the Brooklyn Bridge Company, a few months ago, "When do you think that the Bridge will be open for travel?" He answered, "We shall open it, if the Legislature will give us the money, in the Spring of next year." When he said "We," he doubtless expected to be present, but on last Friday he died. "In that very day his thoughts perished," but work abides, and the Great Bridge will be a monument of his industry, persistence and shrewdness.—*N. Y. Advt.*

After giving various assertions, quotations and facts, concerning Dr. Pusey *The Church Times* says, "It is therefore, certain that he was perfectly cognizant of the nature of the movement which goes by the name of Ritualism; that he recognised in it a lawful and natural development of that which he had originated; and that he sympathised with it, and gave it all the support in his power." Just so. Ritualism is his memorial. Is that such a blessing to the Church and to the country that its author deserves a costly monument?—*Methodist.*

The license given prisoners as to their talk on the scaffold is rather a piece of the show than a piece of humanity. The thoughts of a poor wretch in this condition, after months of confinement and anxiety, and when face to face with what he most fears on earth, about either life or death or judgment, are of course worthless. They are nearly always incoherent maudling which it is an offence against humanity to allow him to utter in the presence of a curious crowd. The one thing he has a right to utter and should be permitted to utter, is a confession or denial of his guilt.—*Evening Post.*

The *United Presbyterian* says: "As a rule teachers' meetings do not flourish. That is, the common weekly meetings for studying the lessons and attending to current business. Many of the teachers live far away from meeting places, others of them are so busily engaged that they cannot take time, and a not inconsiderable number do not lay the matter very seriously to heart." This is true in too many cases; but it ought not to be, and it is the fault either of the teachers or of their leader. The business of teaching a Sunday school class is one whose importance it is difficult to overvalue and teachers who do not understand it should, as soon as possible, give place to those who do.—*N. W. Advt.*

A step towards the due observance of the "Day of Rest" is announced in several journals of Vienna, where, in a large hall, a popular assembly, presided by the printer of the capital, pronounced in favour of the limitation of Sunday labour, and "the suppression of Monday in working papers." The three thousand persons present were chiefly of the working class, and united in voting an order of the day, declaring that, "having due regard to health and morals, and considering that Sunday labour exerts an injurious and demoralising influence upon the people, there is need for its suppression, and therefore it became every one to refuse support to Monday papers."—*Witchman.*

CHRIST AND CHRISTMAS.

Christmas came into the world by Christ, and to Christ we must go, if we are to learn what it signifies or how to keep it. It represents to Christendom and to the personal believer a particular aspect of Christ's mediatorial manifestation, if we ought not rather to say a particular element of truth and power in his mediatorial ministry. It offers him to our knowledge and love as a man. It discloses his character and office on their manward side. There might have been always a Son of God, but no Son of Man. There might have been a Gospel unembodied, as there is now in some places something very like a Gospel disembodied. There might have been several conceivable modes of making God's will and mercy known to men without the birth, life, passion, death, and resurrection of the Jesus of Bethlehem and Nazareth. There might have been a grander Moses, a holier Samuel, a braver Elijah, a saintlier and more illuminated David, a more evangelical Isaiah; and the world might have been told, in words so perfect as to admit no misunderstanding, and by great and good examples, such as no church court has canonized or martyrology recorded, what the Almighty Father would have his children to be, and how he would forgive them if they failed. A divine message might have been spoken by voices in the air, quite different from those heard by the shepherds, guiding them to no "Eternal Child," proclaiming a "way of salvation" with no Saviour. Some sort of a book might have been written by inspiration of the Holy Ghost and circulated everywhere by an eccumenical Bible society, which would have been immeasurably profitable for doctrine, for reproof, for instruction in godliness. Christianity, however, would not have been, for that was born at Bethlehem. There would have been no Christianity without Christ, though, singularly enough, that is a thing which a considerable school of philosophers and theologians have taken much pains to maintain we might have had, and some have even maintained that it is the thing we have. Christmas gives our race the Son of God in the Son of Man, or God in Man.—*Bp. Huntington.*

CHRIST'S BIRTH.
Infancy is forever dignified by the manger of Bethlehem; womanhood is ennobled to its purest ideal in Mary; man, as such, receives abiding honor in the earliest accepted homage to her Son being that of the simplest poor.
A teacher has pointed some striking lessons on the way in which the whole incident was received, as St. Luke relates, by those immediately concerned. The shepherds spread abroad the story with hearts full of grateful adoration; the hearers wonder at it, but Mary ponders in her heart all that had been told her. "There were more virgins in Israel, more even of the tribe of David, than she," says the great preacher: "but she was the chosen of God. It was natural, and it is easy to understand, that when a second appearance of angels, like that which she had already experienced, was seen, she should ponder in her heart their words, which concerned her so nearly. But if we ask ourselves, was this pondering the words in her heart already the true faith that carries the blessing, the fruitful seed of a personal relation to the Saviour? did Mary already believe, firmly and immovably, that the Saviour of the world should see the light of life through her?—the Gospel leaves us too clearly to think the opposite. There was a time, long after this, when Christ was already a teacher, when she wavered between him and his brethren, who did not believe in him; when she went out with them to draw him away from his course, and bring him back to her narrower circle of home life, as one who was hardly in his right mind.

Firm, unwavering trust, that knows no passing cloud, is a work of time with all who have an inner personal nearness to the Saviour; and it was so with Mary. She reached it only, like us all, through manifold doubts and struggles of heart, by that grace from above which roused her ever anew, and led her on from step to step.—*Dr. C. Geikie.*

REV. CHARLES GARRETT.

The President's example in wearing the blue ribbon has force. It brings the movement under the attention of our people wherever he preaches or speaks, awakens interest and inquiry concerning the aims and progress of the Blue Ribbon Army, removes existing prejudice, and encourages many a timid abstainer to show the token. It is significant that there is such a wide-spread revival of Gospel Temperance during the year of the Jubilee of the movement, and that Charles Garrett, one of its early fruits, is President of the Wesleyan Conference.

I was amused to notice in a newspaper report of a service he conducted, that he was called Doctor. Many of the Presidents of the Conference have been M.D.'s and the reporter evidently assumed that a President must be a M.D. I hope, however, Mr. Garrett will always be known and loved as Charles Garrett, the man of the people and the friend of the poor.

He has visited places that do not often see a President, and this has given immense pleasure. To one who has heard him frequently it is very interesting to hear the friendly criticism of some of our people on these occasions.
"My word, he did give us a sermon; he knows how to preach," remarked one delighted hearer. "There was nothing official about it; I expected something learned and dry."
Little deeds of kindness are not forgotten. "I knew," said another that he had a kind heart, for ten years ago he helped me with my parcels into a railway carriage."
"All the children of Liverpool know him," said a third.

Yes, Charles Garrett knows how to get at the core. I knew a man in a North Lancashire town called "Blind James" who, after hearing him deliver a Temperance lecture, could scarcely believe that it was the great Charles Garrett because he had understood every word he had said. That was a high compliment worthy of Dr. Adam Clarke, of whom a similar incident is told.—*Table Talk in Methodist.*

FATHER CHINIQUY.

We condense for our readers a most interesting and important letter from Pastor Chiniquy, in reference to the Mission of Illinois: "Some people think that the great evangelical movement by which so many Roman Catholics were wrenched from the iron grasp of popery here in 1858, 1859, 1860, is dying away. They are mistaken. If it had been Chiniquy's work, as too many supposed it was, that would have been the case. But it was the Lord's work, and He has taken care of it, He has blessed and increased it every day since its very beginning. The last twelve months have given us an accession of more than forty new communicants. It is a fact that not less than 1200 of our converted families, these last fifteen years, have left this colony to go farther west. At first I feared lest these new born children of the Gospel might forget the Evangelical truths they had just received. But almost every one of these new converts has been turned into an apostle of Christ to some of his Roman Catholic countrymen whom he has met on our western prairies. The God of the gospel has so much blessed their efforts that we do not count now less than thirty conversions of converts from Rome. You will not go to any of the Western States of Kansas, Iowa, Nebraska, Missouri, Utah, New Mexico, California, Colorado, Oregon, Washington Territory, without finding some of them. I do not remember a single week since my return from Australia that I have not heard the interesting story of some conversion by the instrumentality of our St. Anne converts. I do not exaggerate when I tell you that the number of these new converts cannot be less than 10,000.—*Methodist.*

OUR GIVING FOR MISSIONS.

There are at least 700,000,000 of heathen, for whom all the Christian societies in the world expend about \$7,000,000, of which scarcely one-third is contributed by American societies. Let us place this amount—we will give the largest estimate and call it \$2,500,000—in one column, and let any one should say, "O, well, that is but one item of all our gifts, we give largely in other directions as well," we will place under this sum \$75,000,000, which will cover the aggregate of all which is contributed yearly by American Churches for all their benevolent and educational institutions.

Now in an opposite column let us place the \$900,000,000 which we spend yearly for intoxicating drinks, the \$7,000,000 paid annually in New York city alone for theater-going and other kindred amusements, and the \$80,000,000 paid yearly in the United States for tobacco. And to come perhaps nearer home to us Christian women, we are told of weddings costing tens and even hundreds of thousands of dollars; suppers costing from \$1,000 to \$5,000; an entertainment in one of our cities which cost \$20,000; a single bridal-dress costing \$5,000; and this is but a sample of what is occurring the country through. Indeed, I could give some even more startling statistics. And yet we hear constantly the plea of poverty, often from the individuals who expend from \$5,000 to \$10,000 per annum for dress alone. "We cannot afford to give so much money to missions."

It is estimated that \$125,000,000 are paid out for ladies' foreign dress goods; and we have the statement that the value of the kid gloves imported into New York city alone, every year, is ten times as great as all that goes out from all the missionary societies in America, and that for artificial flowers ladies spend each year more than all the Churches to spread the gospel. Does this look as though we had done all that we could? How do these parallel columns look in the eyes of our Master? Does he acquit us of all blame? Thousands of dollars to pamper pride and vanity—pitiful pennies to save souls.

We are told that in heathen nations the people hold every thing subject to the call of their gods—money, children, their own bodies and souls. In Siam, in India, in China, wealthy natives expend from \$20,000 to \$150,000 each, annually, in offerings to their gods; and the poorer classes bring each as large offerings as they can procure, by denying themselves even the necessities of life, some sacrificing their own children, and even themselves, on their altars, to please their gods. Is our God of so much less value to us that we can come before him with such a pittance, and offer of "that which cost us nothing"? Do we thus show our appreciation of him and his blessings to us? Is not the first and greatest thing remaining to be done—the presenting of our bodies, as well as our souls, as living sacrifices on the altar of our God? Then shall we recognize our gold and silver as his, and then we may be able to pray and labor in faith that the thousands now devoted to the worship of false gods in heathen lands may also be thrown into the treasury of the one living and true God.—*Angel in all Lands.*

THE SALVATION ARMY IN INDIA.

A detachment of the Salvation Army, consisting of three men and one woman, landed in Bombay a few weeks ago, to begin operations among the Hindus and Mohammedans. They undertook to work in their usual style and were met at once with violent opposition; not, as might have been supposed, from the people, but from the government officials, who are English and professedly Christian. The Salvationists wanted to parade the streets of Bombay with music. They got several common ox-carts, such as are used for transporting heavy merchandise. These they decorated and dubbed "war-chariots." Mounted on these, the Salvationists, with a few friends, began their march.

