

# The Wesleyan.

137

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## FROM THE PAPERS.

According to Mr. Lamar, Secretary of the "Confederate Congress," brandy was the motive power which carried Georgia to secession by making Herschel V. Johnson drunk.

It is occasionally a most servicable thing for the Lord's people, to remind themselves that the "effectual, fervent prayer" can be offered independently of all united efforts.—*Economist and Chronicle.*

The Atlanta Index says that "if it has a hobby, it is found in the idea that every man, woman and child ought to be trained to give—to give something, be it ever so little, for religious and benevolent purposes."

The building in the City of Mexico, once the headquarters of the Inquisition in North America, is now used as a medical college. The former Jesuit church has been converted into a custom-house warehouse.

The Guardian (Episcopal) says we are living in perilous times, and then adds: "All around us is full of activity. Methodist Congregationalists and Presbyterians and Baptists are reaching and covering every nook and corner of the land with their Missionary work. Is it this which constitutes the peril?"

Instead of sprinkling the places in the Indian States with Ganges water where the missionary ladies had sat when they came to teach the inmates, their pupils now laugh at the idea of being deluged by their presence, and fearfully sit side by side with their teachers.—*Christian Weekly.*

A burned cabin, with the charred remains of two Chinamen, and the body of a third at a little distance, pierced by a bullet and terribly mutilated by a bowie knife, is a forcible illustration of the national policy which would find a more polite expression in an anti-Chinese law.—*Christian Union.*

The marriage register is often taken as a test of the progress of education. In 1877, in England and Wales, fifteen men and twenty women out of every hundred signed the marriage register with marks; in Scotland nine and a half men and eighteen and a half women; in Ireland, thirty-two men and thirty-seven women.—*National Church.*

The Rev. Dr. C. H. Fowler, Methodist, said in a recent speech: "I am persuaded that more men will go from the Methodist Church to hell for the sin of covetousness than for all other sins put together." We fear that they will have not a few Baptist neighbors "in that lone land of deep despair."—*Baptist Index.*

Is it true, as has been alleged, that Rome has always two weights and measures, and of course has corresponding traffickers? "She has Dr. McCabe for Dublin and the Castle and the Tipperary boys and the National Priesthood. Two voices they seem, but they are only one: to wit, Government and people, all for Rome." It may be so.—*London Methodist.*

Significant of the poor progress of infidelity and also of the power of the Gospel of Christ, is the fact stated by a London journal that of twenty infidel lecturers and writers who have been prominent in the last thirty years, sixteen of them have abandoned their infidelity and openly professed their faith in Christ and their joy in his salvation.—*Religious Intelligence.*

Of a convert in Burmah, excluded from the Church, it is said: "His breaking the Sabbath and persistent absence from church and ordinances have been owing mainly to a heathen wife. Woman in Burmah, as everywhere else, has great power for evil as well as for good; hence the importance of schools and efforts to elevate the daughters of the land."

An influence rather than an influence unconsciously flows forth from a noble, saintly life. From the Christ-like, virtuous life goes out to heal and help the needy. The late Rev. W. Arnot, speaking of his friend Dr. James Hamilton, of London, said: "I would place three things about him in the relation of good, better, best. His preaching was good; his books were better; his life was best."—*S. S. Times.*

The Episcopalians have a beautiful brown-stone church in Brooklyn, located at the corner of Clinton and Montague Streets, called "The Church of the Holy Trinity," said to have cost \$125,000. We now hear that there will soon be erected a new edifice for the "Most Holy Trinity Roman Catholic Church," on Montrose Avenue, of that city. It is to cost \$100,000 or more and will also be of brown stone. The latter name must have been fixed after consulting with Mr. P. T. Barnum. The next edifice built in Brooklyn should be named the Very Most Holy Trinity Church, etc.—*N. Y. Independent.*

The seven-day papers are largely a modern invention. They got their start in the war, when there was more apparent excuse for them than now, but they are rapidly multiplying. None of the great dailies of England are published on Sunday, and there is no reason why those of America should be, and many reasons why they should not. We have shown that the evil has already assumed great magnitude.—*Western Advocate.*

A member of the Methodist Church said he would subscribe for a new church if it was to be a union meeting-house. Some people thought it was because he was so liberal in his opinions. It was because he was not liberal with his money. He thought his small subscription would be less if all of every church joined in building the house. Some people need a Church paper to broaden their views of Christian duty.—*Texas Advocate.*

Sir Bartle Frere has observed that he had rarely seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on, and that the worst managed and least efficient missionary institutions he has seen appeared to him far superior as civilizing agencies to any thing which could be devised by the unassisted secular power of the Government.—*Spirit of Missions.*

The overture giving congregations the right to use instrumental music in public worship has received the favorable votes of 515 ministers and elders, in forty-eight presbyteries in the United Presbyterian Church. The contrary vote is 502. It is a curious fact that the negative vote is largely made up of elders, there being 238 to 181 ministers. Of the affirmative vote 290 are ministers and 163 elders. The prospect is that the year will carry the day.—*N. Y. Independent.*

Many a Church-goer returns to his Sunday-dinner self-complacent in the idea that he has done a Christian act, when he has accomplished nothing but a gross and unchristian insult to the Most High. That he, the Supreme and Almighty, is there, ready to receive the adoration of the worshipper goes for nothing. He is of no account. The momentous question is, whether Rev. Mr. A. is in the pulpit or the famous soprano, Miss B. is in the choir.—*The Advance.*

"No man," remarks the *Morning Star*, "can do the best work that is in him without a certain amount of kindly sympathy." How applicable this is to the minister of the gospel! It makes all the difference in the world whether he has the sympathy and co-operation of his church members. If they do not take hold with him, they will be very apt to cripple him, and ten to one they will cause him for his inefficiency when they have been the main cause of it.

The Christian may go to the theater, or the dance, but he has to cross the boundary between the Church and the world when he does it. He stands no longer on holy ground—he is in the territory of his enemy. He may return in safety, but he makes a fearful venture. To cross the line is to risk everything. To be captured just over the line and led away is to be captured. It can afford no consolation in the hour of execution to remember that we were captured just barely over the line.—*Meth. Advance.*

The New York Tribune makes the following suggestion in regard to preachers who have grown dull and commonplace and no longer make the impression of their early years: "If the clergyman would sometimes shut up his study, lay off his white cravat and all the prerogatives of his office, and go down to jostle and be jostled in the crowd, he would come to his pulpit with different perceptions of the devil's actual power over poor men and women, and of Christ's infinite mercy."

That the law of moderation must be observed even in the best things has found an illustration in the insanity of a young theological student, who began six years ago to memorize the entire Bible, applying himself assiduously during nearly the whole of that period for fifteen hours a day. He had nearly completed this tremendous undertaking when his mind gave way. This is a striking commentary on the theory that all one has to do in order to be religious is to memorize Bible texts; which is about as sensible as if one were to store a granary with seed and then expect to get a harvest from it.—*Christian Union.*

What an inpour there is of people to St. Paul's just to hear the anthem on a Sunday afternoon! What an exodus immediately afterwards! Half the congregation goes away. Did they come to worship God or to attend a Sunday concert? Are there any Sunday concerts in Methodist chapels? I remember Mr. Gladstone made a remarkable distinction sometime since between *show music* and *worship music*. Is there not a good deal of "show-music" in some Metho-

dist chapels? Is music which leaves people, not palpitating with grief for sin, or love for God, but expressing admiration at its beautiful tones "worship-music" or "show-music"?—*London Methodist.*

"To the glory of God and in memory of Cornelius Vanderbilt," is the general inscription placed by the pastor and owner of the Church of the Strangers in New York in a conspicuous part of the interior of that building. The church was given by Vanderbilt the elder in his will to Dr. Deane, together with \$20,000. In Trinity Church, in New York, there is what is called in High Church language a *veranda*, bearing the inscription, "To the glory of God and the memory of Wm. B. Astor." Both "the glory of God" left out of both those inscriptions, they would better reflect the opinion of those who best knew both Astor and Vanderbilt, and neither of whom, it is well known, ever recognized the glory of any power but themselves through their money.

## BAD BOOKS AND SUNDAY-SCHOOL LIBRARIES.

BY REV. D. WISE, D. D.

When the sons of the prophets in the days of Elisha, were about to eat the pottage which had been prepared for their homely meal one day, they were startled by voices crying, "O man of God! there is death in the pot." The presence of an unwholesome, perhaps poisonous vine, mixed by mistake with other herbs, had been discovered by those who had first tasted the unwholesome. It required a miracle to neutralize the poison in that mess of pottage. Reasoning from the testimony of many competent witnesses, we are of the opinion that there are few Sunday-school libraries in the land which would not prompt an intelligent Christian investigator to exclaim, "O Church of God, there is death in this Sunday-school library!"

Publishers and dealers in juvenile books have learned by experience in their trade that librarians and purchasing committees very generally decline to purchase truthful and useful books. Many reject even books of fiction if written with serious aims. "We want interesting books," they say; "our scholars will not read any others." By "interesting" these mistaken Sunday-school people mean *sensational* books—books of which that thoughtful educator, Horace Mann, said, "Amusement is the object—mere amusement, as contradistinguished from those intellectual and moral impulses which turn the mind, both while reading and after the book is closed, to observation and comparison and reflection upon the great realities of existence."

