

The Wesleyan.

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NOTES AND COMMENTS.

Many a grand opportunity has been lost because the laborers stopped to dispute and forgot to resume the work. *Religious Telescope.*

The *Episcopal Register* thinks that the Anglican air of the junior Americans who go abroad and return with a hesitating voice and an altered pronunciation, ought to be made to pay a heavy duty at the Custom House.

The *Christian Intelligencer* says: "The real work of every denomination is performed by a minority, and it will be found that of this minority nearly every family reads the denominational newspapers."

To say that no man can reach Christian perfection, and yet urge men to seek it on the ground that though they cannot reach it the effort will be beneficial to them, is to trifle with words—a thing our Lord never did.—*Nash. Ad.*

The *New York Evening Post* ventures to assert "that a large proportion of the judges on the bench hold railroad passes, and have asked for them, or have, in other words, incurred obligations to railroad companies which ought to disqualify them, but do not, for sitting on any railroad case, and which the law ought to make a punishable and disgraceful offence."

Rev. Joseph Parker, recently speaking before the students of the Baptist Regent's Park College, announced a great truth that many of our preachers are indisposed to accept: "The more learned the congregation," he said, "the less learning the congregation asked for, but for that inner life, that wondrous spiritual mystic power which made the whole world kin."

"Give me a bass drum, or a Chinese gong, rather than our quartet of two youngsters, with their hair parted exactly in the middle, and a pair of young girls with their wool gathered over their eyes like a merino sheep or a Scotch poodle, who troll out something which nobody can understand, and call it the 'praise of God.'"—*Dr. Mark Trafton, in Zion's Herald.*

The *Springfield Republican* says of Matthew Arnold: "He is distinctly and by eminence a literary man, and of that undetermined theology and those pronounced esthetic opinions which are always near to Boston's heart; yet she takes to him somewhat coldly, and eyes him as it were askance; neither overcome by his sweetness, nor quite dazzled by his excess of light."

The custom of singing songs entirely secular and often of little merit seems to be on the increase in missionary and Christian temperance meetings in Cincinnati. One might wish that the better hymns of the Church could be used, especially on Sunday. However, as it is seldom that a word of these songs can be understood by the audience, perhaps the offence may be condoned.—*Western Ad.*

Beware of holiday dissipation. Just as some formalists relegate their religious life to the six weeks of Lent, so many others condense theirs into the Week of Prayer and a few weeks following. Let all December be given to work for God. Let the day that celebrates the Redeemer's birth witness deeper consecration to his service, and let the New Year be ushered in with purpose of new devotion to him and greater diligence in his cause.—*Christian Ad.*

The preacher was relating some touching incident, and dropped his voice to the pathetic pitch, or rather depth. We are sure what he said was good, having confidence in the man, though we heard not. But the sudden elongation of an hundred necks in the rear of the church, and puzzled looks on as many faces, made an impression upon the mind and risible muscles never to be forgotten. As a pantomime it was a success, but as an anecdote it was a failure.—*N. O. Ad.*

The Old Testament intelligently read and interpreted by the New Testament is of great advantage to every Christian, but more especially to every Christian minister. It is an inexhaustible source from which material can be gathered for presenting the gospel in all its phases, and for illustrating the teachings of the New Testament. A converted Jew said, "The New Testament is the Holy Ghost's commentary on the Old Testament."—*Christian Visitor.*

One of our New England churches makes its weekly offering a most impressive service. When the announcement is made, two young men step forward in front of the pulpit, and re-

main there while the pastor reads passages of scripture on the subject of giving. After the boxes have been passed, the young men return to their place in front of the desk, and again stand, while the pastor, in brief prayer, implores the divine blessing upon the offering thus made.—*Congregationalist.*

It was Dudley Warner, we believe, who said that he attempted to worship in a church in which "the reproduction of the old Gothic was so complete that the builders even seemed to have brought over the ancient air from one of the churches of the Middle Ages." This is quoted for the special benefit of the sextons in our churches. Beloved ministers to our comfort, don't give us so much of the Gothic. We want, at least, the air of this nineteenth century.—*Christian Instructor.*

Says the *Living Church* (Protestant Episcopal): "An exchange reports the case of a Methodist minister who has applied for orders, having resigned his charge to escape from itinerancy. He will be no acquisition to us, if that is his motive, and he should not be received. He would only 'jump from the frying-pan into the fire,' if he were received. If a clergyman must move every three or four years, he had better be sent out by the proper authority than be driven out by disaffected parishioners."