According to the municipal regulations in Bombay, it is necessary for the members of any procession desiring to use music to get a license from the commissioner of police. This license had been applied for and granted; but, at the last moment, under instructions telegraphed to him by the governor of Bombay, the commissioner revoked the license. The Salvationists, however, paid no attention to this, and their cornet-party began to blow as was his wont. He was immediately arrested. A day or two after, the entire detachment was arrested, because, as the police alleged, the procession which they insisted on making through a Mohammedan street would surely provoke a breach of the peace. The religious susceptibilities of the Mohammedans are exceedingly tender and they would not be able to endure the sight of such a display of Christian zeal as the Salvation Army contemplated. The members of the Army were brought into the police court and fined. Since then, still persisting in marching, as they had a perfect right to do, they have been arrested again. The venom with which the government officials are persecuting them is exciting much indignation in India. Religious processions are exceedingly common in Bombay, and music is always used in connection with them. Professors of different religions never dream of interfering with each other, and the pretensions of the Bombay police are clearly seen to be nothing but the flimsy veil of aristocratic opposition to the Salvation Army. People of all religions, in different parts of the country, are demanding that the Salvationists be at least, treated fairly and allowed the same rights as are enjoyed by others.

A large meeting has been held in Calcutta to express sympathy with them. It was presided over by Mr. Keshub Chunder Sen, the head of the Brahma Somaj, and addressed by speakers of the Christian, Brahmin, and Hindu faiths. Resolutions announcing the Bombay police were adopted and a memorial was sent to the Viceroy. Meantime the Army is holding meetings in halls and tents in Bombay, which are largely attended by natives and are said to be impressive. It is reported that the Mohammedan authorities have promulgated orders, which were read at worship a recent Friday in all the mosques in the city, that no Moslem should attend the Salvation meetings, on pain of excommunication from Islam. But these orders are not heeded. Mohammedans mingle freely with the crowds of Hindus and others who throng the tent. The use of the Town Hall of Bombay, which is controlled by the government, but which is freely granted for public party religious and secular, has been refused to the Salvation Army. Opinions may differ as to the moral character of the Army; but these can be but one side of the picture of the Bombay Government's action.

In arranging to participate in your Christmas festivities, please remember that you would not be the subject of a Lord's curse and hear.

OUR HOME CIRCLE.

CHRISTMAS ANGELS.

The Christmas angels, in their mission clad... They are not seen by mortal eye, 'till when O'er Bethlehem's plain their shining troops descended...

THE BIRTHPLACE OF JESUS.

BY THEODORE L. CUYLER, D. D.

On the morning of the twenty-eighth of last April I mounted my pensive and ill-mannered steed at the Pools of Solomon... As we approached that place we struck into well-cultivated fields, and the barley was ripening...

hem, passing several new and bright-looking buildings, to the Latin Convent. A jolly monk gave us a cordial reception, permitted us to get a good rest on the divans of a long, cool apartment...

After lunch the courteous monk led us through several passages into the choir of the celebrated Church of the Nativity. We descended a flight of sixteen steps into the crypt, and found ourselves in the chapel, which is forty feet long, sixteen feet wide and ten feet high...

From the crypt we ascended into the nave of the "Church of the Nativity," the oldest Christian structure on the face of the globe. Built by the Emperor Constantine, about the year 330, there is strong evidence, that the nave with its eleven columns of reddish limestone and antique pavement, is a part of the original edifice...

"Were you not disgusted with all that foolery of a marble-lined grotto, with its silver lamps, and smoking incense, and monkish tales?" my readers may inquire. Yes, I was disgusted with the overlaid gewgaws and monstrous impostures; but underneath that Church of the Nativity I firmly believe that the infant Jesus was born. I believe that in some portion of that rock was the subterranean stable which witnessed the original Christmas glory...

From the roof of the convent the outlook is glorious. To the north is David's Well, and beyond lies Jerusalem. Away to the east are the verdant fields in which the shepherds watched their flocks on that original Christmas night. The hills, the rocks, and the valleys are the same that re-echoed the angelic songs when the skies above Bethlehem were filled with celestial melody...

"I do remember when I was a child, How my young heart, a stranger then to care, With transport leaped upon this holiday, As o'er the house, all gay with evergreens, From friend to friend with joyful speed I ran, Bidding a Merry Christmas to them all."

"DARLING"—A CHRISTMAS STORY.

"Go along with you, good for nothin' thing!" The cruel words were accompanied by a savage push, and the cellar door of a dilapidated tenement closed with a crash. Up the broken stone steps into the unlighted December night crept a little boy, shivering and weeping bitterly...

Only a few days ago it was all so different. There was a soft-voiced lady named "Mamma," who called him "Darling," and kissed him. She used to sew all day long, and sometimes in the night he would wake to find her arms about him and his face wet; and one night she told him she was going to heaven, a bright, warm, beautiful place...

No passer by heard the sweet lispings tones that said, "Mamma's Dezas, I see twyn to be dood. I want my mamma. Pease show me where heaven is." But above the Christmas eve jubilee of the great city, up through the azure heights to the throne of Him who was once a babe in Bethlehem of Judea, went that baby prayer...

"This is most heaven," said the child, creeping into the great temple. It was not the hour of service, and a solitary light in the organ loft served only to dissolve the darkness into a twilight, through which the massive grandeur of the sacred place could be felt rather than seen...

Miss Deborah Van Zandt sat in a great easy chair before a blazing fire, and gazed long and sadly into the glowing depths, which sent a ruddy gleam over her snowy hair, stern, handsome face, and shapely, gem-studded hands...

Christmas eve, and she the only surviving member of her family, encased in her pride of birth and wealth alone in her palatial home, unloving and unloved on this the gladdest night of the year! It is no wonder that a feeling of unconquerable loneliness and longing began to melt the frigidity of her nature...

But the carriage stood at the door, and the maid entered the room with Miss Deborah's bonnet and fur cloak. Fifteen minutes later an aristocratic figure entered the Van Zandt pew at St. Matthew's Church, and gave a little well-bred start of surprise to see a ragged child with tangled golden curls asleep on the crimson cushions. Presently a blaze of light illuminated the vast sanctuary, a glorious Te Deum resounded above the worshipping congregation, and Miss Deborah felt a slight touch on her arm, and turned to meet the gaze of a pair of great lustrous blue eyes and an awed but joyous whisper, "Is dis heaven?"

"Zen where is it? My mamma's there, an' I want her." Miss Deborah evaded this perplexing query by asking, "What is your name, little boy?" "Darlin'." "What else?" "Mamma's darlin'." Will you take me to heaven? "I can't dear; but I'll take you home with me. Lie still awhile," she whispered, and pillowed the sunny head on her costly velvet and furs until the last grand anthem died away into the apostolic benediction...

CHRISTMAS IN HEAVEN.

Waiting in your shadow'd chamber, Weak with weeping, pale with pain, Longing for the dainty footsteps, Ne'er to cross your floor again,— Let your poor heart take some comfort, Friend of mine, so sad, and sweet, In the thought that earthly aching Ne'er can reach those little feet...

"BE YE COURTEOUS."

"Thank you," is a little thing to say, and yet, if it isn't said, how much we miss it," said a lovely lady in apologizing for the delinquency of a friend. Labor with what skill we may, there will be always more or less friction in society. There are queer people, ill-bred people, cross-tempered people, round whose corners we, by instinct, walk warily, but it is astonishing to observe how many, from whom we expect better things, are neglectful of the little courtesies of life...

THE "MORE BLESSED" CHRISTMAS.

They had a lovely Christmas time in a Sunday-school up in Michigan this winter, and I wish every school in the land could have one like it every year. Indeed, many other schools are trying the plan, and they say it works well. This school called it "the 'more blessed' Christmas service." I presume the name came from that text, "It is more blessed to give than to receive." Everybody gave something. The visitors who were admitted gave in a parcel at the door as their "ticket," and such a mountain as it all made, heaped up about the pulpit. I think the Lord was pleased with such a Christmas celebration, for all the presents were for his needy, suffering ones. There were pretty toys of all kinds to make happy the hearts of little children, plan-

plied gracefully. "Thank you very much." We felt at once, "That's a woman worth sacrificing something for, but the other—oh!" A lady, as the old Saxon has it, is a "loaf-giver," one who is gracious, kindly. Upon none are favors in life heaped so bountifully as upon appreciative people. This is a very low motive of conduct, but those who can be influenced by no higher would do well for themselves to give a little attention to this. Courtesy is the oil that makes the machinery of life move easily. There are burdens enough we must carry. Let us try to lighten them as much as we may by observing the gentle amenities and kindly courtesies of life. Not that we would put on affectation of kindness. This indeed would be altogether vain, for the mask is transparent, even to the most obtuse. Fine manners are charming only as the expression of a love-spirit, but altogether hateful as the cloak of an ignoble one.—Illustrated Christian Weekly.

THE TEACHER'S DANGER.

Whoever would teach must learn—and this means he must continue to learn; he must learn all the time. The teacher's danger lies in his pausing after he is certified to be competent to teach. Too often, with but a slim stock of knowledge on hand, finding himself surrounded with those who know so little in comparison with what he does, he sits down contented; he employs the same material year after year; as it is new to every successive class, he cannot understand why he should do any more study. But men get in proportion to what they give. He is giving little, and the result will be that sooner or later it will be found out. The people feel it in their homes, and dissatisfaction is expressed. He concludes to seek another place or another occupation; but to face the foe of his school and his own foe he declines. He teaches as he did last year at his last place, and all goes smoothly for a while, and but for a while. The only thing for the teacher to do is to resolve that he will be what the great Thomas Arnold called a "running spring." He demanded the possession of fresh knowledge as a qualification for teaching. And every child and every parent demand the same thing; they are right. Let the teacher then observe, listen, read, and think; "still achieving, still pursuing." Such and such only can teach.

OUR YOUNG FOLKS.

"THE BABY'S STOCKING."

Hang up the baby's stocking, Be sure you don't forget, The dearest little darling, She never saw Christmas yet, I've told her all about it, She opened her blue eyes, I'm sure she understood me, She looked so very wise, Dear! what a tiny stocking, It don't take much to hold, Such wee pink toes as baby's, Away from frost and cold; But then for baby's Christmas, It will not do at all, For Santa won't be looking For anything so small. This we can do for baby, It is the very plan; I'll borrow grandma's stocking, The longest that I can, And hang it in the corner, Right here by mine, just so; Then write a line to Santa, And pin it in the toe. Write, "That's the baby's stocking, Hangs in the corner here; You have not seen her, Santa, She only came this year; She's just the sweetest baby, And now before you go, Her stockings crowd with goodies, From top, clear down to toe."

CHRISTMAS AT SEA.