Having amusement as their chief aim, these purveyors for the mental food of children and young people placed in our Sunday-schools principally for the culture of their spiritual nature, not only reject useful, valuable and qualified fiction, attractive histories, and really delightful biographies, but they select books many of which are positively injurious to the minds, morals and hearts of our youth—books full of exciting possibilities, of adventures which could not happen, of pictures of wild wickedness, and sometimes of unchristian sentiment and slang phrases bordering on profanity. The character of some volumes found in some libraries is shocking to cultivated and Christian tastes, reminding one of Shakespeare's exclamation: "Was ever book containing such vile matter so fairly bound? O that deceit should dwell in such a gorgeous palace!" And tempting one to paraphrase this exclamation and write, "Was it ever dreamed that such a base matter would be put into a Sunday-school library! O that such vile trash should dwell in a library originally consecrated to pure morality and to the honor of Christ!"

Charles Lamb says that there are "books which are no books." That is they possess no value, intellectual and moral. Such are the books we condemn. Milton observes that "a good book is the precious life-blood of a master spirit embalmed and treasured upon purpose to a life beyond life." And no book which does not embalm its writer's purpose to promote the moral and spiritual life in a child or youth should be found in any Sunday-school library.

It is not high time to call a halt, to send out a bugle cry of alarm on the Sunday-school library question? Is it not high time to insist that purchasers of books for our children and youth shall no longer aim supremely to find books which merely please. Crabbe has well said, even of books for adults, that

"Books cannot always please, however good; Minds are not ever craving for their food." In point of fact, there is no surer way to cure children and youth than for teachers or parents to make their mere pleasure a rule of action. There is too much selfishness, too strong a tendency to self-pleasing in them, to make it safe to give them what pleases them without regard to the moral quality of the gift. To say that they will only read what pleases them is to yield the whole question of discipline in education and fitness of education itself. Would it not please most children and many youths to burn up every good book, to close up the school-house, to leave their minds undeveloped, and to feast their bodily appetites on dainties instead of healthful food? It is the part of the educator to teach them that to be pleased is not the end and aim of life, but to be noble, good and loyal to virtue and to God.

To simply please a child is to ruin it soul and body. No parent, no teacher, no Sunday-school has a right to make its mere pleasure a supreme end. More than this, he who does so commits a crime. He is false to his own obligations, to the child's interests, to the just expectation of the Church, and to the Christ who looks to the Church not to injure but to lead the child to his side to be folded in his heart of love. O that our libraries were fully consecrated to this blessed aim!

## SOUTH AMERICA.

The Rev. Henry Hoffman, who has been engaged in the mission work inaugurated by the Rev. William Taylor in Chili, arrived with his family in New York, April 15th, by the steamer City of Para, from Aspinwall. Mr. Hoffman was obliged to return home on account of his wife's health. He has labored for about four years among the German settlers in Lianguihue, the southernmost province of Chili, which borders on Patagonia. Puerto Monti is the seaport and capital of the province. An early attempt to preach the Gospel in Valdivia, farther north on the coast, was unsuccessful, the missionary being frequently insulted and violently assaulted in the streets. Brother Hoffman has been at least four times, at different places, in serious peril of his life. He has met with opposition from both Lutherans and Catholics. About the Lake Lianguihue, which became the principal scene of his labors, he found a large number of German settlers. A hopeful opening was first found among Catholic families, and the means of approach was found in teaching the children who are to a great extent destitute of elementary instruction. The Catholic priests seemed not to favor it. From some persons Mr. Hoffman found kind treatment and a moderate supply for his necessities, though he has endured much hardship. As a result of his continued spiritual labors a goodly number of happy conversions have accrued. A society of thirty-seven members has been formed in Lianguihue, and one of their number has developed such gifts and graces for the work as to be left in charge of the flock as licensed preacher. Mr. Hoffman was himself ordained elder by Bishop Harris at Concepcion, where he went to meet the Bishop in the month of December. His conference connection was with the East Maine Conference. On the journey northward, at the stoppages of the steamer permitted, Mr. Hoffman visited the other missionaries on the west coast. He reports about thirty-eight male and female missionaries sent out through Mr. Taylor, at work in this stretch of country, including Aspinwall. Quite a number of these persons are engaged in teaching, and some find a fair support. Much of the evangelistic work which is done is not distinctively Methodist. The stations occupied in Peru were, a

is well known, abandoned during the war, and most of these missionaries are now at work in Chili.—*N. Y. Methodist.*

## AS USUAL.

The following, from the London *Methodist*, goes to prove that Popery is everywhere the same. Some statements are suggestive to Canadians:

A week or two ago we remarked on the modification of Popery by means of Protestantism. The following extract is taken from a letter by *The Times* correspondent in Melbourne. It is evident that the time has not come when Protestants can cease to protest. Papists distinctly subordinate politics to their ecclesiastical convictions. Of this we do not complain. What we object to is this, that they are Conservatives or Liberals according to circumstances. They will vote with any party that will serve their interests. In Australia and in Ireland they are alike. Such tactics are sure to revive Protestantism:—

"A bitter epistolary warfare is now raging in the columns of the Victorian journals in consequence of some strong anti-Papist expressions from a few well-meaning zealous, clerical and lay, at a public meeting convened for the purpose of making provision for the founding of a new Protestant Hall. The Rev. Hussey Burgh Macartney, a clergyman of the Anglican Church and a son of our venerable and not less zealous Dean Macartney, particularly distinguished himself by the utterance of some very strong expressions smacking much of Exeter Hall. These have aroused the ire of the indignant Romanists, who have paid Mr. Macartney in kind, and in addition have demanded of Bishop Moorhouse to come down on his clergyman. Not a day passes but letters appear, some attacking, some heartily defending, Mr. Macartney. In truth, the Roman Catholics have drawn this new Protestant Hall movement on themselves, and have only themselves to blame for it. For several years past 'the Catholic vote' has aimed at making or destroying any and every Ministry, whatsoever its merits or demerits, just as such Ministry would or would not show a disposition to concede the Romanist claims touching the subject of education. This continued policy of factious obstruction, encouraged by the priests, has at last raised the cry that the Protestant sects must 'close their ranks' and act in concert, unless they are to consent to be legislatively bullied by one-fourth of the community, and that by far the most ignorant fourth. Bishop Moorhouse, an able, active, accomplished, and judicious man, probably does not much admire this new, though not unprovoked, outburst of Protestant zeal, but he has not as yet offered to curtail the right of free speech which Mr. Macartney's friends claim for him as their out-spoken leader. Dr. Gould, the Romanist Bishop, has carried himself prominently in the matter—as in most other matters—by not giving the slightest sign of his intellectual existence."

## CHRIST AND WOMAN.

In nothing was Christ's superiority to his century, his country and his kind more plainly shown than in his treatment of woman. The Rabbi taught that woman is not capable of profound religious instruction. The rule was, "Do not prolong conversation with a woman, let no one converse with a woman in the street, not even with his own wife; rather burn the sayings of the law than teach them to woman."

"Though higher in position and respect among the Jews than in other nations, woman, at the time of Christ was treated as wholly inferior to man." "He who instructs his daughter in the law instructs her in folly." "That a woman should allow herself to be seen unveiled was held as immodest; and for any woman to let herself be heard singing a song, almost unchaste. In Judea a bridegroom might be alone with his wife for the first time an hour before marriage, but in Galilee even this was thought unbecoming. Trades which brought the two sexes in any measure in contact were regarded with suspicion; and no

unmarried person of either sex could be a teacher, lest the parents of the children might visit the school." *Gracie's Life of Christ* 1-530. The air was fogged with such teaching and the disciples marvelled that Christ talked with a woman. Men are but children of an older growth; and the world is a good deal like a country district school, where brown crowds brain to the wall. The mere fact of weakness has been reason enough for tyranny. Woman is physically the weaker vessel; and regardless of the treasure brute strength has forced her into the corner. Well for woman that Christ came and talked with her, and although men have not yet done wondering they are learning the lesson taught by the well, to keep silence when Christ speaks. They do not ask her, "What seekest thou?" nor Him, "Why talkest thou with her?" Something is learned when men have learned not to meddle and interfere between Christ and woman.—*Rev. O. P. Gifford.*

## FAITH HEALING.

The Monday morning Preachers' Meetings have been of unusual interest for several weeks. Discussions and memorial resolutions to the U. S. Congress upon the Mormon and Chinese questions, some of which have been published in the Congressional Records have been worthy products of these meetings.

The doctrine of Faith Healing has been under discussion in several of these meetings. Dr. S. L. Gray, of East Boston, led in the discussion. After reviewing several instances of miraculous healing as given in the Old Testament, and then in the New Testament, he dwelt upon the faith healing in the time of the Church Fathers—2nd and 3rd centuries; then in the time of Luther, and finally described several instances that came under his own observation, and especially that of his wife's healing at Dr. Cullis' meetings. She having gone to one of these meetings about four years ago, sustained by mechanical support, which she had been compelled to use for a long time, came home without the support and had no use for it since. Dr. Gray claims that no one can be healed who does not exercise proper faith. He concluded with these observations: First, Some can never be healed because of lack of faith. Second, Some can serve God's cause better in the invalid state than otherwise. These will not be healed. Third, Some have served out their time on earth, and God calls them home regardless of their prayers. Dr. Daniel Steele led in the second discussion and based faith healing upon the gift of faith and the gift of grace. Not every Christian believer is endowed with these gifts.—*Boston Correspondence of Central Ad.*

Composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That was a man spiritually strong. Or did we never see a man in anguish stand, as if carved out of solid rock, mastering himself or one bearing a hopeless daily trial remain silent, and never tell the world what it was that cankered his home-peace? That is strength. He who with strong passions remains chaste; he who, keenly sensitive, with manly power of indignation in him, can be provoked and yet refrain himself, and forgive; these are strong men, spiritual heroes.—*Robertson's Living Thoughts, by Tupper.*

Remember that God is no curious or critical observer of the plain expressions that fall from his poor children when they are in their closet-duties; it is not a flow of words, or studied notions, seraphical expressions, or elegant phrases in prayer, which take the ear or delight the heart of God, or open the gate of glory, or bring down the best blessing upon the soul; but uprightness, holiness, heavenliness, spirituality, and brokenness of heart—these are the things that make a conquest upon God, and turn meet to the soul's account.