Says the *English Christian World*: "There appears to be a growing desire in this country on the part of the female portion of the community that the word 'obey' should be struck out of the marriage ceremony. Some clergymen come forward to say that they never insist upon this pledge of obedience to husbands being taken by brides. Away in Canada, where a man may marry his deceased wife's sister, the Methodists, by a full vote in Conference, have formally struck the obnoxious word out of the Marriage Service."

The grounds for the combined attack of the Church of English bishops on the bill authorizing marriage with a deceased wife's sister, may be found in the following utterance of the Bishop of Lincoln: "It was really a bill for the separation of Church and State, and its adoption would have been subversive of purity and the peace of families and disastrous to the safety of the national institutions, and perhaps of the monarchy itself. But we are bound to say that such a statement gives signs of unreasonable prejudice and fright rather than reason and good sense."—*Central Ad.*

The correspondent of an American paper tells the following good story of the new Bishop of New York, Dr. Potter. The altar in the church in which the Convocation was held is so arranged that there is no standing place at the ends. Consequently, when Bishop Potter came to consecrate the elements, he turned square about and did it openly and in sight of the people. So much for trying to force him in the matter of postures. I should like to give the name of another grand and much revered man who said to me, "if these postures mean anything, I won't practice them; if they don't mean anything, I certainly will not."

The *National Temperance Advocate*, published in New York, says: "A liquor-dealer in Brooklyn, N. Y., was recently charged with the violation of the excise laws by selling liquor on Sunday. In selecting a jury the counsel for the liquor-dealer inquired if any were members of temperance organizations. None were found. Subsequently it was ascertained that two of them were members of the Methodist church. They were not permitted to serve. The evidence clearly proved the guilt of the liquor-dealer, but the jury brought in a verdict of 'not guilty.' Methodists hereafter will understand that they are not wanted on juries under 'home rule' in Brooklyn excise cases."

A country merchant visited the city a few days ago, and purchased from a dollar-store a table castor, which he took home with him, and after putting a tag on it marked \$14, made a present of it to a Methodist preacher, whose church his family attended. The reverend gentleman took the package home, opened it and examined its contents. The next day he took the castor to the groceryman, and said to him: "I am too poor in this world's goods to afford to display so valuable a castor on my table, and, if you have no objection, I should like to return it and take \$14 worth of groceries in its stead." The merchant could do nothing but acquiesce, but fancy his feelings.—*Wash. Tower.*

CHRISTMAS BELLS.

Ring, sweet bells of Christendom,
Far and near the tidings tell,
How the Lord to earth did come,
Ring and tell!

Still the Christmas angels sing,
"Glory be to God Most High!"
The eternal echoes ring,
"God Most High!"

Lift your songs in unison,
"Peace on earth, good will to men!"
Mingle song and life in one
Wide "Amen."

WHAT IF THEY HAD NOT TOLD?

Such a wonderful manifestation! One angel suddenly flashing before the drowsy eyes of a few shepherds on a country hill, and then the one angel becomes a multitude of the heavenly host praising God! The single star multiplies, as if all the stars in the heavens had rushed toward that point and here congregated in a constellation of marvellous beauty, in each star a face, and from each face a voice, "Glory to God in the Highest, and on earth peace, good-will toward men!" All that happened not only sustained an important relation as testimony to the fact of the Incarnation, but since that time how it has kindled art into a holy flame, given wings to song, and added new depths of joy and peace to many hearts because bringing heaven close down to earth and brightening this life of shadows.