They stood beside the helmsman at the wheel, the lookout in the bow, the officers who had the watch; dark, ghostly figures in their several stations; but every Christmas tune, or had a Christmas thought, or spoke below his breath to his companion of some by-gone Christmas-day, with homeward hopes belonging to it. And every man on board, waking or sleeping, good or bad, had a kinder word for one another on that day than on any other day in the year, and had shared to some extent in its festivities; and had remembered those he cared for at a distance, and had known that they delighted to remember him. It is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child himself.—Dickens.

ty of warm little socks and hoods and jackets, good story and picture books, warm clothing of all sorts, handy tools and many other things both useful and pretty. Over four hundred presents were brought in, and I presume they were made as many hearts happy when they were given out, and more, they share in their children's joy quite as much as if it was their own. The children, too, who took part in this "more blessed" service were about as happy as you ever see little folks. You know you can put but one quart of syrup in a quart cup, and one pint in a pint cup. Just so people have capacities for happiness. You may pile on the means of happiness, and it will only overflow; it will not add anything to the amount. Some people, if they had the whole world given them, and all the things in it, would pout and say, "I wish I had the moon."

CHRISTMAS TREES.

Merry Christmas! Why do we keep it with so much joy and gladness? Is there a little child anywhere who does not know that it is the day when our dear Lord was born? "Christ the Prince of glory slept on Mary's knee." The whole beautiful story is familiar to every one of us, and the sweetest thing about Christmas is that it belongs to every one of us, to the poorest as well as the richest, for the infant Jesus came to save the whole world. The custom of hanging gifts on Christmas-trees comes to us from Germany. There, for days beforehand, great preparations are made, and when the eve of Christmas arrives, the tree is lighted with tapers, and its boughs are loaded with presents for parents, children, teachers, friends and servants. We are glad that many of our Sunday-schools follow the pretty home idea of the Fatherland to a wider conclusion, and have Christmas-trees in the Sunday-school.—The Child's World.

A GOOD CHRISTMAS PRESENT.

Among the novelties in the way of Christmas gifts for the coming season, intended for father, mother, brother, or sister, is a suitable holiday envelope, containing a pledge or Christmas promise something like this: By the help of God, and with my best and truest love. To— I hereby promise never to use tobacco or ardent spirits before I am twenty-one years of age. To this is signed the name of the donor. Boys, all the money you could earn in a year would not purchase a present which would give your parents or your sisters so much pleasure as would such a Christmas pledge signed by you. If the pledges are not for sale in your town manufacture one. Purchase a pretty Christmas card and write on the back of it a pledge similar to the one given here, substituting for the words, "before I am twenty-one years of age," the better promise, "so long as I live."

MEMORIAL.

MARY ANN MAY, loved wife of J. W. May, died at Fossil, 24th, 1882, in the 40th year of her age. She was a native of Vermont, and a member of the Methodist Church. Her father, John May, was one of the first Methodists in Hull, Vermont. She was a devoted wife and mother, and was highly respected by all who knew her. Her death was a great loss to her family and friends.

WEDDING.

We have again been through deep waters, and on the 20th inst. we were married. The ceremony was performed by Rev. Mr. [Name], and was attended by a large number of friends. The bride was Miss [Name], and the groom was Mr. [Name]. The wedding was a most successful one, and we are all well and happy.

BIRTHDAY.

Born January 6, 1882, at [Location]. The child is a healthy and happy one, and is the joy of its parents. The birthday was celebrated with much rejoicing, and the child was presented with many gifts. We are all well and happy.

DEATH.

On the 20th inst. [Name] died at [Location]. He was a member of the [Church], and was highly respected by all who knew him. His death was a great loss to his family and friends. He was buried in the [Cemetery] on the 22nd inst.

MEMORIAL NOTICES.

MRS. MARY ANN DUVAL.

Mary Ann Mayfield Duval, the beloved wife of J. W. Duval, departed this life in the faith and hope of the gospel, at Forest Glen, N.B., Nov. 24th, 1882, in the 78th year of her age. She was an unobtrusive Christian, beloved by all who knew her, a Matriarch of the third generation. Her father, seated on her grand-father's shoulder, witnessed the Rev. John Wesley lay the foundation stone of the first Methodist Chapel built in Halifax, Yorkshire. Her mother received her first ticket from Rev. J. Benson, M.A., Duval received her ticket in the year 1824-5. She was a devoted mother, and her love for the people of her choice until death. She has left behind her an affectionate husband, four children, and a large circle of friends. Her trust was in Christ. Her end was peace. She was in her usual health on returning to her home, but after one hour's suffering she passed into the presence of her Lord. After fifty years' life she obtained her wish and "rested at one to work and live."

T. L. WILLIAMS, Editor, Albert St., N.B. Memorial Register please copy.

WELDON TUTTLE.

We have again been called to pass through grief, only about ten months ago, my old and true friend, Weldon Tuttle, after a brief illness passed away, leaving only one surviving son by his first wife. That son has now been called to join the family above; called, too, just as he was about to receive his share of the paternal estate, and when all arrangements had been made for marriage, which was fixed for only one week after his lamented death took place. Thus has the bridegroom been summoned from the bride just before their nuptials were solemnized, and thus have flattering hopes and prospects been dashed to the ground. His death was startlingly sudden, after a week's brief illness, induced by too much exertion and violent cold. His funeral took place last Thursday. He was followed to the grave by perhaps the largest procession that ever attended a funeral at the Head of the Bay, and his death was witnessed at my mother's residence by a crowd of weeping relatives and friends who could scarcely find access into the house. Weldon, it is believed, experienced the comforting grace of God some years ago, but did not follow the Saviour as closely as was his privilege and duty to do. However, however, evinced an interest in the cause of Christ by succeeding his father in the stewardship of the Church; and by his labors in the Sunday-school. Another sphere of his labors was the Division of the Sons of Temperance, who honored him by attending his funeral, and walking before the corpse in regalia.

I am sorry to inform your readers that Bro. England has been sorely stricken in the death by fever, of his eldest child—a lovely boy of five or six years. We committed his mortal remains to the grave yesterday, Bro. Craig just arriving in time for the funeral. Our brother and his stricken partner will have the warmest sympathy and prayers of his brethren and numerous friends.

G. W. TUTTLE, Wallace Bay, Dec. 11, 1882.

MINNIE RAWORTH.

Born January 6, 1860, died September 24th, 1882. A short life, but long enough to make preparation for the life that never ends. In early days she was thoughtful and careful, but of very decided character and a self-sacrificing spirit. She was ever ready to do anything needed, and often preceded the request by bringing the thing required. The very large attendance at her funeral proved that she was "beloved by all who knew her."

In April, 1881, the writer was engaged in special services in the Upper Cape, Bayfield circuit, when a large number of young persons proposed to find salvation through Jesus. Among them was Minnie. On the 9th of April, while in conversation with her at her home, she found that she was not to be mistaken about the great change. Her face soon revealed by its brightness and that the great work was done, but her sin was forgiven, and she was saved. This joyful experience she but "His loved ones know." That night in the public service she made "profession with the mouth," and soon began to speak to others about the great change, and to lead them to her Lord.

Of this delightful change she never lost the assurance. In the following summer she left home for Moncton. Here she taught her first and real spiritual battle. Cast into society and altogether congenial to her new life, she was in danger of leaving her home through fear of the world, but through the advice of her spiritual guide she conquered, and went to church, and to the class, prayer-meetings and Sabbath-school. After from Bro. Duncan showed that she continued a faithful follower of Jesus. But she was to return home soon to leave Moncton full of longings for home, she, in her eagerness to see her friends, contracted a cold, which soon developed into typhoid

fever and inflammation of the brain. After three weeks' severe suffering, two of them in unconsciousness. "She died like going home." She left no testimony behind but her life, and this was enough. Many letters from intimate friends prove that she always tried to "adorn the doctrine of God her Saviour in all things." We mourn the departure of one so young, and likely to be so useful, yet with the bereaved family we say, "They will be done." W. J. K. Bayfield, Dec. 12.

TEMPERANCE IN SCHOOLS.

Dr. Willard Parker, of New York, who is justly called "the Nestor of American Physicians," recently said; "We shall never control alcohol until we have taught the people—1. What alcohol is. 2. What it will do if you drink it. 3. What it will make us do. I can see no way of doing this except through schools." Remarking upon this important declaration, the editor of the "Journal of Education," says: "A textbook teaching these elementary facts, in the hands of every child in the land as soon as it is old enough to read, is what we want. A law requiring such teaching in all our public schools would be the wisest kind of legislation. It is a question of intelligence in the beginning, exactly controlled if we then let on the light; but no easy task if we wait until it becomes one of impetuous appetite. If we can imbue in the intelligence of the children of this generation, before they are contaminated by it, the scientific facts about alcohol, they will banish it and its vendors from the pale of human society when they come to be voters in our places. The star of Bethlehem of the Temperance Cause stands over the school-house."

TAKING COLD.

Here is a list of a few of the many petty acts of commission and omission, the result of forgetfulness, or more frequently of carelessness which almost surely originate colds, which we take from Dr. Rumbo's little book on the "Hygiene of Catarrh." "Sitting on a stone doorstep in a cool evening to a late hour in the night; sitting up late after the fire in the room has gone out, then going to bed with cold feet; getting out of bed with bare feet and in a night dress to wait on a child sleeping in a cold room; making the fire on a cold morning in an undressed condition; standing in an open doorway during cold or damp weather, with the head and shoulders insufficiently protected, to speak a few words to a friend who is too slow in making his or her departure; stopping to speak to a friend on the sidewalk, long enough for the feet to become cold, and to experience a chilly sensation between the shoulders," etc.

To sum up the whole matter, freedom from throat disease is a matter less of climate than of attention to the rules of health which should govern the daily life of every person. How a man lives is of quite as much importance as where he lives in his wrestle with throat troubles.

USEFUL HINTS.

To render thick paper quite translucent, saturate it (while warm) with Canada balsam, or castor oil. Sods are the cream of the soil, containing the very elements of plant food that make soil so productive.

Pretty and inexpensive screens can be made by covering an ordinary clothes-horse with dark felt or plush, upon which Chinese crape pictures may be mounted.

Special marks of kindness and attention should be received with discretion, for it is far better to refuse them than in accepting to assume privileges which were never intended.

Square tables are now fashionable for dining-rooms; usually they are supported upon one central column, extending into carved lions' heads, breasts and feet. Mahogany is coming into favor again.

In the course of an article on milk as a curative agent, the editor of the Scientific American says that the emollient effects of milk warm from the cow are well marked in cases of chronic or winter cough.

To cure carache take a pinch of black pepper, put it into a piece of cotton batting dipped in sweet oil, and place in the ear, tie a bandage round the head, and it will give almost instant relief.

A nice way to prepare potatoes for breakfast is to cut cold boiled ones in square pieces and dip them in beaten eggs, and put them on a buttered pie plate in the oven; when they are hot and brown send them to the table.

An Eastern paper, says an eminent Swiss physician, as a result of finding that out of 23,200 infants examined for this purpose, only 122 possessed any abnormal peculiarities, argues that, as a rule, a child is straight when he goes to school for the first time. He further attributes to the enforced maintenance of one attitude for a length of time the corporeal deformations which are displayed at a later period. We advocate more attention by doctors to the medical aspect of school life.

INFORMATION.