OUR HOME CIRCLE.

LOVE'S OPPORTUNITY.

"A d being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of the precious ointment, and she brake the box, and poured it on his head."—MARK XIV. 3.

TEN YEARS' WORK.

A SKETCH FROM MEMORY.

"Oh Han! I've heard awful news about you," said Mrs. Eldred, excitedly, rushing into her friend Mrs. Peebles' easy sitting-room.

years, years which sufficed to plant the appetite for the "liquid fire" firmly in father and son. Disease too, was rioting upon the abused vital forces.

Consumption means something when it is superinduced by alcohol. Mr. Peebles, after a few months of intense suffering, went down into the grave, and Mrs. Peebles, wasted and worn, looks back upon her ten years work, lost treasures, dissipated fortune, and sighs, "Oh! if I had only known."

THE PENITENT PIRATE.

Some few years since an East Indian trader was attacked, while cruising in the Indian Ocean, by a piratical schooner, and the attack being sudden and unlooked for, the merchantman fell an easy prey into the hands of the pirates.

As they descended the companion-way, they heard a soft voice evidently engaged in supplication; and the chief, directing his followers to halt at the entrance, went noiselessly forward, to ascertain whence the voice proceeded.

THE YEAR WITHOUT A SUMMER.

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The year 1816 has been called the "year without a summer." There was sharp frost in every month. Old farmers still living in Connecticut remember it well, and refer to it as "eighteen hundred and starve to death."

LIFE.

"What is life, father?" "A battle, my child, where the strongest lance may fail, where the wisest eyes may be beguiled, and the stoutest heart may quail."

'ROTTEN 'TATERS'

BY THE REV. J. W. KEYWORTH.

The following further incident in the life of William C., whose sufferings at the hand of his father were recorded in our January number, may be of interest.

"Good-morning, Master N." "Good-morning, Master C." "So you be a-digging your 'taters, Master N.?"

"Yes, I be, Master C." "And why be you a-digging them in two heaps, Master N.?" "Well, you see, Master C., these be the good 'uns, and those be the bad 'uns, and I keeps 'em separate."

"Yes, I do, Master C.;" they 'taters be all on 'em rotten." Here followed a moment's pause, after which William spoke again.

William conducted a Society-class on Sunday mornings in his own house. On the Sunday following the above conversation, when the members were assembled and he was about to commence the meeting, he heard a heavy step in the yard, and presently the door opened, and to the astonishment of all, old Master N. himself walked in.

COURTESY AT HOME.

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Good breeding, like charity, should begin at home. The days are past when children used to rise the moment their parents entered the room where they were and stand until they received permission to sit.

POLITENESS OF EDWARD EVERETT.

The greatest men in the world have been noted for their politeness. Indeed, many have owed their greatness mainly to their popular manners, which induced the people whom they pleased to give them an opportunity to show their power.

BE ALIVE.

Death is out of place in the service of the Lord of life. The living God does not choose dead servants. Idleness, laziness, stupor and death in churches and associations of Christians, are enough to astonish devils, and make angels sad.

A LAST OPPORTUNITY.

Whenever God calls a Christian to do a certain work, there is always a marvellous co-operation of events to facilitate it. Towards the close of the year 1880 a young lady in Chicago was deeply impressed that it was her duty to labor for the conversion of the sailors on the lakes while on the water.

OUR YOUNG FOLKS.

A SERMON TO THE LITTLE FOLKS.

BY THE REV. E. A. BLAIR.

"Casting all your care upon him: for he careth for you." (1 Peter v. 7.)

hold, but it is very easy, if children are themselves scrupulously respected, to teach them in turn scrupulously to respect the convenience of others, and to know when to talk and when to be silent.

If a child is brought up in the constant exercise of courtesy toward brothers and sisters and playmates, as well as toward parents and uncles and aunts, it will have little left to learn as it grows older.

The best brought up family of children I ever knew were educated on the principle of always commending them when it was possible to do so, and letting silence be the reproof of any wrong-doing which was not really serious.

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I do not wonder you felt so, especially if you had never thought of what Peter wrote in our text. If you will read it again carefully, I think you will see the whole secret.

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THE ADVANCING YEAR.

It is the Lord God that is passing by. Not in the great and mighty wind which roars.

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piece of cloth, and sewing them up again with linen floss, or spending precious moments in hurtful gossip with companions as idle as themselves. I long to say to them: "The hours you waste in this worse than useless manner could be employed to such advantage as to make you noble, talented, intelligent women, instead of the silly, empty-headed creatures that your present way of passing your time will surely develop."—Dr. Dio Lewis.

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"Casting all your care upon him: for he careth for you." (1 Peter v. 7.)

Many times you have heard your minister, as well as other good people, say it was easy for children to be Christians. Although you know they believed what they said, you wondered if they had not forgotten when they were children, or whether they had as many cares and troubles as you, so you said silently: "It may be easy for ministers or deacons to be good, but very hard work for girls or boys."

I do not wonder you felt so, especially if you had never thought of what Peter wrote in our text. If you will read it again carefully, I think you will see the whole secret.

Whenever God calls a Christian to do a certain work, there is always a marvellous co-operation of events to facilitate it. Towards the close of the year 1880 a young lady in Chicago was deeply impressed that it was her duty to labor for the conversion of the sailors on the lakes while on the water.

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THE LEA... In those Christ's... drawl fr... the place... the Sea o... Decapoli... population... on the G... Galilee, a... among the... able that... care that... want. Th... be compr... that is, a... whole da... necessary... day and b... and writ... their wat... much less... various p... articles of... in the wil... require w... as with us... How a... bread of... round cak... ers in fore... by spread... ed, on su... throwing... or placing... which but... pecially a... blessed... pray over... were fill... that "eve... but the l... profusion... hand in h... ly is this... ber abund... abundance... use of, y... whole eco... in accord... "nothing... the decay... give stren... coming sp... mal king... vegetable... by the... the letter... art in a p... that no... discoverie... discoverie... and the r... the bright... the refu... ence to th... fragments... thousand... the narra... small fish... thousand... them—of... are sure... the reader... clusions... Seeking... queues of... miracles... Ghost, the... proof of... self but... change in... or fire... Denounc... could dis... could not... he refuse... than one... own resu... externally... of forced... groan or... heart and... ed. The... be given... ed, excels... being sig... their re... we know... not wron... suspected... heaven,"... disciples... to the Phar... Lord was... his discip... the Phar... after said... that was... The Phar... strion, a... phrases, a... (2) The... itself at... liberty... question... resurrect... leaven C... Herod's... times it... when Ge... molded o... Herod's... it is fite... bonna ma... It is be... rude was... which Je... ers of J... taken v... for exam... might b... rabbinic... thought... their car... vide by... using... sees' lea... the spiri... (compare... idea of... ist, that... the gosp... gelists a... Christ... they coul...

THE SUNDAY SCHOOL

MAY 14

THE LEAVEN OF THE PHARISEES.—Mark 8, 12L.

In those days—the time is apparently Christ's retirement, after his withdrawal from Galilee, (Matt 15, 21.)

How many loaves have ye?—The bread of the East is baked in thin, round cakes or sheets, like our crackers in form.

Useful Hints.—If rats or mice infest any part of your house, find their holes and stuff them with rags dipped in a strong solution of cayenne pepper.

Be sure that the corn you plant has a good pedigree. Pedigree in seed is of as much importance as pedigree in horses and cattle.

Many housewives are troubled with legions of bugs which follow the water-pipes in the city houses, and have exhausted their patience to exterminate them, without avail.

Kerosene will always soften boots or shoes which have been hardened by water, and render them as pliable as when new.

I have recently had my attention drawn to the usefulness of new bread raised with yeast is about the most wholesome article of food that we eat.

EMERGENCIES.

Very few young mothers are able to control their nerves so completely as to keep from being startled when confronted with a cut finger with dripping blood and the loud cries which announce a catastrophe.

USEFUL HINTS.

If rats or mice infest any part of your house, find their holes and stuff them with rags dipped in a strong solution of cayenne pepper.

Onions require about twenty pounds of seed per acre. The usual remedy for the onion maggot (which is a great pest) is to scatter a superphosphate made from the refuse of petroleum refineries.

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ALLEN'S LUNG BALSAM is warranted to break up the most troublesome Cough in an incredible short time.

Remember This. If you are sick, GOLDEN ELIXIR will surely aid Nature in making you well again.

WEAK AND SICKLY CHILDREN, with their pinched features and emaciated forms appeal strongly to the best sympathies of everyone.

Prepared solely by Harrington Bros., Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and General Dealers.

Mrs. S. M. SEBASTON, writing from Colorado Springs, Colorado, says: "I have been completely cured of Asthma by using Graham's Pain Eradicator while living in Canada."

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external.

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?

NEVER GIVE UP THE SHIP.—Twenty one years ago I was dying with the CONSUMPTION.

Send another \$12 box of CANNABIS INDICA for a friend. Your medicine has cured me of CONSUMPTION.

N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours.

INFORMATION.

There is no remedy known to science that will so speedily and so effectually cure or relieve lumbago, chronic or acute rheumatism, swollen or stiff joints as Johnson's Anodyne Liniment used internally and externally.

In answer to numerous inquiries we have to say that Sheridan's Cavalry Condition Powders are a pure article. We know them to be so.