Between that manifestation and declaration of glory on the one hand, and on the other a world to be so enriched, the connecting wire was that row of shepherds looking up, listening, watching. What if they had not seen the connection? What if they had lacked faith? They might have called it an excitable dream and refused to be fooled by telling it. They might have appreciated it enough to have accepted it as a fact, and yet kept it in their own hearts as the coffers of some sacred, golden mystery. What disposition would they make of this knowledge of the Christmas wonder—conceal it? No; the shepherds went and told what they had seen and heard. What a difference it made to the wondering Mary and Joseph, to others then, and the great Christian world since!

There are many to whom Christ has revealed Himself. No visible angel has accompanied that revelation, and yet it has hung a Christmas sky above them, not once a year, but every day. Have we no duty as message-bearers? We tell the story in our lives, it is true. Submission to the will of God, that is the Christ-story. Forgiveness of injuries, that is the Christ-story. The denial of appetite for another's sake, that is the Christ-story. If we do not give this testimony of the life, all other witnessing is vain. But let that life be a voice as well as a spectacle. The angels did not stand and in silence look at this weary, old, sin-cursed world. The first declared the Incarnation; and then around that declaration gathered the magnificent chorus of the "Gloria in Excelsis." Tell what Christ has been to you. Whisper His strength in the ear of that young man, weak through the temptation of strong drink. Write to some one far from home, and tell what Christ has been to you, stranger and sojourner on the earth. In some poor, unattractive home break the alabaster-box of your faith and let the fragrance of the King's ointment there be diffused. In the sick room tell of Him who can heal, and in the prison speak of Him who can break the chains of evil habit. Do not aim simply to be in character an angel, standing before all as a spectacle, but let life be speech sweet even as the Bethlehem song, telling of the Christ who has been so much to you. Though an angel be a wonder, a still greater wonder is a human soul, man or woman, redeemed through Christ and now telling of His love. You may be to some single heart just as much of a blessing as the shepherds were to the world, when,

having seen the Christmas glory and heard the Christmas anthem, they turned and told of it.—*E. A. Rand, in Zion's Herald.*

THE SECRET.

The *Pall Mall Gazette* has been trying to learn the secret of the power which attracts such multitudes to the meetings of Moody and Sankey. A reporter of that journal interviewed Mr. Sankey, and the following conversation took place: "Tell me," I said, "what is the secret of this impression?" "We have no secret," he replied. "But," I asked, "why all this feeling? I seldom if ever heard a sermon so singularly unimpressive. I can understand people being touched by your singing and the inspiration of a great assembly uniting in praise and prayers, but that any mortal man should be stirred by Mr. Moody's discourse is to me an inscrutable mystery." "Yet," said Mr. Sankey, "it is a fact." "So I see, but what is the meaning of it? Why does such a result follow, when appeals apparently infinitely more effective leave hearts untouched? What is the rationale of it? Where is the clue to this disproportionate effect produced by such inadequate means?" Mr. Sankey answered, "I cannot explain it; nor can you. Behind all instrumentalities, feeble or mighty, there lies an inscrutable something which influences the soul of man. We call it the Spirit of God. Beyond that we cannot go." "But its laws, its secret?" "The Spirit breathes where it listeth," said Mr. Sankey, "and with that answer I am content."

CHURCH EXTENSION.