For Coughs and Colds, use Allen's Lung Balsam. See adv. in another column. dec 22 1m

IT STANDS THE TEST OF TIME! Time tries all things, and few are the customs, habits or adjuncts of life that are not swept away before its remorseless march. Remedy after remedy for corns has been introduced, tested, and found wanting. PUTNAM'S PAINLESS CORN EXTRACTOR alone holds undisturbed sway, gathering new strength as years roll on, and holding it with the power that merit alone can give. Take no substitute. Putnam's Painless Corn Extractor never fails to make a complete cure. Sold everywhere. N. C. POLSON & Co, Kingston, Proprietors

One of the most useful inventions of the age is James Pyle's Peppermint-Washing Compound, and judging from its extensive sale, it is safe to infer that housekeepers, generally, appreciate the fact. Dec. 1, 1m

BEWARE OF IMITATIONS.—The original and genuine "Quinine Wine and Iron" was originated and prepared solely by HANINGTON BROTHERS, Chemists, St. John, N.B., under the name of "Harrington's Quinine Wine and Iron," and can be purchased of all druggists and general dealers throughout the Dominion of Canada. To guard against imposition see that Harrington's name is on the outside wrapper, and that the "Harrington Brothers" is blown on each bottle, none other is genuine. For sale by all druggists and general dealers in Canada. Dec. 1 1m

In this present age, when the life battle is so fiercely fought, and when upon even the strongest the tug and stress of it tell so heavily, how necessary it becomes for us to provide for the keeping up of our reserve stock of mental and physical stamina by the use of such a nervous tonic and vitalizing agent as "Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto Phosphate of Lime."

Its gently stimulating and nutritive tonic properties supply the materials, and assist nature in her efforts to keep up with the exhaustive demands upon her reserve. Prepared only by HANINGTON BROS., Chemists, St. John, N.B., and for sale by Druggists generally. Price \$1 per bottle, or six bottles for \$5. Dec. 1, 1m

For Croup, Asthma, Bronchitis and deep seated Lung troubles, use Allen's Lung Balsam. See adv. in another column. dec 22 1m

PAIN IN THE SIDE.—Mr. W. A. McMillan, Waterville, N.S., says: "I had for ten years suffered with pain and soreness in my side, caused by a strain or stress, and was so weak that any extra exertion would cause so much pain that I could hardly use my arm, until some sixteen years ago when suffering unusual pain from a recent stress, that I used Graham's Pain Eradicator and Pills and was completely cured by using them a few times."

MOTHERS! MOTHERS!! MOTHERS Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle, febl7

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or 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 febl7

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative power in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Folsom's Block, R. Chester, N. Y. 13 in E.O.W.

BETTER THAN GOLD!

ENGLISHMAN'S COUGH MIXTURE

Is better than Gold to any one that is troubled with COUGHS, COLDS, ASTHMA, BRONCHITIS, HOARSENESS, SPITTING OF BLOOD, LOSS OF VOICE, WHOOPING COUGH, INFLUENZA, SORENESS OF THE THROAT, CHEST AND LUNGS.

And all other Diseases leading to CONSUMPTION!

IT MAY SAVE YOUR LIFE!

IT HAS SAVED OTHERS

A Large Reward Will be paid for a better remedy than

Englishman's COUGH MIXTURE.

A WONDERFUL MEDICINE!

A prominent Government Official writes as follows: Of all the cough medicines that I have tried during a long life I must say that

Englishman's COUGH MIXTURE.

Is superior to any.

LEAVING HOME!

Consumptives leaving home for change of climate should not fail to take with them a supply of

Englishman's Cough Mixture.

It will ensure a good night's rest, free from Coughing, and easy, light expectoration in the morning.

AN ESTABLISHED REPUTATION!

ENGLISHMAN'S COUGH MIXTURE

Is the most certain and Speedy Remedy for all Disorders of the Chest and Lungs. In Asthma, and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting Blood, Hoarseness, Loss of Voice, etc., this mixture gives instantaneous relief and properly persevered with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY!

A well-known clergyman writes us that Englishman's Cough Mixture.

Has been a blessing to his family, having cured his wife of a very troublesome cough which had distressed her for over three years.

SHOULD NEVER BE NEGLECTED

COUGHS & COLDS

Should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of Consumption, which may be cured or prevented by timely using.

Englishman's Cough Mixture

This Popular Remedy is Infallible.

It is highly praised by thousands of persons who have tried its wonderful efficacy, and is strongly recommended by all as the best medicine ever known for speedily and permanently removing Coughs, Colds and all Pulmonary Disease.

A POSITIVE CURE

ENGLISHMAN'S COUGH MIXTURE

IS A POSITIVE CURE

FOR COUGHS, COLDS, SORE THROAT, HOARSENESS, DIFFICULT BREATHING

Inflammation of the Lungs, BRONCHITIS, ASTHMA, GROUP, AND ALL

Diseases of the Pulmonary Organs

FOR SALE BY DRUGGISTS AND GENERAL DEALERS.

PRICE 25 AND 50 CENTS.

LARGE SIZE IS THE CHEAPEST.

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Manufacturers of all kinds of Engineers', Plumbers' & Steam Fitters

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Spring Purchases!

EVERY DEPARTMENT THOROUGHLY ASSORTED.

Their STOCK this SEASON is the LARGEST and most ATTRACTIVE

THEY HAVE EVER SHOWN!

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

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Immediate investment in the latest and most profitable N. W. boom may realize you a fortune. Town lots in Bonanza (late Hale St. Paul w.) Investments made in the North-west on Mutual plan or Commission. Exchanges made for Ontario property. Temperance Colonization stock, &c., bought sold or exchanged. Cheapest Freight and Ticket Rates. N. W. Pioneer Co., Mail Building Toronto. Special locations made by our N. W. expert.

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MACHINE PAPER BAG MANUFACTORY

THE CHEAPEST IN THE MARK

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BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS

REMOVED TO 139 HOLLIS ST.

(2 DOORS NORTH OF SACKVILLE ST.)

M. A. DAVIDSON, CUSTOM TAILOR,

AND MILLINERY OF EVERY DESCRIPTION

WHOLESALE and RETAIL

MANUFACTURERS OF SHIRTS OF ALL KINDS, AN

LADIES UNDERCLOTHING

27 and 29 KING STREET SAINT JOHN, N.B.

DIPHTHERIA

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

J. S. JOHNSON & Co., Boston, Mass., formerly Bangor, Me.

A. & W. MACKINLAY

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Widows, fathers, mothers or children. Thousands provided. Pensions given for loss of leg, eye or limb, various kinds of diseases. For full particulars of pension laws, and how to obtain them, send for our FREE PAMPHLET TO INCREASE THE BOUNTY. PATENTS prepared for inventors. Sold and written prepared, bought and sold. Soldiers and veterans prepared, bought and sold. Soldiers and veterans apply for your rights at once. Send 2 cents for "The Citizen-Soldier" and Pension and Bounty laws, blank and instructions. We use refer to thousands of Pensioners and Citizens. Address N. W. Fitzgerald & Co., Private & Reform Agency, Lock Box 52, Washington, D. C.

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UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. No. 204 and 206 West Baltimore Street Baltimore. No. 175 Fifth Avenue, N. Y.

ocks and hoods tory and pic-clothing of all and many oth-ful and pretty. presents were pre-stime they ts happy when nt. and more, fathers and joy children's joy it was their

TREES.

Why do we much joy and re a little child not know that our dear Lord st the Prince of ry's knee." The ory is familiar and the sweet-ristmas is that one of us, to as the richest, as came to save

anging gifts on comes to us from for days be-eparations are the eve of Christ-tree is lighted its boughs are ts for parents, s, friends and glad that many hools follow the of the Father-clusion, and ces in the Sun-Child's World.

CHRISTMAS SENT.

ovelities in the gifts for the ended for father, or sister, is a envelope, con-e or Christmas g like this: God, and with- ever to use to-irits before I ars of age. d the name of

oney you could d not purchase ould give your sters so much such a Christ-by you. If ot for sale in nufacture one. Christmas card back of it a the one given for the words, nty-one years of promise, "so

AT SEA.

de the helms- the lookout in ers who had the hostly figures in ons; but every m hummed a or had a Christ- spoke below his panion of some mas-day, with belonging to it- n board, waking or bad, had had one another on any other day had shared to festivities; and those he cared and had known d to remember

children some- better than at n its mighty child himself.

THE WESLEYAN
FRIDAY, DECEMBER 22, 1882.

Please remember—and tell your neighbors—that the publisher of the WESLEYAN will send to any old or new subscriber for \$2.30, cash, the paper from the present date till Dec. 31st, 1882, with any one of the following books—NESTLETON MAGNA, by J. Jackson Wray; PAUL MEGGITT'S DELUSION, by the same author; or the small Centenary volume, recently published at our office.

Send address at once. The publisher can only send premiums when cash is forwarded. Apart from premiums the price will be \$2.00 from this date to Dec. 1883.

CHRISTMAS—1882.

To each home visited by the Wesleyan to-day bears greetings. A happy Christmas! If, on Monday, all the members of the household surround the table, echo to them our wish for "many happy returns." If in any home there be one reader less than last year, or any merry voice of other days be missed, because of a visit from death, let the recollection of life and immortality brought to light by Christ awaken a cheerful, even if subdued, spirit among those yet spared. In the face of all changes, joyous or grievous, look up and catch some inspiration from the Birth, whose influence has gone out scattering blessings always and everywhere.

We need not urge a greater degree of social pleasure. Christmas is becoming everybody's day. More and more persons are yielding to its influence, and accepting it as a holiday, if not yet as a day for spontaneous worship. Man is a holiday-keeping creature; the social spirit is strong in him—a fact which evil men recognize more readily than do the good—and this cause rather, perhaps, than any revival of special interest in the truth emphasized by the day, perpetuates and increases the observance of Christmas among degenerate and the English stock. In this holiday spirit of commemoration lies an element to be watched. We do not—Puritans like, as Macaulay would say—object to the pleasure of the season. That warm interest in the contemplated gifts and surprises of the period, which even the supposed reticence of the strict cannot hide, makes the observer better, and checks any wish to demolish one jot or tittle of the day's social pleasure. One would not lessen this, while he would like to strengthen very materially the recognition on that day of the fact of the Incarnation, the one special and distinctive fact out of which Christmas sprang. For unfortunately, as some one has said: "It seems to be something like a law of commemorative celebrations, that in proportion as they are multiplied by repetition or extended in area the original fact celebrated either recedes from view or, at least, loses in the distinctness and power of its impression." Would it not be well, in order to avoid the irreligious absurdity of keeping Christmas with no clear recognition of the great truth that it signifies, that pastors and parents take care that to your youth it means something more than cake and candies, than gifts and sweetmeats!

A word about gifts—altogether appropriate on the day commemorative of God's great gift to all mankind: Let us strive to catch at the family altar the spirit of the men of the olden time who sought to lay at the feet of Jesus their gifts of "gold, frankincense and myrrh." In similar spirit we should lay hearts there. Rolling years have only proved Christ's worthiness to receive the most precious tribute that mortals can bring. Are you his? Have you dedicated yourself to Him? Hasten to accept afresh the precious gift of His grace, and to offer in return yourself, as all that you can give. It is all that he asks! It is what he longs for! Then to you, henceforth, Christmas shall be the jubilee alike of the Christian and the domestic year.