RHEUMATISM, NEURALGIA, BOILS, JEDDAH BELLANGER, of Cold Spring, Cape May Co., N.J., writes that PERUVIAN SYRUP cured him of Rheumatism and Neuralgia, from which he had suffered so long that he did not think he could be cured.

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FELLOWS' SPEEDY RELIEF

ONLY REQUIRES MINUTES—NOT HOURS—TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief. In from one to twenty minutes, never fails to relieve PAIN with one thorough application.

Fellows' Speedy Relief. Will afford instant ease. Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Bowels.

Fever and Ague.

Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all malarial, Bilious, Cholera, Typhoid, Yellow and other Fevers so quickly as Fellows' Speedy Relief.

Truly a Household Friend

The uniformly gratifying and often astonishing results attending the use of FELLOWS' SPEEDY RELIEF since its introduction, render it desirable and proper to bring it to the notice of all classes.

PAIN CANNOT STAY WHERE UNIVERSAL LINIMENT IS USED.

UNIVERSAL LINIMENT IS WARRANTED EQUAL TO ANY ARTICLE FOR ALL DISEASES OF MAN AND BEAST.

UNIVERSAL LINIMENT.

An external application for Sprains and Bruises, Sore Throat, Quinsy, Pains and Swellings in the Bones and Muscles, Paralysis or Numbness in the Limbs, Pains and Stiffness of the Joints, Rheumatism and Gout, Rheumatism, Gout, the Doloureux, (Neuralgia), or Pains in the Nerves, Milk Leg, White Swelling, Chilblains or Frost Bites, Ringworm, Pains in the Chest, Side and Back, and neural in all cases where Liniments, Rubefacients, Blisters, Liniments, etc., or any other kind of Counter-irritant is required.

Directions for Using Universal Liniment

This Liniment should be liberally applied to the parts affected, three or four times a day, in more severe cases, and rubbed well into the skin with the hands and fingers, or with a small piece of flannel saturated with the Liniment, so that more or less irritation, or smarting is produced in the parts so which it is applied.

CHILBLAINS.—They are inflammatory swellings of the feet, especially about the toes and heels, with painful itching and burning, and are caused by exposure to cold. Sometimes blisters form which become bad when treated. Wash with castile or bar soap, and apply UNIVERSAL LINIMENT freely. Wrap them in lint saturated with the Liniment and keep it on during the night. Keep the feet warm and dry during the day.

BRUISES.—They consist of enlargement or thickening of the sack about a joint, usually that of the big toe of the foot. Caused by tight boots. Treatment: An easy boot or shoe is essential. Bind on lint soaked with the UNIVERSAL LINIMENT and cover with oil silk every night.

MACDONALD & CO., HALIFAX, N.S.

Steam and Hot Water Engineers, Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery.

Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK ALSO VESSELS' FASTENINGS AND FITTINGS.

Public Buildings, Residences and Factories supplied with Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers throughout acquaintances with our climate.

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING And Roofing Materials in and for the Province of Nova Scotia.

Nos. 162 to 172 also 306 Barrington Street, Halifax.

25 DUKE STREET SMITH BROTHERS

ANNOUNCE THE COMPLETION OF THEIR SPRING PURCHASES!

EVERY DEPARTMENT THOROUGHLY ASSORTED.

Their STOCK this SEASON is the LARGEST and most ATTRACTIVE THEY HAVE EVER SHOWN!

WHOLESALE DRY GOODS.

PRELIMINARY ANNOUNCEMENT. The Saskatchewan Land & Homestead Company (Limited.)

Authorized Capital \$500,000.00. (IN 5,000 SHARES OF \$100 EACH.)

Provisional Directors. EDWARD GURNEY, Jr., Chairman. DANIEL McLEAN, Toronto. Rev. A. SUTHERLAND, Toronto. DENNIS MOORE, Hamilton. JOHN J. WITTHROW, Toronto. RICHARD BROWN, London. SHERIFF GLASS, London. Rev. W. BRIGGS, Toronto. CHARLES D. WARDEN, London. H. E. CLARKE, London. Rev. LEONARD GAETZ, London.

Trustees. EDWARD GURNEY, Jr., and Rev. A. SUTHERLAND. Solicitors. ROSE, MACDONALD, MERRITT and COATSWORTH, Toronto.

THIS ORGANIZATION has for its object the acquisition of desirable locations in the North-West Territories with a view to speedy colonization in accordance with Government requirements; and the exercise of other functions incidental to this end, and promotive of the general interests of its Colonies.

THE STOCK LIST consists of numerous and widely-distributed, bona-fide subscriptions to the Capital of the Company, liable to call, at reasonable intervals, in the discretion of the Directors. The project being the spontaneous outcome of a large class, no advantage is allowed to one shareholder over another, but all stand upon an equal footing.

THE OPERATIONS of the Company will be conducted upon a basis of prudent liberality, that will strongly invite all classes of settlers from the most needy and distressed, to the well-to-do, farmer, artisan, merchant or manufacturer; and at the same time afford a fair compensation for the capital invested.

HOMESTEADS and Pre-emption will be offered in these settlements upon the same conditions as those of the Dominion Government.

SUBSTANTIAL AID will be given in the erection of places of worship; and the Company will encourage public improvements of all kinds, such as the construction of railways, the formation of Commercial centres, early and direct postal communication, etc., etc.

ARRANGEMENTS are being made with the Government, pending which, reference to locations would be premature. It may be premised that the utmost care and discernment have been exercised in making selections, as will be very evident when details are furnished. This announcement is made that those interested may govern themselves accordingly.

PROSPECTUSES containing full information as to locations, lands, prices, conditions, etc., will be prepared as soon as possible, and will be favored to any person on application to the Secretary.

Address communications to JOHN T. MOORE, Secretary, Drawer 2717, Toronto.

DIPHTHERIA? REMOVED TO 139 HOLLIS STREET (2 DOORS NORTH OF SACKVILLE ST.)

M. A. DAVIDSON, CUSTOM TAILOR. Has removed to 139 HOLLIS STREET, and is showing a full line of carefully selected goods suitable for the seasons. The Cutting is executed by Mr. A. MCKAY [former partner of M. Macintosh & Co.] whose name is a guarantee of a good fit and entire satisfaction.

JOHN M. GELBERT, Jr., LL.B. Attorney-at-Law Notary Public, Commissioner Supreme Court, &c. &c. Has resumed practice on his own account. No. 42 BEDFORD ROW. Money collected, and all the branches of legal business carefully attended to.

THE WESLEYAN  
FRIDAY, MAY 5, 1882.

AN IMPORTANT PROBLEM.

Our American brethren are trying to solve the problem of the disposal of inefficient ministers. The peculiar polity of Methodism renders action with a view to this end unusually difficult. In other denominations failure to receive a call to a pastoral charge virtually places a man on the shelf, but Methodism in accepting a youth for the ministry is supposed to guarantee him a field of labor so long as he retains a place on her list of active laborers. Weak and indolent men are certainly not more numerous in Methodist ranks than they are elsewhere, but some such are everywhere liable to perplex the committee on whom may rest the responsibility of making Conference appointments.

For some time the American Conferences have recognized the necessity of measures for relieving the Church of the burden of ministers who persist in maintaining their ministerial standing year after year while no circuit is willing to receive them, and whose presence in any charge means little less than its serious injury or even destruction. To solve what the *Christian Advocate* calls "the most serious administrative problem in Methodism," the last General Conference passed a law permitting an Annual Conference, by a two-thirds vote, and without a formal trial, to "locate" any inefficient preacher, without his consent. In carrying out this disciplinary action greater difficulty seems to have been experienced by our Northern brethren than by their Southern brethren Methodists, in a similar attempt. The *Richmond Christian Advocate* only says in reference to the action of one of the Southern Conferences, "Two or three preachers had become slack-twisted and ravelled out. They were brushed out of the way." One of the earliest attempts at the North to carry the General Conference rule into effect was made at the recent session of the New York East Conference, when, after a debate which lasted through four full sessions, the location of the Rev. Soneca Howland, a minister of twenty years standing, was determined by a vote largely in excess of the two-thirds required. This case will have a certain historical importance. Possibly, through the exception taken by the located minister to certain rulings by Bishop Simpson who presided at the Conference, it may come up before the next General Conference.

Any growing Church is likely to find itself called upon to grapple with similar difficulties. Here, as elsewhere, prevention is better than cure. Special watchfulness in the selection of probationers—providing always that due allowance is made for the development of the youth who knock at Conference doors—may lessen the frequency of such trying cases. When they do present themselves—when it becomes evident that a man's heart is no longer in his work—that a Conference appointment is used as affording opportunities for secular business—that circuit after circuit suffers in its various interests through the presence of any one man—it is hard to see why they should be viewed in reference to the man rather than to the Church. In business—and Church work is but business of the highest importance—the interests of the one must give way to the interests of the many. A copper coin, if held close to the eye, may conceal even the sun from the gaze. Sympathy for an individual may blind a body of ministers to the interests of a vast number who may be affected for time and eternity by the neglect of the watchman upon the wall. A faithful discharge of duty should be in the Church as elsewhere a condition of continuance in service.

THE LATE GERVASE SMITH, D.D.

Many of our readers have already heard of the decease of this eminent English minister, whose visit to this city is still remembered with pleasure. Particulars of his last days have not yet reached us. For more than two years he had been a sufferer from ill health, caused by partial paralysis. Once or twice he visited City Road Chapel during the meeting of the Ecumenical Conference, but was unable to take any part in its services. Old friends saw him with sadness, and American visitors, who knew how kindly he had remembered attentions received in America, particularly regretted his feeble and shattered appearance. Late English papers informed us of his dangerous illness. On the 11th ult., Dr. Jenner visited him and gave slight hope of the recovery of his patient. Last week he passed away at the age of 60, having survived but a short time his early

friend, William Morley Pughon, between whom and himself there existed an attachment like that between David and Jonathan.