At the Church Extension Anniversary in Philadelphia, Dr. C. C. McCabe gave a very interesting account of a trip to Dakota, made some weeks since, dedicating some churches that had been commenced a few months ago, and inaugurating new enterprises. He spoke of the dedication of a church at Mitchell, built by Church Extension plan No. 6, at a cost of \$5,600. It would seat 500 people, and on the day of dedication was "full inside and out;" people were there in crowds. A grand service of dedication was held at which \$2,000, the remainder needed to cover the indebtedness of the church, was subscribed. This enterprise had been inaugurated by a donation of \$250, and a loan of \$750, from the board of Church Extension. That \$1000 put it on the way to the grand result realized. Next day after this dedication, he traveled seventy miles by private conveyance to another town, arriving late at night, and the day following took his stand on the corner, and began to sing "Behold the bridegroom cometh." The people came together, and were soon made to understand that the "bridegroom" was the Lord Jesus coming into his church. He distributed his books, and kept on singing until 500 people had gathered around him. "Now," said he, "we will take up a collection to build a Methodist church. The board of Church Extension will help you." One man in the crowd pledged \$500, others followed, until \$4,100 were pledged. Then he gave them a free lecture at night, and told them of the close that he had charged them nothing to get in, but would charge them \$900 to go out. In a few minutes that amount was raised, making \$5,000 toward a new church. Recently he saw Bishop Simpson presiding over the Dakota Mission Conference in that same church, though still unfinished. He gave an instance of a meeting held in New York state some months ago, in which he had urged the claims of this work, hoping to impress some rich men who were present. At the close of the service a woman came to him and said, "Hold out your hand, Chaplain;" he held his hand out, and she counted fifteen \$10 bills and placed them in his hand. He said, "You ought not to give so much;" she

said, "That is not all," and brought out a check for \$100 and placed it on the bills, and said, "I must build one of those frontier churches. It is not what you said this time that led me to do it, but what you said when here before. I have taken boarders and have done my own work to earn this money in order to build this church, and you must take it." The result is there is now on the frontier, secured by the money this poor woman earned, a church that will seat 340 people costing about \$1,800.

THE HIGHLANDER'S PRAYER.

A Scotch Highlander, who served in the first disastrous war with the American colonies, was brought before the commanding officer one evening, charged with the capital offence of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major Andre, and the indignation of the British, exasperated almost to madness by the event, had not cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on one of the huge forests which at that period covered the greater part of the United Provinces, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defence was summed up in a very few words. He had stolen away from his fellows, he said, to spend his home or time in secret prayer.

"Have you been in the habit of spending hours in secret prayer?" sternly asked the officer, himself a Scotchman.

The Highlander answered in the affirmative.

"Then," said the officer, drawing out his watch, "never in all your life had you more need of prayer than now; kneel down, sir, and pray aloud that we may hear you."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addressed his God. It breathed an imminent peril, and earnestly implored the divine interposition in the threatened danger—the help of him who, in times of extremity, is strong to deliver. It exhibited, in short, a man who was thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of a personal interest in the advantages it secures, had made the business of salvation the work of many a solitary hour, and had in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer, when he concluded, "you have, I dare say, not been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the officers, "is undoubtedly correct. No one could have prayed so without a long apprenticeship; fellows who never attend drill always get ill at review."—*Hugh Miller.*

MAKE MEN THINK.

It is not always slow work to make men think. One sermon, exhortation, or prayer, backed with truth, pressed home with earnestness, delivered with that blending of authority and sympathy and humility which the best men get only in their best moments, which is the fruit of secret prayer and travail of soul, may set one or many to thinking. A remarkable man has just died on the continent of Europe, the story of whose conversion shows what thinking may do in raising a soul from the dead. It was a famous pastor of the Confession of

Augsburg, by the name of Jean Mairé. At the time of his conversion he was a private tutor in a family of the house of Hohenlohe, and was himself an unbelieving rationalist. He was a man of education and ability, a good public speaker, and entirely destitute of personal religion. One of the neighboring ministers asked him to speak for him in his absence. He said,

"How can I preach what I do not believe?"

"What?" said the pastor, "do you not believe in God?"

"Yes, I do that."

"And surely you believe that men should love him?"

"Doubtless."

"Well, then, preach on the words of Jesus, 'Thou shalt love the Lord thy God with all thy heart and mind and strength.'"

He said, "I will try just to oblige you."