How many private memorandum books contain long lists of friends for whom gifts and greetings are designed? Surely not the name of Him whose birthday is the warrant and source of all joy to stand first on the list? Should not a blessed impulse be given to Christ's work in some special department on Christ's own birthday? A contemporary mentions a Metho-

dist church which for many years has rendered the day memorable by bringing in at that time her missionary offerings; and tells us that strangers are surprised at the intense interest of the occasion and at the happiness which brightens the faces of all who take part in the service. By a similar effort in any important line of Church work might Christmas everywhere be dedicated permanently to Christ, and angelic hosts and human households be made partakers of a common joy.

Here's a touching little incident, with a moral which brings us down to those smaller practical duties which have so much to do with life's happiness:

One evening last Christmas a gentleman was strolling along a street in Toronto with apparently no object in view but to pass the time. His attention was attracted by the remark of a little girl to her companion in front of a fruit stand: "I wish I had an orange for ma." The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store he loaded them with fruits and candies. "What's your name?" asked one of the girls. "Why do you want to know?" queried the gentleman. "I want to pray for you." The gentleman turned to leave, scarce daring to speak, when the little one added: "Well, it don't matter, I suppose. God will know you anyhow."

A SERIOUS QUESTION.

Last week's Presbyterian Witness contains a letter from Prof. Scott, of the Chicago Presbyterian Theological Seminary, on the subject of State Universities in their relation to candidates for the ministry. Prof. Scott, a graduate of Dalhousie, has evidently adopted the views of leading Presbyterians of the United States as formulated by an important committee of the recent General Assembly in Chicago. Looking homeward at the "solemn fact" that there are "thirty-two vacant pulpits in the Maritime Provinces and only a dozen ministers available to itinerate among them," he boldly states that "young men are not trained at home, by the way, and in the University (Dalhousie) as they once were to choose the Gospel ministry as a noble calling for the highest learning and goodness." In relation to Dalhousie Prof. Scott wishes to "say a plain word that may set all interested to thinking." He certainly speaks without ambiguity when he remarks, "I must honestly say that I fear the influences tending to turn students' thoughts towards religious studies are becoming weaker and weaker within her walls." We quote further:

The experience of every Church in the United States is that religious education, and a training that will lead a sufficient number of talented young men into the ministry can be found only in Colleges directly under the control of men of pronounced Christian conviction. It is asserted that all lofty culture in all lands of Christendom has grown up in connection with religion directly influencing education. Oxford and Cambridge, Edinburgh and St. Andrew's, the Continental Universities, Harvard and Yale, are all cited in proof of the assertion.

Convinced of this supposed truth the Methodist, Baptist, Presbyterian and other bodies have established religious High Schools and Colleges throughout the land. The West is full of such institutions, and the constant reply to my arguments in favor of general education in the State Universities is that history is against them, and that the Church would go ministerless if they had to look to such sources for theological students. Such things and the facts referred to in the Maritime Provinces sometimes lead me—without shutting my eyes to many other elements in the question—to ask "Will it be necessary—and that before long—for the Presbyterian Church in Nova Scotia to drop Dalhousie College and start an institution of its own again?"

That Church has shown, I think, a disinterestedness and public spirit unequalled, in her efforts and sacrifices for general higher education. But when it seems like the alternative, either change your method for promoting general culture or let your altar fires go out for want of properly qualified priests, the very question of self-preservation and continued existence may force serious thought along the line indicated.

Directly, the question affects our Presbyterian friends; indirectly, it concerns all sections of the Church. The deliverance of the General Assembly of the United States shows that the opinions of that important body are in harmony with those of the several Churches in the Provinces whose educational policy is denominational.

Canadian experience. Assuming that paper to be rightly informed, the value of the experience of an active, energetic denomination in a large country where the respective merits of State and Denominational colleges have been so thoroughly tested, must yet outweigh that of the smaller body in our young Dominion. In relation to the experience of other denominations something might be said. A careful comparison is difficult, since more than one of the Provincial Churches has not yet reached the point where a man of deep piety, good common-sense and general fitness for pulpit and pastoral work, is turned back because of failure to meet certain literary tests. It is probable that a careful comparison between the number of candidates for the ministry of the several Churches would add little in opposition to Prof. Scott's view. No Church has lost more than our own through removals, and many of the young English ministers have only filled vacancies through this cause, so far as the two Conferences are concerned. And it is not possible that other Churches than the Presbyterian may have suffered some small loss through the very cause pointed out by Prof. Scott? It is certain that all the students at Dalhousie have not been Presbyterians.

Behind lies a more serious question, to which this is after all but an index. If the Presbyterian Church of the United States, in harmony with the majority of the orthodox churches of that country, firmly believes that the training of young men in State Universities in general affects injuriously the supply of Gospel ministers, may it not be supposed that as a matter of course it must have a similar effect upon the many thousands of young men to whom the church looks for earnest, intelligent and hearty co-operation at a period when the important work of the laity is recognized as never in the past? It seems to be a natural conclusion that any training which shall lessen the number of ministers shall also lessen the number of devoted, active, Christian laymen.

It is a well-known fact that Methodism in France has done much more than has been indicated by the statistics of the French Methodist Conference. Many, converted through her agency, have preferred communion with a branch of Church more essentially French in its relations. The French idea of the influence of Methodism as an evangelistic force receives strange illustration in an article in a paper on Madagascar. The Methodist Recorder says:—A few days ago an article which was designed to be forcible and emphatic, appeared in a Paris newspaper, wherein the whole blame of the opposition to French protection in Madagascar was laid upon the Methodists. The deputation to Earl Granville was said to have been a deputation of Methodists, the Church interests said to be imperilled were those of Methodists, and the Queen of Madagascar was declared to be herself a Methodist. The confusion is strange, but inexplicable. It must be supposed that Methodism has so impressed the French mind as to cause it to be regarded as the only representation of English evangelism. Our friends in Paris and elsewhere must have been somewhat surprised to find themselves so suddenly placed in the public view as one of the forces which can bring about political storms.

A successful term has just been completed at Mount Allison. No drawback of any kind has interfered with work at the college. We hear that the new Professor, Dr. Goodwin, has won golden opinions. The Board of Governors, last week, decided to build the new college of stone, at some distance to the southwest of the present building. In spite of the disadvantages through the burning of the Male Academy building, the attendance at that institution has been good, and the work done has been reported to be very satisfactory. At the beginning of the next term the students are expected to take possession of the new building. At the closing exercises of the Ladies' Academy, on Monday evening, Dr. Kennedy reported an attendance of 70 boarders, with an unusually large number of day scholars. A pair of the best and handsomest acme skates, the gift of Mr. Forbes, of the Dartmouth Acme State Factory, was presented to each of six young ladies, for excellence in class standing, written examinations and deportment.

Some of our agents have advised the publisher to adopt the "clubbing system." These will be interested in the experience of the *Canada Presbyterian* in this matter:

In answer to numerous inquiries we have to say that the clubbing arrangement, some time in force is not to be continued. We are sorry to have to state that it answered no good purpose. The circulation was not extended, although the price of the paper was reduced one-fourth to clubs of twenty; while the net result was a heavy falling off in the receipts from subscriptions.

The clubbing plan was adopted in deference to a widely expressed wish that *The Presbyterian* should be placed within the reach of our people at \$1.50, in the expectation that the circulation would be largely increased. A fair trial of three years has demonstrated that our constituency is satisfied—in common with the Methodist, Anglican, and other denominations—to pay \$2.00 for a Church paper.

Our Sunday-school teachers should at once get *The Lesson Commentary on the International Lessons for 1883*. Its responsible authors are Rev. Dr. Vincent and Rev. J. L. Hurlbut, who have, in its preparation, consulted three hundred different authors, and gathered gems from these varied sources to aid the thousands who are to teach these precious lessons. No wise teacher will make the mistake of supposing that he can do the best work in his class by the aid of one or more antiquated commentaries. Without this *Lesson Commentary* an able teacher might fail; with its aid few could be dull. Time and labor will be saved by its use and efficiency in a most important work be greatly promoted. It can be obtained at our Book-Room, at \$1.25, net. At the same place and for the same price, *Peabody's Commentary*, a favorite with many teachers, can also be procured.

The writer has read this through with comfort. He therefore passes it on to others. It is from the *Advance*:

"O the drudgery of this every day routine!" cries a man of business, and many a house-keeping woman. "To get through the day, and have the same round to traverse to-morrow!" Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum, as you call it? A poor, blind, mill horse treads his beat, hour after hour. But the shaft he is turning is geared into others, and they into wheels, that in other rooms, above him, far away beyond his hearing, are working out results that he never could comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearings and connections of your life-work with other generations, and may be with other worlds.

The *Christian Messenger* says: "The County of Annapolis has received a thrill in connection with temperance work through the recent visit of Grand Worthy Patriarch Burrell and Mr. T. M. Lewis, lecturer and agent of the Grand Division. Directly and indirectly some six or eight Divisions of the Order were either instituted or revived. During his address Mr. L. frequently made favorable mention of the press as a powerful auxiliary in promoting the good work; and made special mention of the *Christian Messenger*, *Wesleyan* and *Watchman*, as being to the front in our own Province."

The British Cabinet has undergone an important reconstruction. Mr. Gladstone retires from the office of Chancellor of the Exchequer, but England is fortunate enough not to lose the services of her greatest statesman. The following named Ministers took the oath before the Queen-in-Council last week: Lord Derby, as Secretary of State for the Colonies; Lord Kimberley, Secretary of State for India; Lord Hartington, Secretary of State for War; Hon. Hugh C. Childers, Chancellor of the Exchequer.

Several ministers, as if by common consent, have this week given brief remarks on departed members of our Church, which find an immediate place among "Deaths" or "Personals." In each case the remarks could have been lengthened into a half-column "obituary." As they now are, ninety-nine out of each hundred readers will know all that they want to know about the deceased, and that they would not have taken the pains to glean from a long notice.

A long list of Methodist ministerial changes for next summer, published in a Manchester paper, shows that important circuits mean to be in good time. In this matter our English brethren get in a hurry.

METHODIST UNION.

(From *paris*.)
FIFTH DAY.—AFTERNOON.

The Committee on Annual Conferences brought up their report. The first clause was as follows: "The Annual Conference shall be composed of an equal number of ministerial and lay delegates, who shall sit and deliberate and vote as one body on all questions excepting the examination and ordination of probationers into full connexion, and the granting of the superannuated and supernumerary relief. In cases where ministerial character shall be arranged it shall be competent for the ministerial members to meet in special session, examine into the case, and report their opinion to the Annual Conference."

Rev. Dr. Sutherland moved to add after the words "supernumerary relief" "on which excepted points ministers alone shall take action." The amendment was carried.

The second clause as adopted was as follows:—"The General Superintendent, when present, shall open the Annual Conference and preside on the first day of its session, and afterwards alternately with the president, and with him jointly conduct the ordination service and sign the ordination parchment, but all other duties pertaining to the Conference shall be vested in the president elected by that body, who, in the absence of the General Superintendent, shall conduct the ordination service."

The third clause as carried was:—"The President of the Annual Conference shall be *ex-officio* superintendent of the district in which he may be stationed."

The fourth clause was:—"The Annual Conference shall elect by ballot without debate a secretary or secretaries, as the case may require."

The fifth clause was:—"The Conference shall elect by ballot without debate a superintendent for each district from among the ministerial members within its bounds."

The sixth clause was:—"No layman shall be chosen to the Annual Conference who is not twenty-five years of age, and who shall not have been a member of the Church for five consecutive years preceding the election." The report was adopted.