An American journal aptly remarks that Mr. Smith was a "representative of the old school Wesleyan minister who has succeeded in keeping pace with the best of the new and younger school." Such was the opinion of the writer after having heard him preach on the morning of the Conference Sunday at Nottingham, in August, 1876. His birth-place was near Nottingham, and among the friends of his school days were Dr. Pughon and George Alton. A three years' training at the Didsbury Theological Institution aided him in becoming a workman that needed not to be ashamed. In 1865 he was elected President of the British Conference. As Secretary of the Metropolitan Building Fund he rendered the Church very valuable service. His pen was also usefully employed in the publication of several memoirs and sermons. On this side of the ocean Mr. Smith had made an impression so favorable that his death will be deeply mourned.

PARLIAMENTARY.

At Ottawa the business of the country is being pushed with more vigor. On Monday, in the necessary absence of Sir Charles Tupper, the Premier introduced a Bill to hand over to the Nova Scotia Government the Pictou and Windsor branches of the Intercolonial Railway. It is probable that in a few weeks the Railway Act of last session will be in operation. On the same day Mr. Costigan's Irish resolutions were introduced into the Senate. We have said nothing of the display of fireworks in the House of Commons, where a discussion on the subject of Irish grievances ought not to have been allowed. It was simply a bid from both parties for the Irish vote and as such was, as schoolboys are apt to say, "a little too clear." Canada just then reminded one of a big boy with his hands in his pockets, and treating his father with disrespect as "the old man." All Canadians, though aware that Ireland has had her grievances, are not willing to be enrolled as the avowed friends of the imprisoned agitators, and of the men who in cold blood can waylay innocent men and women and doom them to death. Had George M. Grant given expression to his favorable impressions of Canadian legislators a few days later than he did we might have suspected a little irony on his part. It is sincerely to be hoped that the Senate will redeem the Dominion from disgrace. Another strange thing, if a dispatch in the *Chronicle* is correct, is the presence of Bishop Binney at Ottawa where he is said to be engaged in interviewing different members of the Government with a view to preventing, if possible, the deceased wife's sister bill from becoming law. Such an effort at interference with public sentiment might have been made with success a century ago.

FOREARMED.

Losses through emigration in the past have led the Archbishop of Canterbury to issue a circular advising emigrants to take out certificates of Church-membership. The advice has not been without benefit, as is proved by the large increase in the number of emigrants who are furnished with commendatory letters from their parish clergyman. None will blame the Episcopalians for this: they are rather to be commended. We hope that our English brethren, and the pastors of our Provincial churches as well, will thus seek to guard all their members who are bound to the North-West. If any have gone without such recommendation let it speedily follow them. It may be all very well to settle colonists of certain denominational tenets in separate settlements, but no such arrangement can be permanent in this country. The New Zealand Methodist Conference met in January last in a very fine stone building, one of five or six respectable Methodist churches in the city and suburbs of Christchurch. And yet the district of which it is the centre was originally intended to be a Protestant Episcopal settlement. In like manner Otago, in the same colony, was intended to be kept Scotch and Presbyterian, but it too has yielded to the inevitable course of events and is now very largely influenced by other denominations. So will it be in our great North-west, where in a short time any attempt to harmonize denominational lines with those of the surveyor will prove a complete failure. Let us see to it that our Methodist settlers go there to make new homes and meet new struggles with all the aid that we can furnish them.

When addressing the students of Vanderbilt University, and urging them to

aim at that excellence which he assured them was only to be gained by hard and continued work, Dr. Crooks, of Ireland, found a happy illustration in a story furnished by Franklin: A boy wished to purchase an axe, and for this purpose went into a place where axes were sold. He saw some, bright and beautiful, but the price was beyond his purse. "Well," said the man, "I have axes I will sell you at a lower price, but they are not bright." "No," replied the boy, "I wish a bright axe." The dealer said, "I can make one of these bright for you; and if you will turn the grindstone I will do so." The boy gladly acceded to this proposition; but when the man began to bear on the stone the boy's arms grew weary, and he said, "Isn't it done yet?" "No," replied the man, "it isn't done yet." After a little the boy again said, "It must be done now." "No," was the answer, "it is not done yet." See," said the man, as he held up the axe, "it is only speckled." But the boy was unwilling to do more. He was weary and answered, "I like speckled axes!" Too frequently youth, blessed with rare opportunities, are willing to go forth to hew their way through life's thickets with only "speckled axes."

On Monday last a very interesting meeting of the members of the Women's Missionary Society of the Halifax North circuit took place. A lady who had not hitherto shown a deep interest in the movement joined the Society, and as a proof of the reality of her sympathy placed \$20 in the hands of the President. Who should sympathize more with the work of missions than woman? A few weeks since a missionary from China, lecturing in a Southern city, made a statement which the Christian women of America should read and read: "Buddhism," said he, "has no heaven for woman; woman is too impure; but with strange inconsistency she can be sent to hell. So all the women of China labor with might and main to lay up merits, that they may prevail with the judges of the lower world to let them be born again as men, so that they may have a chance to get to heaven."

Revs. C. H. Paisley, A. M. and S. B. Dunn have been in the city this week as the Education deputation. Their sermons have been well suited to the important topic named, and the addresses given have been heard by all present with deep interest. Severe rain storms on Sunday and Tuesday evening lessened the numbers present, but apart from all hindrances, many more should have heard these addresses. It is a painful fact that, in all parts of the country and in connection with all the Churches, addresses on education awaken little interest—a fact depressing to the speaker and to the wise few who listen to him. W. H. Webb, Esq., presided on Monday evening at Brunswick St. Church, and Dr. Allison on Tuesday evening at Graf-ton St. Church.

Having on several occasions declined to become expositors of the Discipline, we cannot undertake to answer "Chios" who asks us to "inform the Methodist public of the Lower Provinces as to whether it is constitutional or not for mission stations, not intending to become independent circuits, to tender invitations to Methodist ministers to become their pastors for the ensuing year, and whether the Stationing Committee have the power of veto in regard to such invitations." It may however be remarked that invitations are but once mentioned, if we remember aright, in the Discipline, and then in relation to transfers. No Conference law we believe prevents any circuit from tendering invitations, nor the Stationing Committee from declining to act in accordance with them.

Our temperance organizations are often twitted with the use of any quantity of words and the neglect of diffusive movements. We know their difficulties, and can see the tremendous forces, personal, civic and financial, arrayed against them, and therefore in no unkind spirit quote Spurgeon's words as used at the formation of a Temperance Society at the Metropolitan Tabernacle: "I hope this Society will do something when it is started. I don't want you to wear a lot of cocks' feathers and pretty medals, nor to be always trying to convert moderate drinkers, but to go in for winning the real drunkards, and bringing the poor enslaved creature to the feet of Jesus who can give him liberty."

The *New York Observer* has these words for discouraged ministers: "There are many ministers waiting for fields, who, if they would be satisfied to work in some retired spot, might soon find all

the highest aspirations of a true minister's heart fulfilled in seeing the work of the Lord prospering in their hands. It is not the field that makes a man useful; it is the grace of God in the man; and those who are called to toil in comparative obscurity may rely on the promise that the work of the Lord shall prosper in their hands. If they are not known in this world, God knows them, and their reward is just as sure as if they had been stationed on any of the high places of the earth."

The marriage of Prince Leopold, the Queen's youngest son, took place at Windsor on the 27th ult. His bride, the Princess Helen of Waldeck-Pyrmont, is the fourth daughter of a German Prince who surrendered his sovereign rights to the King of Prussia at the close of the war with Austria. The Princess of Waldeck, in which the family retain nominal power, embraces an area of 466 square miles and a population of something over 70,000. The Princess is said to be endowed with beauty and amiability which may tend to increase the popularity of Prince Leopold, which is already well marked.

Rev. A. W. Nicolson, pastor of Wesley Church, Hamilton, Bermuda, is desirous to find a home for an orphan child. He writes:—

A girl, eleven years, prepossessing features, father and mother, who were Methodists, both dead, living with two sisters, themselves young and delicate, can be obtained by a respectable family. The little girl has good health, and is quite strong for her age. Friends would forward her to Halifax. Her sisters would give her up without any restrictions to a family disposed to adopt her.

Application should be made to the office of this paper or to Mr. Nicolson.

Burdette, of the *Hawkeye*, thus advises correspondents: Avoid all painstaking with proper names. We know the full name of every man, woman and child in the United States, and the merest hint at the name is sufficient. For instance, if you write a character something like a drunken figure "S," and then draw a wavy line we will know at once that you mean "Samuel Morrison," even though you may think you mean "Lemuel Messenger."

Why do our Baptist brethren on every possible occasion speak of themselves as the "sect everywhere spoken against." We met with the phrase the other day in the *Christian Visitor*. It conveys a false impression, and if used as a rallying cry must soon lose its force. If Baptist ministers stand aloof in any sense from others, the distance is measured by themselves.

The American Book Exchange, of which so much was heard for a time, has not proved a success. The machinery of the concern was sold the other day by order of the Receiver. From the condition of the assets it was thought that the creditors would not realize more than ten cents on the dollar.

LETTER FROM JAMAICA.

Bath, Jamaica, W. I.  
17th April, 1882.

To the Editor of the Wesleyan.