He thought over the words, and made notes as follows:

1. We must love God, and the reasons thereof.

2. We must love him with all our powers in very truth. Nothing short of this could satisfy God.

3. But do we thus love God? No.

"Then," as he afterward told his friends, "without any previously formed plan, I was brought to see that we need a Saviour. At that moment a new light broke upon my soul. I understood that I had not loved God, that I needed a Saviour, and I loved him and clung to him at once. On the morrow I preached the sermon, and the third head was the chief, namely, the need of Jesus, and the necessity of trusting to such a Saviour."

Here a man had lived an intelligent and studious life, supposing himself to be a rationalist, and had never done any real thinking about his relations to God. Thinking precedes all genuine feeling. Feeling that begins and ends without thought will make a goodness which goeth away as a morning cloud and as the early dew. Said the late Dr. Durbin to the writer:

"When you try to make a man feel, put a thought into his mind, and the thought will rekindle the feeling long after the voice of the preacher has died away." The thing for the pastor, the Sunday school teacher, and the class leaders to seek after is to set the people to thinking, not abstractly, but in the concrete: Who am I? Why was I made? Whether am I drifting? What will the end be? A vast moral upheaval would result in all our churches and congregations if, in these autumnal months, the people could be made to think.—*Christian Ad.*

We can never reach the anniversary days closing the year, like Thanksgiving and Christmas, but that we think tenderly of those who once wore with us on the earth. There is a hush in our hearts, and we feel that the dead are tenderly looking down. It is the stilling of the waters of this restless life that the image of the stars above us may be more distinctly reflected. Sorrow always depresses us and makes us lose sight of God, or it lifts us till we commune with His own blessed presence, and seem to mingle with the departed. In these anniversary hours may there be such an elevating of every soul in its grief. In thought may we rise into the purer, the larger, the more loving life transfigured on those heavenly hills to which we daily lift our eyes.—*Christian at Work.*

At the Advent, the world was like a raft becalmed in the tropics; some of its freight dead and baking in the sun, some as kin: as if for moisture from dried oak, and some sadly, faintly looking for a sail. Christ's coming to that world was as life to the dead, imparting new impulse to human heart and human nature. It was like rain and wind coming to that bark—once more it cuts the sea, guided by a living hand. *Robertson.*

THE SUNDAY SCHOOL.

THE TRUE TEACHER.

The teacher should know what he teaches. With his own heart filled with the love of God, and being well grounded in the faith, he should carefully and prayerfully study the special lesson to be taught at each session of the school, and seek to find its practical bearing upon the general fundamental doctrinal truths which lie at the foundation of all true Christian character.

To help such an important trust and to attempt its performance with out proper preparation is to be dishonest to himself, dishonest to his class and dishonest to his God. The scholars alone may be deceived for a while, but they, too, will soon learn that what is given cost the giver nothing, and properly estimating it, will treat it as valueless. The lesson study and preparation should be not only a mental research and employment, but also a heart and soul meditation.

The teacher's mind may grasp the truth that flows from the throne of the Eternal as clearly as the eye may see a river running to the ocean; but unless he has a clear conception of the channel, marked after deep soundings, and is an experienced pilot, navigation with him on either will be alike unsafe. He should be patient, faithful and true, that his pupils may read him like the open page of a book. No funeral-like solemnity should drape or shroud his countenance. Love and tenderness should mantle his face and guide his tongue. Like a soldier equipped with burrhead armor, he should come to his class with a beaming face through which the bright rays of God's truth are shining out of his soul. Thus prepared and in his position, he should yield cheerful obedience to the regulations and requirements of the school, so that by example, as well as by the exercise of proper authority, he may command respect and secure observance of proper decorum from his scholars.