SIXTH DAY.—MONDAY.

The Committee on General Superintendency presented a report respecting the composition of the first General Conference.

The report was discussed at some length, and finally adopted in the following form:—"The Conference of the Methodist Church of Canada, having authorized the calling of a special session in 1883 to give effect to the union, provided a satisfactory basis is secured, it is recommended that in the case of the union is approved of by the requisite majorities in Quarterly Meetings and Annual Conferences of the Churches proposing to unite, it shall be competent for the Annual Conference of the Methodist Episcopal, Primitive Methodist, and Bible Christian Churches to elect delegates to the first General Conference of the uniting bodies, in the proportion of one out of every ten ministers in full connexion, with an equal number of laymen, to be elected in Annual Conferences or District Meetings, as the case may be, and these, together, with the delegates composing the present General Conference of the Methodist Church of Canada, meeting in joint session, after the latter body shall have closed the special session above alluded to, shall compose the first General Conference of the said uniting bodies, with power to perform such acts as may be necessary to the final ratification of the union, and all other duties that come within the province of the General Conference."

2. The Annual Conferences and District Meetings of the Methodist Church of Canada to have authority to fill vacancies that may have occurred, either lay or clerical, by the usual mode of election.

The Committee on Church Property presented a report, which was adopted in the following form:—"That upon the ratification of the proposed union, such legislation be obtained from the Legislatures of competent jurisdiction as shall vest in the united Church all Church property now held by, or in trust for the respective Churches entering into the union." The committee also reported that a considerable amount of Church and parsonage property would not be required for the Church or circuit purposes.

AFTERNOON.

The General Conference Committee brought in a report recommending that a committee consisting of the district superintendent and two ministers and two laymen be appointed at the District Meeting of each district wherever such property is situated, who shall act conjointly with the trustees on each circuit in determining what property shall be retained for use and what shall be sold. A short discussion ensued, and the report was adopted.

The next clause read as follows:—"In all cases where such Church or parsonage property may be so sold, the proceeds arising from such sales may be applied (a) in the payment of any debts or claims upon or in respect of such property; (b) in payment of any debts upon property retained for use by the congregation formerly using property so sold, or in improving such property so retained; or in building a new church or parsonage where necessary for the united congregation. (c) The balance, if any, to be applied to the use of the Church and Parsonage Fund of the United Church of

that Annual Conference in which such property is situated." Clause C gave rise to considerable discussion, objection being taken that it would meet with local opposition, and that such property could not be dealt with without the consent of the trustees. An amendment to the effect that the matter be left for the General Conference to decide, was lost, and the same action was taken on an amendment striking out the last clause. Finally the report was adopted with an amendment providing that the trustees' consent be obtained in the case referred to in Clause C.

The Committee on General Superintendency recommended:—"That the basis of union affecting constitutional questions or the rights and privileges of ministry or laity be guaranteed by the respective Churches by the General Conference, requiring for a change in those articles of union or legislation affecting the rights and three-fourths majority of the General Conference, and if required by either order of ministry, or laity, a two-thirds majority of each of the two orders, voting separately. That the first General Conference of the united bodies be held in the city of Toronto, on the first Wednesday, in September, 1883, at 9 a.m."

The first portion of this report gave rise to a good deal of discussion, but was adopted by a unanimous vote. There was a difference of opinion upon the clause giving the time and place of the first meeting, and it was suggested that Belleville would be more convenient, as the Annual Conference of the Canada Methodist Church would be taking place there. Belleville was finally selected by a large majority. The report was then adopted as a whole.

The next committee to report was upon Church Funds. The only clause discussed was the following:—"Whereas it appears that the members of the Methodist Church of Canada have an amount capitalized equal to about \$153,55 for each man engaged in effective work amounting to \$125,847; and whereas it is desirable that the members of the proposed fund coming from the other Churches should unite on equal terms, we would, therefore, recommend the each of the contracting parties shall pay into the new fund an amount that will equal *per capita* to the above amount for each effective man entering this fund."

On this clause a large number of amendments were moved. Much of the discussion arose out of the composition of the Methodist Book-Room with the Superannuation Fund. The question was whether a sum of \$30,000 invested in this concern should be considered as a part of the Superannuation Fund above-named, and a motion was made that it be deducted therefrom. In order to simplify matters, the chairman put this motion first, and it was carried.

The Book-room being thus eliminated from the question, the discussion was continued on two motions, one by Rev. Dr. Stone, the other by Rev. Dr. Sutherland. The latter motion was finally carried. It reads as follows:—"Whereas it is found that the vested capital for the Superannuation Fund of the three Western Conferences of \$91,510, equal to \$112.55 for each minister on the effective superannuated list, it is agreed that the other bodies uniting shall supply the amount of capital to said Superannuation Fund such as shall place the ministers on an equality with the ministers of the three Western Conferences."

SEVENTH DAY.—MORNING.

Clause 2, having reference to the payments of present claimants, was read and considered.

Mr. John Macdonald moved that the whole question be referred to the Committee on Superannuation constituted as follows:—Three from the Methodist Church of Canada, two from the Methodist Episcopal Church, and one each from the Primitive Methodist Church, and the Bible Christian Church, with power to employ actuaries and submit an equitable scheme to the General Conference of the united Church to meet in Belleville, by which the amount now received by the Superannuated ministers of the Methodist Church of Canada shall not be reduced.

Rev. Dr. Stone moved the following as a substitute for the motion:—"That the basis of the claims of the present superannuates of the Methodist Episcopal Church be the average amount paid to them during the first four years with an addition to the amount of what they would have received if the *pro rata* contributions had been equal to such contributions of the Methodist Church of Canada, less the per centage of such contributions that have been invested in the capital fund."

Rev. Dr. Sanderson asked Mr. Macdonald when the result of the actual investigation should be known. He could conceive it to be very desirable to have some such committee; indeed it had occurred to him with precisely the same number of individuals as proposed by Mr. Macdonald. Mr. Macdonald said the result would be made known at the General Conference.

Rev. Dr. Sanderson said: "According to this the gravest question concerning union—not excepting the Delegation—would not be laid before the people. Indeed, it should not be before the Annual Conference. The only real expression of opinion until it came before the General Conference. They would be asked to sanction something they had no means of knowing anything about, but

ence in which such... to be considered... local opposition... party could not be... the consent of the... to the effect... was lost, and... was taken on... out the last clause... adopted with un... obtained in the case... C.

they had not the results of the examinations of the experts. This seemed to him to be a fatal objection to the motion of Mr. Macdonald. Rev. Dr. Gardner moved that the claims of the superannuates who shall be on the funds of the several Churches shall, after the union, be paid from the annual gatherings pro rata of their present claims, and the proceeds of the vested funds capitalized at the time shall also be paid pro rata to the claimants of these Churches respectively without prejudice to the claims of any Churches or of any claimants.

In the evening the consideration of Rev. Dr. Sutherland's amendment was resumed. Clause 7 was read and adopted without discussion. Clause 8 was read and adopted. Clause 9 was read. The clause was adopted, and the amendment now forms clause 2 of the report of the Committee on Church Funds.

A present of the Wesleyan for one year would be a weekly benediction. to any to whom you may be inclined to send it. For the small sum of two dollars you can do this. Aged friends will thus get a repetition of gifts, and children and young people will thank you again and again.

PERSONAL. The Rev. J. M. Pike and family reached Sumnerville, S. C., in usual health. At Baltimore they met a fearfully cold storm. The next week Mr. Pike was to attend a meeting of the South Carolina Conference.

terms used were intended to include Canadian Methodism. The prejudice in Norway against Methodists at present almost equals that displayed in England at the time of John Wesley. For distributing tracts they are threatened with imprisonment, and any open-air meetings are immediately dispersed by the police.

A statement of Canadian railways opened for traffic shows the number of miles up to December 1881, at 7,230 miles. The mileage under traffic at the end of 1882, shows a very large increase. Canada shows largest increase of railway systems in all the British colonial possessions with the exception of British India.

THE "CHURCH GUARDIAN" CORRECTED.

The following appears in the St. John Telegraph of the 14th inst. The Guardian will of course be prepared to send the correction wherever the statement has gone, if it has not already done so.

Sir,—My attention has been called to the following paragraph, which appeared in the Church Guardian of last week, viz:—

It is not many years since a belief in the Intermediate State was accounted heresy by our Methodist friends. Probably most well informed Methodists now accept it. Some, it seems, are very "advanced." A minister in New Brunswick, according to the St. John Daily Telegraph, October 18th, at a funeral service "offered up a fervent prayer for the repose of the soul of the deceased!" And so they go towards Rome!

As the latter part of the paragraph evidently refers to a report respecting a prayer offered by myself in the Exmouth Street Methodist Church, St. John, on the occasion of the funeral of my late friend and brother, Rev. Hezekiah McKeown, you will, I trust, allow me space for a word in regard thereto.

COUNT CAMPELLO.

A recent report that Count Campello had made his way back to Roman Catholicism seems to have been incorrect. The Rome correspondent of the Record, writing on the 25th, ult. says:—

Count Enrico di Campello, formerly a Canon of St. Peter's, whose secession from the Church of Rome caused such sensation last year, purposes to hold Divine service according to the Liturgy of the Church of England, in the Italian language. God grant it may be the germ of a Reformed Church in Italy.

METHODIST NOTES.

An exchange says: "The Methodists of Zionville, Nashua, will complete their new church next spring.

One hundred and fifty dollars are reported as results of a recent entertainment at Woodstock.

The exterior of Brunswick St. Church in the city has been repainted, and several improvements have been made in the interior.

A large organ is to be purchased shortly by the Queen Square Church, St. John. A high tide held last week to aid in raising the purchase-money was well patronized.

Rev. J. B. Giles writes: "You will be glad to know God has been blessing us at this old Methodist fort, Sydney Mines. I hope instead of 4 members to commence two classes at once. Over twenty have been forwarded and all have professed to find Jesus. The most heads of families."

From Carbonear, Rev. J. S. Peach writes: We have just finished our Missionary meetings in this neighborhood. We had a fortnight of it. Happy to say an advancement all along the line, about twenty-five meetings and all over last year—in two instances the collection is double, and one is more than double.

The Southern Methodists have opened a new church for English worship in the city of Leon, Mexico.

There are now two Methodist congregations of native Christians in Calcutta, India, and the prospects of the work are very encouraging.

In Baltimore only two Methodist churches have rented pews; in all the rest the sittings are free. And mortgages are correspondingly infrequent.

Successful revival services, conducted in many cases by the clerical and lay District evangelists, continue to be reported from various English circuits.

The revival services under Thomas Harrison in Grand Rapids, Michigan, resulted very satisfactorily. More than six hundred bowed at the altar as seekers of religion, and many of them were hopefully converted.

A blessed work is going on at Gravelle, a suburb of Havre, where a ball-room of the vilest character has been transformed into a sanctuary. In the school there 200 Roman Catholic children are taught.

FUND FOR READING.

The Rev. W. H. Withrow, editor of the Methodist Magazine and Sunday School Papers, Toronto, begs to acknowledge with thanks, the receipt of the following donations to a fund for Sunday religious reading for Hospitals, Prisons, Lumber camps, etc.