Sir, I have read with pleasure and profound interest your excellent paper, which by the kindness of a friend has been sent me for the past two years. During that time, in reading the items of news under the heading of "abroad," I have frequently wished that some intelligence from our Island could find its way into your columns, but it strikes me, we are in such an out of the way corner of the world that you seldom or never hear the name of Jamaica mentioned. I fancy the majority of your readers, (beyond the information gathered in their school-days, relative to Jamaica being "one of the islands known as the West Indian archipelago) have little or no idea as to what sort of a place it is, or by what kind of people it is inhabited. Some of our neighbors in the States have the crudest ideas imaginable, as to what sort of folk we are, who live in these western isles. I saw a letter last week written to an American gentleman here by a friend in one of the Middle States, in which expression was given to the hope that the "natives had not eaten him up!" Now, so thoroughly permeated by the odor of tobacco as the body of the average American is—at least those who from time to time come this country—it would require so much dressing to deodorize and render it palatable, that the luxury would be far too expensive to be indulged in!

For the information of your readers, I may state that the island of Jamaica is nearly 160 miles long, 45 broad and 335 in circumference. The general appearance of the surface of the island is of great beauty. It is intersected from east to west by a range of mountains, in many places of considerable altitude, especially towards the east, where the peak of the Blue Mountain lifts its head 8000 feet above the sea level; towards the north the land rises into hills of great beauty and luxuriance, divided by

extensive vales, and streams of water. On the south side the country assumes a different face, the land is more hilly and irregular, and extensive plains stretch from the base of the hills to the sea.

The staple products of the country are sugar, rum, coffee, dyewoods and cocoa-nuts; there are also a great variety of ginger, arrowroot, and a great variety of minor products, most of which are capable of being developed into important industries. Of late years there has been opened up a trade for fruit between this country and the United States. Small in its beginning, this enterprise has grown steadily, year by year; in the transport of the banana several lines of steamers are engaged, and the fruit trade bids fair to become one of the leading industries of Jamaica. In this sunny isle of the west, almost every variety of climate is to be met with: away up in the mountain may be enjoyed all the year round a climate which is cool and bracing, sometimes very cold, while on the sea coast the heat is generally relieved by the delightful sea breeze which blows from "early morn till dewy eve." In certain quarters the climate of Jamaica has been pronounced deadly, and the island has been more than once spoken of as the "European's grave." Certainly epidemics come occasionally to these shores as to all others, but it is a great libel upon this God-favored land to state that its climate is constitutionally unhealthy. There are scores of Europeans on the island to-day, who have in the course of their many years residence never had any cause to consider the climate pestiferous. The majority of Europeans, and foreigners generally, whose death on these shores has been attributed to climatic influence, have really been victims to intemperance; no man accustomed to a more temperate climate, however strong his constitution may be, can stand against the combined influence of a tropical sun and Jamaica rum.

Travelling in Jamaica is very slow and expensive. We have not the network of railways, which on the American continent affords such vast facilities for social and commercial intercourse. There is a line of rail extending from Kingston to Old Harbor, a distance of 28 miles, but which is only available to a very small portion of the inhabitants. Our excellent Governor, Sir Anthony Musgrave, in his laudable desire for "works of progress," has recently started two additional lines, one in continuation of the present line from Old Harbor to Porus, a town in the centre of the Island, and the other running from the Angels to the foot of Mount Diabolo, to serve the large population on the north side. In addition to this the Governor has belted the entire Island with electric telegraphs, and subsidized a steamer to do the coasting trade for passengers and general freight. Sir Anthony's administration is drawing to a close, and when he leaves, he will take with him the affectionate gratitude of a warm-hearted, loving people, for whose social elevation he has perseveringly worked since his appointment to the office of governor.

The various sections of the church of Christ are fully represented on the island; and there are societies in connection with the Episcopalians, Wesleyan Methodists, Baptists, Presbyterians, Congregationalists, and several others. The Church of England, which for many years was sustained by the funds of the public treasury, has been disestablished and disendowed, and as far as the state is concerned, she stands on the same footing as the other religious denominations; this has told very disastrously upon the Episcopal church in one direction, and she is now for the most part in a languishing condition. There are many good and holy men in the communion of the Church of England in Jamaica, but among the bulk of them, ritualistic idolatry is eating away the vitals of the religion for which the fathers of the Reformation suffered and died. The Roman Catholic church has a very slender hold upon our people, but the High church party in the Anglican church are gradually undermining their own foundations and paving a way for the entrance of Catholicism.

The spiritual needs of the masses are met by the non-conforming churches, principally the Methodists, Baptists and Presbyterians. The Baptists have quite a number of churches scattered up and down the country but of their number or condition I cannot give you any definite information.

Methodism has a firm hold upon the sympathies of all classes in the country. We have a complete belt of churches; up in the hills, in the mountain fastnesses, and away down in the fertile valleys, our Methodist sanctuaries are to be found, many of which would not disgrace either European or American towns. The population of Jamaica is about 500,000; of these our connexional returns show that 60,000 are regular attendants at our public services, and our whole membership is close upon 25,000. We have 30 fully ordained ministers and about 200 lay preachers, these minister to 170 congregations; in our schools we have 6000 children taught by 110 teachers.

Our annual District meeting has just completed its sittings, and its sessions were marked throughout by harmony and brotherly love. The year 1881, owing to the combined influence of drought and hurricane, was a time of great financial depression with our people, and in some parts of the island many families felt the pangs of hunger for weeks and weeks together, consequently our church income was sadly crippled, and the financial condition of the District was the source of profound anxiety to us all. The new year has opened more favorably, and the "bad times" seem to be passing away; we have supplicated the God of the harvest to stay His hand, and to smile once more upon His people, and there are unmistakable evidences that our praying breath was not spent in vain. In the

midst of these trying circumstances, we are cheered by the steadfastness of our people and the tenacity with which many of them cling to their precious promises, declaring by their trustfulness, "Though he slay me, yet will I trust in him."

For the first time in the history of Jamaica Methodism, the annual district meeting was presided over by one of our native ministers, and the business entire satisfaction of all the brethren. Bro. Geddes is a man of rich mental culture, and vast experience; his name is loved and venerated by all classes, and he is one of the sons of Jamaica, of whom we "native brethren" are so justly proud.

I ought to tell you something of our Theological Institution and High School. The former has been in existence six years and has supplied men for our local ministry and sent others to St. Vincent, Tobago and Hayti, of the latter there are two, one for boys and the other for girls. Two years ago the Island Legislature passed a law creating a "West India Scholarship," which entitled the successful competitor at the examination to a three years college course in England at either Oxford or Cambridge University, and for the expenses of which he would receive £200 from the exchequer of the Colony. I am proud to tell you that at the first competitive examination, the prize was carried off by a lad trained in, and sent up by our York Castle High School, and the lad is now in England taking his college course; this will assure you of the thoroughness of the work at York Castle. The girls High School at Barbican is also in full swing, and the principal, an English lady, holding a university certificate, is proving herself the right person for the position.

At our District Meeting a brother from America presented credentials which certified him to be a minister in connection with the Society of Friends. His name is Eri Sharpless, the object of his visit being to evangelize the colored people of the West India Islands. He is much surprised at the advanced condition of affairs in this country, and his own statement as to his former ideas of the place and people and the opinions of those from whom he has come, relative to the moral, social and religious condition of the people, fully corroborates what I stated in the former part of this letter, namely, that in some parts of the United States the people of these West India Islands are regarded as being in a benighted and most deplorable condition. Brother Sharpless did not know there were any Methodists in these Islands! nor could he get the information as to whether or not there were any, even from the Methodists in his native State, Iowa! He has undertaken to visit all the churches irrespective of denomination, that will receive him, and is now with me visiting the churches of my pastorate. You may perhaps have seen a letter, written by Mr. Sharpless, in the "Zion's Watchman." This letter was written when he had only been two months in the island, and from observation made in the city of Kingston, and one other parish not 30 miles from the capital. In that letter there some statements made, which broader experience and further information have convinced Brother Sharpless he was premature in making, chief among which is a statement to the effect that there are no "free schools" on the island; the fact of the case being, that there are a dozen or more.

I must not trespass longer on your time, but with the promise to write soon again,  
Remain yours,  
C. R.

PERSONAL.

The President of the English Primitive Methodist Conference, the Rev. Charles Kendall, is seriously ill.

The Rev. John Astbury, who had leave of absence for a year, has returned to Nova Scotia. His address until the meeting of Conference will be at River John.

A Wesleyan missionary to China, the Rev. David Hill, devotes himself to missionary labor at his own cost, and is travelling through England, advocating China missions without any cost to the mission funds.

The Rev. J. K. Burr, D.D., one of the prominent ministers of the Newark Conference, died in Trenton, on the 24th ult. Dr. Burr was a devoted minister, and also an able scholar. He wrote the Commentary on the Book of Job, issued by the Methodist Book Concern, and was known beyond his own Church as one of the American Revisers of the New and Old Testaments.

The Atlanta, Ga., correspondent of the *New Orleans Advocate* says: "Governor Colquitt is always to be found at the social meetings of the Church, aiding by exhortation, prayer and song. Judge Jackson has on several occasions filled the pulpits of ministers during their absence; teaches his class in Sabbath-school regularly. Ought not a people to thank God for such rulers?"

The Senate of Queen's University, Kingston, Ont., has conferred the honorary degree of D.D. upon the Rev. James Patterson Sheraton, editor of the *Evening-Hill Chronicle* and President of the Protestant Episcopal Divinity School, Toronto. Mr. Sheraton is a native of St. John, N. B. He was formerly a student at the University of New Brunswick and at King's College, Windsor.

The death of the Rev. G. McMillen, of the Irish Conference, took place recently at the home of his son-in-law, Uitenhage, South Africa, whither he had gone from the state of his health. He

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Meeting a brother... presented credentials... to be a minister in...

Remain yours, C. R.

ONAL... the English Prim... ference, the Rev... seriously ill.