He should know his scholars and understand thoroughly their circumstances and surroundings. He should probe the mind of each one to ascertain its present condition, bias, power and capacity regarding religious truth. He should teach what he knows. Having studied his lesson and his pupils, and having acquired the truth of the one and the confidence of the other, he has fulfilled an important duty no less to himself than to his class, and he is now in condition to enter upon the equally high duty of imparting what he knows to his pupils. The few brief moments allowed to the lesson afford no time for mere amusement or entertainment. Plain and intelligible words and simple methods and illustrations should be employed in teaching the truths of the lesson. The consciousness should be upon the teacher with all its crushing weight that immortal souls are before him, tender and beautiful, it may be, yet not without the blight of sin; some of them may be indifferent and callous, others eager for the untolding of the truth; all should have their portion in due season. Each one should be made to know his true condition, the Father's love for him, the plan of salvation, the suffering and death of Jesus their Redeemer and Saviour, who so tenderly said, "Suffer little children, and forbid them not to come unto me; for of such is the Kingdom of Heaven."

The teacher should carefully and fully explain in his class the sacraments and ordinances of the church, and its articles of faith, and should urge attendance upon its services. Setting a good example will do much towards enforcing his precepts on this latter duty. He should visit his scholars at convenient seasons and thus show them that he has an interest in their welfare that is not confined to the four walls of the Sunday-school room. Absentees should be diligently inquired and sought after.—*Baltimore Methodist.*

IMPRESSIONS OF LEAVES.

M. Bertot, of the Paris Academy, has just made known a simple method of taking impressions of plants, requiring only a large sheet of paper, some olive (or other) oil, blacklead, ashes, resin, (or colophony.) The paper is first lightly oiled on one side, then folded in four so that the oil may filter through the pores, and the plant may not come into direct contact with the liquid. The plant is placed between the leaves of the second folding, and in this position pressed (through other paper) all over with the hand, so as to make a small quantity of oil adhere to its surface. Then it is taken out and placed carefully on white paper; another sheet is placed above (since two impressions can be taken), and the plant pressed as before. On now removing it an invisible image remains on the paper. You sprinkle over this a quantity of blacklead (or ashes, etc.) and distribute it in all directions, as in applying sand to writing; the image then appears in all its parts. With an assortment of colors, the natural colors of plants may be reproduced. To obtain fixity, resin is added to the blacklead (previously) in equal quantity; the impression is fixed when it is exposed to a heat sufficient to melt the resin.

LONG LIFE.

Some one wisely says he who strives after a long and pleasant term of life must seek to attain continual equanimity, and carefully avoid eve-

rything which too violently taxes his feelings. Nothing more quickly consumes the vigor of life than the violence of the emotions of the mind. We know that anxiety and care can destroy the healthiest body; we know that "fright and fear, yes, excess of joy, becomes deadly." They who are naturally cool and of a quiet turn of mind, upon whom nothing can make too powerful an impression, who are not wont to be excited either by great changes of living long and happy after their manner. Preserve, therefore, under all circumstances, a composure of mind which no happiness, no misfortune, can too much disturb. Love nothing too violently; hate nothing too passionately; fear nothing too strongly.

HOT BREAD.

The *Scientific American* points out that the chemical changes by which paste is transformed into dough and dough into bread are not completed, when the bread has been baked. "They continue for quite a time afterward, and until they have entirely ceased the material has not become what it ought to be—bread easy of digestion. It is a burden to any stomach, to a weak one it is simply poisonous." The advice given is to avoid the eating of hot bread or any of its substitutes, such as hot biscuit, muffins, rolls, waffles, buckwheat cakes, etc. "Hot bread in any form whatever," says this authority, should never be eaten. Some forms are very much worse than others, but all are bad, and should in reason be banished from every table."

USEFUL HINTS.

Eat slowly and you will not over eat.

Frozen plants will revive if sprinkled with camphor water.

If you have a field too rocky to be cultivated, set out an apple-orchard, and in a few years you will have a handsome income from it.

Tough meat may be made as tender as any by the addition of a little vinegar to the water when it is put on to boil.

It will rest you wonderfully to change your seat in the room occasionally if you have a long day's sewing to do.

Wherever we have sown clover alone we have seldom failed to find some bare spots, while a mixture with timothy made a perfect sod.—*Es.*

Turnips are not so good before as after a frost; but a very light frost is sufficient to impart a finer flavor. The growth, however, is made during the moist weather that follows the first light frosts.