L. S. Beer, Esq., Charlottetown, P.E.I. \$20
Ralph Brecken, Esq., " " 5
A Friend, " " 5
" " 1

Other donations will be thankfully received. Most of the public churches of Nova Scotia, New Brunswick and Prince Edward Island will be helped by this fund.

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Boston University has taken another step forward in the dedication of her new "Jacob Sleeper Hall" to the use of the College of Liberal Arts and School of Theology. The cost of the new building will be about \$85,000. The dedicatory exercises occurred on Tuesday evening Dec. 5.

At a meeting of the Methodist Central Committee last week in New York it was resolved to hold a collection in 1884, in which it was considered desirable that all American Methodist organizations should unite. On motion, it was "ordered that the

There are now between 300 and 400 Christian schools in China, containing over 6000 pupils.

At Little Bay, Newell, in making operations have been carried on since early in the season by the Newell and the Ontario Mining Company. The people look forward to a prosperous and happy winter. On the French shore hard times are feared.

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METHODIST UNION.

FOURTH DAY.

The report of the Committee on General Superintendency was adopted as amended.

The report of the Committee on Educational Interests was read. The following extracts are made:—Two bodies here represented have a number of educational interests in successful operation. The Primitive Methodist and the Bible Christian Churches are not represented by such institutions. There are several institutions under the control of the General Conference of the Methodist Church of Canada. The University of Victoria College has a property worth \$244,000; annual income, \$15,000; annual expenditure, \$14,500; professors, 8. Mount Allison Wesleyan College—Amount of property, \$1,100,000; disbursements, \$150,000; male academy, \$40,000; ladies' academy, \$35,000; total income, \$17,500, and expenditure the same. Wesleyan Theological College, Montreal—property, \$64,000; annual income, \$3,500; expenditure the same. Of institutions under the patronage of the Annual Conference, for the finances of which the Church is not responsible, there are the Wesleyan Ladies' College, Hamilton; the Ontario Ladies' College, Whitby; the Standard Wesleyan College, Methodist Academy, St. John's, Newfoundland. Under the control of the Methodist Episcopal Church there is Albert College and University, Belleville; buildings and premises worth \$40,000; endowments, \$55,000; of the latter sum \$25,000 being cash in hand. Alexandra Ladies' College is located at Belleville. Alma has an endowment of \$60,000, which is so far provided for as to be virtually free from debt. The committee had that the institutions in the East present no difficulty to union, and they believe the Western institutions exercising university powers can be consolidated to the honor of their graduates and the advantage of their educational work. The committee recommends that we adhere as a united Church to the traditional policy of Methodism as to higher education, and that it should be in the hands of the Church. Report received.

The Committee on Annual Conferences gave report No 2:—1. "It shall be the duty of each Annual Conference, at its session next preceding the session of each General Conference, to divide into ministerial and lay electoral conferences, for the purpose of electing delegates to the General Conference, each body electing its own representatives. The delegates to be elected shall reside inside the bounds of their respective Conferences. 2. Each Annual Conference shall have a Stationing Committee composed as follows:—The General Superintendent, each Chairman of a District, and one representative elected from among the ministerial delegates, by a joint vote of both lay and clerical representatives. The laymen at the District Meeting shall form themselves into an electoral conference to elect delegates to attend the sessions of the Annual Conference. Report received.

The Committee on Church Property reported:—"From the partial investigation possible the committee found that a large amount of Church property now in use will, in the event of union, become useless for its present purpose. The committee recommended—(1) That the proceeds of surplus property shall be appropriated to liquidate the debts of local trust estates; (2) in aid of immediate improvements or erections necessarily arising out of amalgamation; (3) any sum still remaining shall constitute a fund to be under the control of the Annual Conference in such a way as the several Annual Conferences holding jurisdiction shall determine."

Rev. J. J. Rice said so far as the committee could trace, the properties coming in conflict (part of which would likely fall into disuse and become an estate for conical purposes) from Prince Edward Island to the eastern boundary of the Ontario Conference of the Methodist Church of Canada were 55 churches and 14 parsonages. At a very low estimate they had valued the property at \$57,000.

Mr. John Macdonald took it for granted that union was going to be established; and, therefore moved "That the basis of union found by this committee be prepared and signed by the Bishop of the Methodist Episcopal Church, the presiding officer of the committee, and the Secretary of the committee, and the Secretary of the General Conference of the Methodist Church of Canada, the Primitive Methodist Church, and the Bible Christian Church; that the said basis of union be affixed to the consideration, harmonious and united adoption of the membership of all the Churches; and that the said basis of union be published in the various Church organs as the findings of this committee on this all-important question." The resolution simply provided for the need of action when the basis was found. Mr. Macdonald asked leave for it to be given as a matter of motion.

Report No. 2 of the report on Annual Conferences was taken up, and clause 1 considered. The question of electing the delegates to the General Conference by a separate lay and ministerial vote was given at some length. Rev. Dr. Sutherland said:—If cranks, ministerial and lay, would

only let us alone we should do very well and work in harmony. As a matter of fact the laymen are usually helped by those who do not belong to their meeting. It seems to me that we had better leave these distinctions alone. I claim that when I am elected to the General Conference I represent laymen as well as ministers, and I believe that the same is true as regards the laymen. We had better leave the Conference to make their selection in the united Conference.

Rev. Dr. Rice entirely concurred with the report. He could not conceive a more revolutionary idea than throwing the Conference into one for that purpose.

Rev. Dr. Stewart moved that the election of the ministerial and lay representatives to the General Conference shall be made by the Annual Conference.

Rev. D. D. Wainwright moved that an election shall be by a ballot vote.

Rev. Dr. Peckard moved that in the election of representatives to the General Conference the vote shall be taken by the Conference, but if demanded by one-third of either order it shall be taken by orders. Bishop Carman explained that the lay of the Methodist Episcopal Church had now a veto power with respect to matters affecting the laity as to the matters of raising supplies in connection with the temporal economy. He could see that the amendment of Rev. Dr. Peckard would provide a means of inducing the laity to give up the veto power.

Rev. Dr. Rice said that if an amendment were adopted the Quarterly Boards would certainly veto the resolution. Mr. Milne moved, "On the last day of the session of the Annual Conference preceding each General Conference, a special session shall be held by the lay and clerical members separately, at which sitting each body shall elect its chairman and proceed to choose its representatives to the General Conference."

The amendments were all put and lost, the report of the Committee being adopted without alteration.

AFTERNOON SESSION.

Clause two of the report on Annual Conferences was taken up.

Rev. Dr. Dewart moved that the clause relating to the General Superintendent being a member of the Stationing Committee be omitted.

Rev. Dr. Sutherland proposed that the General Superintendent should be present, but not take any part in the work of stationing.

Rev. Dr. Aylesworth moved as a substitute, that the Stationing Committee be composed of the General Superintendent, or General Superintendents, the President of the Annual Conference, and the Superintendent of District Conferences; who shall be left without pastoral charge and travel through the District. There being no seconder this fell through.

Rev. Dr. Dewart moved as a substitute to the motion and all the amendments, including his own, "That the Stationing Committee be composed of the President of the Annual Conference, the Chairman of Districts, and one minister elected from each district meeting, such election to be by joint vote of ministers and laymen."

Rev. Dr. Dewart's amendment was adopted.

Clause 3 was now taken up. Rev. Dr. Sutherland moved in amendment that in the election of lay representatives to the Annual Conference the laymen of the District Conference shall meet separately for the purpose, and the election shall be by ballot. The motion was adopted, and the report as amended was adopted.

The Committee on District Superintendents reported as follows:—(1) That each district shall be under the supervision of a presiding officer to be called the District Superintendent. (2) That he shall be elected in the Annual Conference by ballot among the superintendent ministers of the Conference stations on said district. (3) His duties shall be to preside in district meetings and in all district committees to oversee the business of the church, and, with the ministers and preachers, administer and enforce the discipline on his district, being responsible therefore to his Annual Conference.

The report was received and clause one was taken up. Dr. Allison opposed the term "District Superintendent." It would lead to embarrassment in reference to the General Superintendent. Was there no word in the 50,000 of the English language that would express the idea without the cumbersome phraseology in the report being used?

Rev. Dr. Sutherland thought the idea a happy one. He would go in for carrying the word Superintendent right through the connection. They had Superintendent of Districts, he would have Superintendent of Conference, and lastly General Superintendent. The clause was adopted.

Clause 3 was taken up. Dr. Allison said the report would not allow the present policy of the Methodist Church of Canada being continued. He had known cases when the chairman of the district was not the superintendent of a circuit.

Rev. S. F. Harris said he was glad the point had been raised. It would prevent an editor, a book-steward,

or any connexional officer from being chairman of the district. He had been, while book-steward, chairman of the district, and might be again. Rev. James Gray said if they left the word "superintendent" out of the clause the difficulty would be met.

Rev. W. C. Brown moved that "He shall be elected in the Annual Conference, by ballot, from among the ministers of the Conference within the district." This amendment was adopted.

Clause 3 was taken up, and on motion by Rev. F. B. Stratton, "temporal and spiritual interests" was substituted for "business" in the clause, and adopted as thus amended. The report was adopted as amended.

The report of the Committee on Church Property was taken up. Some discussion ensued in general terms on the expediency of receiving the report.

Rev. Dr. Sutherland suggested that the report be sent back to the Committee, with the recommendation that the proceeds of the sale of the surplus property be applied to the Church and Parsonage Aid Society. This recommendation was condemned on all hands, and he withdrew the resolution.

Rev. Thomas Griffith said this was a difficult matter. No one liked to pay other people's debt, and those who had paid for the churches would be very jealous as to the manner in which the surplus was appropriated. He suggested that it should go for purely mission churches.

It was suggested that the first clause should be altered so as to read "now in use and not needed."

Rev. Dr. Sutherland proposed that the report go back to the committee with the following resolution:—"That the surplus property of the united Churches be vested in the united Church, and any portion not needed for connexional purposes be sold, and the proceeds, after paying all legitimate claims, be applied to such connexional purposes as the General Conference may direct."

The report and resolution were referred to the Committee for consideration.

FIFTH DAY

The report of the Committee on the General Conference was considered clause by clause.

The first clause was as follows:—"The first General Conference of the united body shall consist of one in every twelve of the ordained ministers in the united Churches, and an equal number of laymen."

Rev. Dr. Rice pointed out that this would bring the number on the General Conference up to 250, or about forty more than composed the last General Conference of the Methodist Church of Canada.

Rev. Mr. Williamson moved that the proportion of representation be one in ten. There was room for a larger representation. Dr. Sutherland pointed out that wherever the Conference was held there would be some difficulty in billeting the delegates. To increase the total number beyond the 250 would, he thought, be unwise. A small deliberative body was, more over, more manageable than a large one, and would be more expeditious in the transaction of business.

Rev. Dr. Gardiner suggested the following amendment:—"Nevertheless, when the several Churches arranging for the union shall have approved of the basis by their Annual Conference and Church courts, they may severally elect to the number of one in ten of their Annual Conferences and an equal number of laymen as delegates to the special General Conference of the Methodist Church of Canada after they shall have decided to proceed with the assembling of such united Conference." The amendment of the Rev. Mr. Williamson was carried.