Asbury, who had... a year, has return... His address until...

ionary to China, the... votes himself to mis... his own cost, and is...

Queen's University, ... conferred the hon... b. upon the Rev... eration, editor of the...

entered the ministry in 1838, and be-... came a supernumerary at the Conference...

NOT COMING TO CONFERENCE.

The brethren of the Nova Scotia Con-... ference will please take note of the fol-...

Every minister who shall be unable... to attend Conference is peremptorily...

J. M. PIKE. Windsor, April 28, '82.

MIRAMICHI DISTRICT.

The President of the N. B. and P. E. I... Conference will visit this District, and...

S. T. TEEB. Chairman. Chatham, April 29, '82.

THAT MEMORIAL.

Reference has several times been... made in the columns of the Christian...

Your Memorialists, in common, they... believe, with nearly the whole mem-...

1.—As matters stand at present, the... General Conference—the sole legislative...

2.—Another matter—one in which... your Memorialists, whether Lay or...

3.—Your Memorialists further submit... that at the present time the Methodist...

of the General Conference is placed, ... rob his office of all dignity, and of the...

4.—Lastly, your Memorialists would... call attention to the power possessed by...

Wherefore your Memorialists respect-... fully pray that the General Conference...

1.—A method by which the due ob-... servance of General Conference enact-...

THE CHILDREN'S FUND.

DEAR MR. EDITOR.—This seems to be... a time for the airing of schemes on...

The object of this Fund, in its in-... itiation, was to quote from the Pastoral...

All Preachers receiving a salary of... \$1000 or over, no claim whatever.

3.—Your Memorialists further submit... that at the present time the Methodist...

RALPH WALDO EMERSON.

Ralph Waldo Emerson died at his... home in Concord, Mass., on the 27th ult...

A COSTLY ILLNESS.

The Congressional committee reports... a claim of eighty five thousand dollars...

METHODIST NOTES.

Work has been commenced on the... Wesleyan Theological College at Mon-

The new Academy at Sackville will... stand on the site of the old. Rubbish...

Thirty persons have been added to... the membership of the Middle Musquod-

The tea and fancy sale held at the... Queen's Square Methodist Church, St...

Rev. A. F. Weldon, in noticing the... reception of one person on trial, hopes...

Two very interesting services for... the reception of members have been held...

Some time ago General Howard, of... the United States army, well known as...

The new Methodist church on the... south side of Barnaby Street, Win-

In a note, dated April 26th, Rev... George Steel says: "Special services...

Brackley Point Road, or Union Road, ... or with the Bible Christians. Many of...

ABROAD.

Dr. Gibson, superintendent of the... Methodist Chinese work on the Pacific...

Dr. Scott Stewart left in his will... \$200,000 for a Methodist Hospital in...

The first Methodist paper ever pub-... lished in Japan is conducted wholly...

Wesleyan University, Middletown, ... makes a very cheering report to the...

The New Zealand mission among the... Scandinavian settlers is very encourag-

The sum of \$15,000 has been sub-... scribed for the widows and orphans of...

The Methodist school at Rangoon, ... Burmah, was opened by Miss Ellen H...

"The Talbot Chime," presented to... Centenary Methodist Church, Rich-

The Rev. A. Rodemeyer writes from... Basel, Switzerland: "My district is very...

Two ministers of the Methodist... Mission in Montevideo, have ascended...

The Chicago District of the North-... West Swedish Conference is one of...

The centre of interest in English... Wesleyan Methodism continues to be...

The Mayor of Sunderland, Mr. W... Wilson, J. P., circuit steward of the...

The 99th anniversary of the arrival... of the Loyalists takes place at St. John...

Out of thirty-eight students attend-... ing the Halifax Medical College during...

The President and directors of the... St. John Mechanics' Institute offer a...

The West End, London, G.B., is to... have a \$250,000 Greek church, the...

The number of Protestant communi-... cants increased about 14,000 in the city...

Mr. G. Williams, of St. Paul's Church-... yard, presided at the Brighton Young...

Mr. Arthur Wells, a Nottingham so-... licitor, is reported to have left, in...

The children of missionaries residing... in Turkey have formed themselves into...

Mr. Jacob Mollman, a colporteur of... Russian birth, has been in the employ-

The great religious awakening among... the Moravian missions on the Mosquito...

A letter from Madagascar, published... in the Friend, mentions that on the 11th...

The Christian Herald says that Major... Cole, who has lately been conducting...

It is learned that the new com-... mercial approach to the earth will be...

The Philadelphian Methodist says that... in the town of Easton, Pa., there are...

A Martinez (Cal.) despatch says a... mob attacked a Chinese house last...

Dr. Eben Tourjée and the directors... of the New England Conservatory of...

A man recently submitted to authority... a plan for an illumination of the Krem-

The latest contrivance for propelling... street cars is credited to Philadelphia...

Parnell, Dillon and O'Kelley have... been released from Kilmainham jail.

A London medical officer, Dr. Gib-... bon, is authority for the statement that...

A Frenchman, M. Nemuisier, has re-... cently designed an ingenious and...

Fifty-eight sailing vessels loaded... with petroleum have been lost on the...

The hotel and all the better resi-... dences at the famous Rugby colony in...

By the drainage of Lake Okerechoho... in Florida lands will be reclaimed...

William H. Vanderbilt intends to... build on Staten Island a \$2,000,000...

All but two of the twenty members... of the Medical Faculty of Harvard...

A bill prohibiting the sale of liquor... within 400 feet of any public school...

The new general code of New York, ... which goes into effect May 1, provides...

Late advices from Labrador give a... gloomy account of affairs on that coast...

Emigration from Switzerland to the... United States is assuming immense...

A Bombay despatch says: "Four re-... giments of native cavalry and nineteen...

The aborigines of Australia are dying... off very rapidly. The annual report...

It is learned that the new com-... mercial approach to the earth will be...

The Philadelphian Methodist says that... in the town of Easton, Pa., there are...

A Martinez (Cal.) despatch says a... mob attacked a Chinese house last...

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Parnell, Dillon and O'Kelley have... been released from Kilmainham jail.

A London medical officer, Dr. Gib-... bon, is authority for the statement that...

CONTRIBUTED. THE CHURCH, AND SCEPTICAL THOUGHT.

No student of Christian man can carefully note the "signs of the times" in the present day without feeling that there is cause for grave apprehension concerning the political and religious destinies of thousands of our race.

The church to-day should not merely ask, How can we best meet the sceptical thoughts of the age? but also, How is it that the evil prevails so largely? And is not the Church itself in a great measure responsible for the present state of things, and the tone and tendency which the thought of the age has taken?

The church to-day should not merely ask, How can we best meet the sceptical thoughts of the age? but also, How is it that the evil prevails so largely? And is not the Church itself in a great measure responsible for the present state of things, and the tone and tendency which the thought of the age has taken?

One great mistake which the Church has made in the past is that she has denounced when she ought to have sympathized, and opposed when she ought to have investigated.

sometimes been to confirm men in opposition to religion, or strengthen them in unbelief. If the Church would meet sceptical thought fairly and successfully she must cease all unreasoning opposition to the exercise of thought and processes of investigation.

THE DISCUSSION AT NORTH SYDNEY.

BY REV. ISAAC MURRAY, D. D.

I had in debate to refer to John as a reformer of the Apostate Church of the Old Testament. To understand my position here, referred to by my opponents, it is necessary to glance (1) at what God intended Israel, as His Church, should be, with the object of the institutions given them.

A reference to the nature of the covenant, Gen. 17: 1-14, made with Abraham; the nature of the Kingdom, and of the theocracy of Israel, will give our views on the first points. The Sun of the Covenant is; God gives Himself to Abraham and his seed as their God.

Then, as to the Kingdom. It was a Kingdom of righteousness, in which truth and love should be united, Ps. 85; 7-11. It could not be otherwise. God was King in Jeshurun.

One great mistake which the Church has made in the past is that she has denounced when she ought to have sympathized, and opposed when she ought to have investigated.

the visible representatives of the invisible King. All is done in God's name and by His authority, in whose hand the visible King is but an instrument.

MEMORIAL NOTICES.

MRS. JAMES PROCTOR OF CARIBOO, C. B.

Died at Cariboo Cove, C. B., on the 19th of March, Jane Harriet, wife of Mr. Jas. Proctor, in the 89th year of her age.

Mrs. Proctor said that she feared God from her childhood; but she knew nothing of experimental godliness, till after her marriage, when she was brought into deep distress, on account of her sense of realized sinfulness in the sight of God.

There is a pleasant story of a rebuke once administered by Admiral Farragut in a most neat and decorous, but very effective manner, to a tobacco-smoking bishop.

At a meeting recently a clergyman told how he had become a total abstainer. He had previously been connected with a Moderation Society, and his meetings were presided at one of its meetings, he was accosted while walking along the street next morning by one of his parishioners, who, endeavoring to put his arms around his neck, hiccupped out, "I do so love you, good Mr. Vicar; I goes with you for moderation."

was: what impression will what I have said, make upon such a mind so soon to be carried into such a presence? It has been a lesson, I trust, for all my after life.

BREVITIES.

Lord Bacon said: "He that cannot forgive others, breaks down the bridge over which he must pass himself."

It is better to meet danger than to wait for it. He that is on a lee shore, and foresees a hurricane, stands out to sea, and encounters a storm to avoid a shipwreck.

"He was gored by an angry bull," wrote a reporter, in describing the death of a farmer. "Don't be tautological," said the editor; "strike out the word angry; of course a good-natured bull wouldn't do such a thing."

The Parisian Galvani says: Imagine the indignation of an American boy in a French school, who in a history class is told how Lafayette, the great French general, triumphed in the revolution, assisted by one Washington.