A lady says: By sealing seed beans and peas in glass jars or bottles, the bugs can be kept from them. I have tried several ways to save my beans from weevil, and always failed until I tried this plan, and now I have no trouble.

A week or ten days is sufficiently long time in which to fatten turkeys if they are put in a dark place, kept quiet and given all they can eat at regular intervals. With a longer period of stuffing some will lose rather than gain flesh.

The English feed for fattening sheep consists of cotton seed and turnips. They claim that it will put on the most fat, is the safest feed, makes the best mutton at a less cost, and produces the best and strongest mutton.

It is a good plan to occasionally turn sheep into old orchards, especially into those which are not well cultivated. They nip off weeds, sprouts, and briars quite effectually. If trees are not more than seven or eight years old sheep are not to gnaw them.

One of the great advantages of stewing is that it affords a means of obtaining a savory and very wholesome dish at a minimum cost. A small piece of meat may be stewed with a large quantity of vegetables, the juice of the meat savoring the whole. Besides this, it costs far less fuel than roasting.

If your horse gets frightened at any unusual sight or noise, do not whip him, for if you do he will connect the whipping with the object that alarmed him, and be afraid of it ever after. If he merely shies at an object, give him time to examine it, which, with some encouraging words from the driver, will persuade him to pass it. You get frightened, too, sometimes, and would not like to be whipped for it.—*Stock Journal.*

Cattle will not eat nearly so much fodder in a good warm stable as they will in a cold one. When wintered in a stable that is frost-proof, with the usual allowance of food, stock will come out in the spring in good condition. On the other hand, if maturation may be given them it wintered out of a good warm shelter, for they are bound to come out in poor condition in the spring. A good man should be merciful to his beasts, and by keeping them in a good warm stable during our long winters he will have the satisfaction of knowing that his dumb brutes will be comfortable and that he is making money by administering to their comfort.—*Farmer's Tribune.*

Delicate and Feeble Ladies.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain are permanently removed. None receive so much benefit, and none are so profoundly grateful and show such an interest in recommending Hop Bitters as women.

Feels Young Again

"My mother was afflicted a long time with Neuritis and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicines did her any good. Three months ago she began to use Hop Bitters with such good effect that she seems and feels young again, although over 70 years old. We think there is no other medicine fit to use in the family."

A lady in Providence.

BRADFORD, PA., May 8, 1875. It has cured me of several diseases, such as nervousness, sickness at the stomach, monthly troubles, etc. I have not seen a sick day in a year, since I took Hop Bitters. All my neighbors use them. MRS. FANNIE GREEN.

\$3000 Lost.—"A tour of Europe that cost me \$3000, done me less good than one bottle of Hop Bitters; they also cured my wife of fifteen years' nervous weakness, sleeplessness and dyspepsia."

R. M. Auburn, N.Y.

High Authority.

Hop Bitters is not, in any sense, an alcoholic beverage or liquor, and could not be sold for use except to persons desirous of obtaining a medicinal bitter.

GREEN B. RAUM, U. S. Com. Internal Rev.

So. BLOOMINGVILLE, O., May 1, 1879.

Sirs: I have been suffering ten years and I tried your Hop Bitters and it has done me more good than all the doctors.

Miss S. S. BOONE.

Baby Saved!

We are so thankful to say that our nursing baby was permanently cured of a dangerous and protracted constipation and irregularity of the bowels by the use of Hop Bitters by its mother, which at the same time restored her to perfect health and strength. The Parents, Rochester, N.Y.

Clara Louise Kellogg sang "Home, Sweet Home," to the convicts in an eastern prison, and it so worked upon their feelings that seven of them escaped and struck out for the parental roof-tree the same night.

Got him out of bed.—I was confined to my bed with Rheumatism, could not move hand or foot. A clergyman called to see me and advised me to use Minard's Liniment. I did so, and in 5 days was out of bed and resumed my work as well as ever.