The second clause was as follows:—"No layman shall be eligible to election to the General Conference who is under twenty-five years of age, and who has not been a member of the Church for five consecutive years next preceding his election." Carried.

The third clause was as follows:—"That the united General Conference be convened on the first Wednesday in September, in the year 1894, in the Metropolitan Church, Toronto, the centennial year of the organization of Methodism on this continent." Mr. Maclean did not see how the new Conference could be appointed except by a new election. Any other meeting must be an adjourned one. He made this remark in reply to the suggestion that the Conference meet in 1893.

It was pointed out that the expense of having the Conference of the various Churches as usual in 1893 and the united General Conference in 1894 would be considerable. The clause was re-committed, with a view of arranging for a meeting of the united Conference in 1893.

The fourth clause was:—"All probationers shall be eligible for ordination as ministers who have travelled four years, and have been received into full connexion by the vote of an Annual Conference." Carried without discussion.

The fifth clause was as follows:—"Provided always that an Annual Conference shall have power to elect and ordain probationers of less than four years' standing when the necessities of the work require it." This passed without opposition.

The sixth clause was:—"All preachers who have received ordination in any of the uniting bodies, and are in good standing at the time of the union, shall retain all the rights and privileges conferred by such ordination." Carried.

The committee on Publishing Interests gave a list of the journals published by the different denominations of the Methodist Church, and some statistics about the various book-rooms. They recommended the continuance of the Halifax book-room, and stated that they apprehended no difficulty in amalgamating the various interests.

After some discussion the word "consolidation" was put for "amalgamation."

The report was referred back to the committee to make some reference to the financial aspect of the question.

The Committee on Church Funds reported as follows:—1. We have found difficulties and complications arising from the various covenants and regulations of the different bodies, but do not think them incapable of solution; we have only thought it proper to adopt general principles, leaving it to the proper authorities of the united Church to deal with the details.

2. It appears that the members of the Methodist Church of Canada have a superannuation fund equal to \$153,557 for men engaged in the effective work, amounting in the aggregate to \$124,843. It is desirable that the members of the proposed new fund coming from other Churches should unite on equal terms, and they therefore recommend that each of the contracting parties shall pay into the new fund an amount that would be equal per capita with the amount for each effective man in hand in the Methodist Church of Canada.

3. In regard to the present claims on the superannuation funds of the several churches they shall be claimants on the new funds to the extent of the average amounts they shall have received during the past four years immediately preceding the said union.

4. The Primitive Methodist Church having paid their men about the same amount as the Methodist Church of Canada, they shall be claimants for the same amount out of the new fund.

5. The principles in the above resolutions shall be applied to adjust the case of the ministers of the Methodist Episcopal and Bible Christian Churches who may be included in the said Conferences.

The report was received. The Committee on Church Property reported, recommending (1) That such legislation be obtained in the various provinces, Newfoundland, and Bermuda, as shall be needed to vest the property of the Churches, now held in trusts for the several Churches, in the united Churches. (2) That a committee of five be appointed to assist the district superintendent to administer the surplus property. (3) In all cases where Church or parsonage property is sold the surplus proceeds, after providing for the indebtedness, shall be supplied to the Church and Parsonage Aid Society, in the bounds of such Annual Conference where the property may have been situated. The report was received.

BREVITIES.

Many a man owes his success in life to the hisses of his enemies instead of the plaudits of his friends.

Behind the snowy loaf is the mill-wheel, behind the mill the wheat-field, on the wheat-field falls the sunlight, above the sun is God.

A medical writer says children need more wraps than adults. An exchange responds, "They generally get more."

A Vermont debating society announces the following question: "Which is the most fun, to see a man try to thread a needle, or a woman try to drive a nail?"

It is a certain sign of an evil heart to be inclined to defamation, for it ever arises from the lack of what is commendable in one's self, and condones the presence of seeing it in others.—Addison.

"Do many children tumble over the pier?" we asked of a weather-beaten Boatman's boatman. "Now and again," was his reply; "but they're most always some idle party standing about to fish out."

A young missionary visiting Tibet for the first time, recently expressed his horror at finding the practices of Mormonism reversed under the protection of the King of Cashmere. The law allows women several living husbands, and a lad gave the names of five men when asked who his father was.

The French Academy is more than ever the subject of jokes because of its Dictionary which, begun two hundred years ago, has hardly made any progress yet. Charles Nodder, writing to a friend, says: "You ask me when the Dictionary of the French Academy will be finished? Nostradamus could not reply to the question. For myself I am firmly of opinion that the Academy will be finished before its Dictionary."

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MARRIED

By the Rev. A. H. Hovkin, at Blanche, Dec. 12th, Mr. James E. Perry of Blanche, to Miss Alice Thomas, of Cape Negro Island. By the Rev. R. Barry Mack, at the residence of the bride, Dec. 12th, Mr. Robert Edin, of Yarmouth, to Miss Alice Edin, youngest daughter of the late Robert Edin, of Shelburne. At the residence of the bride's father, Dec. 12th, by Rev. A. D. Morton, M.A., William J. Weston, Jr., of Montreal, to Laura J., daughter of Col. E. J. Parry, of Westchester. At First Penitentiary, Oct. 24th, by Rev. Wm. Brown, Charles E. Mason, of Springfield, and Sophia A. Langille, of Upper LaHave. By the same, Dec. 4th, Robert N. Morag, of Lunenburg, to Miss Rebecca M. Woods, of Lunenburg, and Mary E. Mosher, of Lunenburg. At the parsonage, Mill Village, by Rev. J. MacLure Fisher, Josiah Maize, to Miss Esther Seleg, all of Yeggie's Cove. Also at the same place, on the 7th instant, Geo. Hopkins to Charlotte Anglin, daughter of James Atkins, Esq., all of Port Mouton, Queen's Co.

DIED

On the Wilnot circuit—Ward Neely, on Sunday, Dec. 3rd, aged 75 years. Robert Douglas of Port George, on Sunday Dec. 10th, aged 84 years. Abel Hoffman, at St. Nick aux, on Tuesday, Dec. 12th, aged 64 years. At Avonport, on the 14th Nov., Charlotte Hall, she was converted to God in Canning, under the ministrations of Bro. Pickles. She maintained her union with Christ, and died in great peace. Suddenly on the 20th ult., at Dock Cove, Queen's Co., John Farrell, aged 73 years. At Mahone Bay, Oct. 11th, Margaret, beloved wife of Capt. Edward Strum, aged 39. She trusted in Christ through life, and triumphed through Christ in death. At Mahone Bay, Nov. 12th, Katie, beloved and only surviving daughter of the late Samuel Dodge, aged 124 years. Her end was peace. At Lunenburg, Nov. 25th, the beloved wife of George Rhuland, aged 56. After 12 years of suffering she entered peacefully into rest. At North East Harbor, Shelburne Co., N.S., Dec. 8th, Cowell Windsor, son of Mr. John A. Nickerson, Shag Harbour, in the 14th year of his age.

PREACHERS' PLAN

Table with 2 columns: Location and Time. Includes entries like HALIFAX & DARTMOUTH, SUNDAY, DECEMBER 24, 1882. Locations include BRUNSWICK ST., GRAFTON ST., KAYE ST., CHARLES ST., DARTMOUTH, COBOURG RD., BEECH ST.

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READ THE PROOFS OF THE ABOVE ASSERTION.

MAYOR'S OFFICE, Halifax, June 22, 1882. Mr. A. F. BUCKLEY: Dear Sir— I have used your OXFORD COUGH SYRUP and found it very beneficial, one bottle curing me of a severe cough and cold. Being pleased to the taste any one can take it, and the price being low it comes within the reach of all. Yours, &c., GEO. FRASER, Mayor.

CITY CLERK'S OFFICE, Oct. 17, 1882. Mr. A. F. BUCKLEY: Dear Sir— Your OXFORD COUGH SYRUP has been used in my family for some time. We consider it an excellent remedy for cough and cold. Yours, &c., THOS. HIND, City Clerk.

HALIFAX, N. S., Nov. 10, 1881. Mr. A. F. BUCKLEY: Dear Sir— I have used your OXFORD COUGH SYRUP with the most satisfactory results. Last winter I contracted a very heavy cold with cough, and was so hoarse for several days I could scarcely speak above a whisper. I procured a bottle of your OXFORD COUGH SYRUP, and only took about two-thirds of it when my hoarseness was all gone and cough greatly relieved. Two bottles cured me entirely. I have recommended it to a number of friends who have been suffering in the same way, and have known it to give immediate relief in every case. I have no hesitation in stating that in my opinion it is the best medicine in the market for Coughs and Colds. Yours respectfully, E. A. WILSON, City Clerk.

With Messrs. A. Stephen & Son, Furniture Dealers. HALIFAX, Nov. 23, 1881. Mr. AVERY F. BUCKLEY: Dear Sir— Hearing of your Oxford Cough Syrup I was persuaded to try a bottle for my children, who were suffering from a severe attack of Croup. The oldest was cured by taking four teaspoonfuls; the youngest was cured by taking the remainder of the bottle. I can simply say that before using your medicine I was afraid they would choke, the croup was so severe; but now I feel very thankful that I obtained your valuable medicine in time. Yours respectfully, Mrs. HERBERT VINCENT.

Mr. BOUTILLIER, Engineer S.S. "Beta," says:— My wife and daughter have both used your OXFORD COUGH SYRUP, which gave immediate relief. They think it the best Cough medicine they ever tried.

Mr. ALMONA MOSHER, Cornwallis St., says:— I take pleasure in recommending Mr. A. F. Buckley's OXFORD COUGH SYRUP to all those afflicted with coughs or colds. Have used it in my family for some time and find it an invaluable medicine.

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S. F. HUERTIS T. WATSON

VOL XXX

NOTES AND

Most people who have given attention to the place and regarded them in the light of the preference.

Mrs. Wm. E. I. has lately given Seminary, of Cal scholarship for the men, those of the preference.

The well-to-do for worship this comfortable house, of it, physically a frost will bite the science will harass Methodists.

Henry Ward is not far from the "The two great Government has binned money combined liquor tom."

Rev. Charles aionary meeting pointed out the 000 were contrib Methodists last sions, Mr. Bass carriage of his al

The Church T High Church Pa change against Princess Beatrice act of schism, says passes for the hands minister.

The Crown B while spending the old city of that the author hire a display of fire brigade on declined to name preferred to at

Whenever the hunt a notorious place they look the city. Nobo the police that places of outlaw plotted; at the turn to spend th Chris. Eomogist

The Eamino frankly confess genuine respect flatly denies that in any special see that they are positions, and a than for him v that the Bible t and then seeks ties to rid himse

A poor negro Indies, after dr gift into the n put a small coin baby, and guidi drop-box, the but in it. Son by this, at which impatient, when

Have patience to bring the little Zenana Worker.

Mr. Henry R novelist, is said London publishe over offered for mighty price is pretty generally hundred dollars by English auth in three volumes by one of our brought nearly a Independent.

The system commonly known ten, is now in a some Methodist land. In addition warrant it has th of simplicity, dir

The stewards w satisfied that it in more money fr friction than any dist.

The Pope of R a "concern," to for the conversion has ordered a cul be made from the tian relating to England from the He hopes someh which will help way the difficult resumption of See." One of t publishes all this course. "In the of England will with."—Evangl.