Life in the market: "Isn't that a beautiful color?" said the fish dealer as he held out a large salmon. "Yes," said Plotsam, "I suppose he is blushing at the extravagant price he is getting for himself."—Boston Transcript.

He who respects his work so highly (and does it reverently), that he carelessly what the world thinks of it, is the man about whom the world comes in at last to think a good deal.—Christian Union.

Once, when a visitor had used profane language in the presence of Abraham Lincoln, he arose and said: "I thought Senator C. had sent me a gentleman. I was mistaken. There is the door, and I wish you good-night."

He slipped quietly in at the door, but, catching sight of an inquiring face over the stair rail, said: "Sorry so late, my dear; couldn't get a car before."

"So the cars were full too," said the lady; and further remarks were unnecessary.

Two little girls were arguing theological questions on Turner street a few days since. One of them took the ground that the dead slept in the grave a thousand years. "You believe Moses and Elias appeared with Jesus, don't you?" "Yes." "Well, do you think they'd run heaven for two?" The convention thereupon adjourned.

In a valiant suffering for others, not in slothfully making others suffer for us, did nobleness ever lie. The chief of men is he who stands at the van of men, fronting the peril which frightens back all others; which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.—Thomas Carlyle.

There is a pleasant story of a rebuke once administered by Admiral Farragut in a most neat and decorous, but very effective manner, to a tobacco-smoking bishop.

At a meeting recently a clergyman told how he had become a total abstainer. He had previously been connected with a Moderation Society, and his meetings were presided at one of its meetings, he was accosted while walking along the street next morning by one of his parishioners, who, endeavoring to put his arms around his neck, hiccupped out, "I do so love you, good Mr. Vicar; I goes with you for moderation."

Was there ever richer truth and sweeter poetry incarnated in a few lines of homely prose than in those words of Aunt Judy, an old colored woman, on "boltrin" at camp-meeting? "Ta'nt de rale camp; honey; ta'nt de shure gity. You bollers too loud. When you gits de Dove in your heart and de Lamb on your bosom you'll feel as ef you was in dat stable at Beth'lem, and de blessed virgin had lent you de sleepin' Baby to hold."

BROWN & WEBB WHOLESALE DRUGGISTS SPICE MERCHANTS AND DRY SALTERS HALIFAX, N. S.

Warehouse and Counting-rooms, COR. DUKE & HOLLIS STREETS Steam Mill and Stores TOBIN'S WHARF.

EVERY'S BALSAMIC SYRUP

Can be confidently recommended as a most pleasant and efficacious remedy for recent coughs, colds, etc. This preparation comes from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success.

FAMILY COUGH MEDICINE

being more palatable as well as more efficacious than any of the advertised COUGH REMEDIES, and both better and cheaper than those commonly dispensed by Druggists.

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BROWN'S Universal Pills (SUGAR COATED.)

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

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BROWN & WEBB'S CRAMP & PAIN CURE

No "Painkiller," however boldly advertised, surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used.

For CRAMPS, BOWELS or SIDE; SORE THROAT, RHEUMATISM, LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHŒA, &c., &c.

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PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS

Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or factitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops.

PRICE, 25 CENTS PER BOTTLE.

Ask your Grocer for Them!

THE WORLD'S BEST BOOKS For a Trifle.

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PREACHERS PLAN HALIFAX AND DARTMOUTH.

SUNDAY, APRIL 30th, 1882. 11 a.m. BRUNSWICK ST. 7 p.m. Rev W H Evans Rev R Brecken 11 a.m. GRAFTON ST. 7 p.m. Rev H P Deane Rev J J Teasdale 11 a.m. KAYE ST. 7 p.m. Rev W G Lane Rev W G Lane 11 a.m. CHARLES ST. 7 p.m. Rev R Brecken Rev W H Evans 11 a.m. COBBOURGH ROAD 7 p.m. Rev J E Donkin Rev J E Donkin 11 a.m. DARTMOUTH 7 p.m. Rev J J Teasdale Rev H P Deane

Services at the JOST MISSION CHAPEL every Sabbath evening. Preachers' Meeting every Monday morning at Brunswick St Church at 10 o'clock.

MARRIED

At Fredericton, on the 20th ult., at the residence of the bride's brother, J. J. Widdall, by the Rev. E. Evans, John Burnett, of Lower Kingsclear, to Nettie Milford, sixth daughter of the late Rev. Richard Widdall. At the parsonage, Gushboro, April 17th, by the Rev. P. Prestwood, Mr. Horton J. Hadley, of Gushboro, to Margaret A. Kennedy, of Salmon River. At the residence of the bride's father, on the 19th ult., by the Rev. James Crisp, Mr. Jeffrey Brewer, to Miss Annie Morehouse, daughter of David Morehouse, all of Kewick, N.B. At the residence of the bride's father, Carleton, on the 20th ult., by the Rev. W. W. Lyles, Mr. Richard Hirst, to Miss Fannie L. Byles, all of Carleton, St. John, N.B. At the parsonage, Sussex, on the 20th ult., by the Rev. J. F. Betts, Mr. William Kyle, of the Upper Corner, to Mrs. Grace Carter, of Markhamville, all of the parish of Sussex, K.C. At Hopewell Hill, on the 20th ult., by the Rev. L. S. Johnson, Mr. William Clark Hoar to Miss Carrie Newcomb. On the 20th ult., at the residence of the bride's father, Carsonville, Stndholm, Kings County, by Rev. S. James, Mr. Phillip H. Leiper to Susie S., only daughter of Mr. Christopher Gannon. In St. John, N.B., April 27th, by Rev. H. McKeown, Mr. John F. Cranby to Miss George Nevins, both of that city. At the Clifton House, Windsor, on the 20th inst., by Rev. J. M. Pike, W. S. Robb, of Amherst, N.S., to Alice May, only daughter of Mrs. H. A. Crowell. At the parsonage, Advocate Harbor, March 27th, by the Rev. C. W. Swallow, Pharis R. Morris, to Maria Morris, both of Advocate Harbor. By the same, at Eatonville, April 2nd, Aner Spicer, to Alice Bennett, both of Eatonville, Umb. Co. On the 25th ult., by Rev. W. Alcorn, Chas. Henoch to Mary Spence, all of Parsonage. At 22 Boies Street, May 2nd, by Rev. Allan Stephen, M. C. Atkinson, M. D., of Halifax, to Miss M. J. Stewart, of Antigonish.

DIED

On Monday, 24th ult., in full hope of a glorious immortality, Susannah Hawkins, aged 53 years and 5 months, the beloved wife of the Rev. J. H. Starr, of Whitby, Ont., and devoted mother of the Rev. J. E. Starr, of Winnipeg. Wise in counsel, prompt in action, strong in faith and pure in life. "She being dead yet speaketh." In the Lord, at Gushboro, April 20, Mary Ann Weston, aged 44 years. On Sunday morning, in the 88th year of her age, Margaret, relict of the late John Parker. At N. E. Harbor, Shelburne Co., N.S., April 21st, John R. Swaine, aged 40 years. At Red Head, March 27th, of diphtheria, Frances, daughter of John A. Nickerson, of Stag Harbor, aged 7 years. At Roseway, of consumption, April 24th, Georgiana, daughter of Edward Perry, aged 19 years. At Gazetown, N. B., on the 22nd ult., Arthur Beacom, in the 55th year of his age, leaving a wife and six children to mourn their loss. Suddenly at Amherst, on the 25th instant, Norman W. Broad, Conductor L. C. R., aged 29 years. At Williamstown, N. B., on the 8th ult., John Reid, in the 74th year of his age. He was for many years an earnest Christian and a consistent member of the Methodist church. At Little River, Umb. Co., N. S., April 21, Mrs. D. McNutt, in the 87th year of her age. Her end was peace. At Hanford, Umb. Co., N. S., April 28th, the youngest child of Wesley Mattinson. At Brooklyn, Hants Co., on the 21st April, after a protracted illness, Joseph S. Chambers, aged 45 years. At Mill Village, on the 19th ult., after an illness of 11 days, Mr Ephraim Mack, aged 70 years. On the 25th ult., at Bathurst, N. B., May-ward, aged 13 months, youngest child of David and Mary Lindsay.

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STRANGE BUT TRUE.

THE ONLY SURE CURE FOR DROPSY READ THE FOLLOWING Messrs. C. GATES & Co., Cotton's Point, Nov. 20, 1881. Gentlemen—I should have written to you before, but neglected to do so. I feel it my duty to send you the following information, from gratitude to you and the benefit of those suffering as I was. About five years ago I was greatly afflicted with Rheumatism and Dropsy; my legs were swollen to an enormous size; I could not even get from my bed without the aid of my wife for several days at a time. I tried all kinds of patent medicines, and a number of bottles of Dr. Thomas' Electric Oil, and also Johnson's Liniment, but found myself worse. I applied to several doctors, from whom I received no benefit. In the following summer I went to Halifax, to the Provincial Hospital, and lay under the doctors' treatment for eight weeks. I had my legs tapped twice and bled several times. I suffered day and night—everything but death. I then left that institution and returned home, having received little or no benefit, and expecting never to get any better. I was then advised by a friend to resort to your valuable medicine, No. 1 Syrup and No. 2, and No. 3, Bitters, with a box of Nerve Ointment and Vegetable Plaster. The first few bottles I used I did not feel any better, but when I had taken six bottles the swelling was going down in my legs, and my whole system began to feel better. In all I used but twelve bottles, and I am now enjoying the best of health. I am thankful to God that he made your medicine an instrument in His hands of saving my life. Yours very truly, W. E. SHAFFER. Sworn to before me, at New Dublin, this 27th day of December, 1881. JOHN GAUL, J. P.

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