JAMES LANGILLE, Springfield, Annapolis Co., '82. m2 1y

The bread-fruit tree grows very slowly. The specimen at Kew is but a foot and a half high, although it is 80 years old. Some of those found in the tropics are 40 feet high and 30 feet in diameter.

A PARALYTIC STROKE. W. H. Howard, of Geneva, N. Y., suffered with palsy and general debility, and sent for small tortoise in advertised remedies, without avail, until he tried Burdock Blood Bitters. It purified and revitalized the blood, caused it to circulate freely, and quickly restored him to health.

It will be a surprise to many to learn that the ex-convicts now abroad in the United States are believed to number no less than a quarter of a million. In New York state alone the aggregate is more than 20,000.

The importance of Johnson's Anodyne Linctus to a family cannot be estimated in dollars and cents. It is both for internal and external use and will prevent and cure diphtheria and all dangerous throat and lung troubles.

A one-cent revenue stamp is about all the value there is to the large packs of horse and cattle powders now sold. If you want a strictly pure article get Sheridan's. They are immensely valuable.

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

Notices may be especially called to an advertisement headed "Invigorating Syrup," which may be found in our columns this week. The proprietors, G. Gates & Co., do not hesitate in recommending them as perfectly safe and purely vegetable compounds. The No. 2 is especially adapted for delicate women, advanced stages of consumption, piles, and children of the most tender years.

The No. 1 is particularly recommended for the ailments mentioned in the adv., and may be relied on as a perfectly safe preparation, and where persons are exposed to cold or wet will prevent them from taking cold.

They say it should be kept in every household.



THE HANCOCK INSPIRATOR! THE MOST EFFECTIVE AND RELIABLE FEEDER FOR Stationary, Marine or Locomotive Boilers. Over 40,000 in use in the United States and Canada. WILL LIFT WATER 25 FEET AND requires no Adjustment for varying Steam Pressures. PRICE LIST AND DESCRIPTIVE CATALOGUE on application to MACDONALD & CO., STEAM AND HOT WATER ENGINEERS, SOLE AGENTS, Nos. 160 to 172 BARRINGTON STREET.

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SMITH BROS

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Cloth, elegantly illustrated. Price \$1.25 net.

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Ready early in November. Peloubet's Notes, Monday Club Sermons, Meredith's Notes, etc. Send on your orders, they will have our prompt attention.

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THIS PREPARATION is the best Family Medicine because it purifies and should be kept in every household.

FOR COUGHS AND COLDS a little night and morning will soon break through in you.

FOR DYSPEPSIA It gives immediate relief.

FOR IRREGULARITIES OF THE BOWELS. Nothing can be found to equal its effect in expelling the bowels.

For ASTHMA and PALPITATION OF THE HEART. One swallow gives instant relief.

SICK HEADACHE, STOMACH and PIN WORMS yield at once.

It is in fact an invigorator of the whole system, when by a regular and healthy circulation is maintained. It has been well tested already and will do all that we say it will do.

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Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers.

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BLUE RIBBON Xmas Cards.

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THE WESLEYAN

FRIDAY, DECEMBER 21, 1883.

NEW SUBSCRIBERS FOR 1884.

A LIBERAL OFFER.

New subscribers to the *Wesleyan* for 1884 will receive the paper free from the time at which their order, with remittance enclosed, is received at this office. All persons who take immediate advantage of this offer will thus receive the paper for nearly four months for the price of one year's subscription, namely, \$2.00.

PREMIUM BOOKS.

Subscribers, old and new, for the sum of \$2.30 can have their choice of two books.—*Prayer and Its Remarkable Answers*, by Rev. Dr. Patton; and *Matthew Mellowdale, or, A Story with More Heroes than One*, by Rev. J. Jackson Wray. The first of these books has about 400 pages; the second about 375 pages; and both are usually sold for \$1.00, but each subscriber may obtain one of them, postage paid, for thirty cents when forwarded with the \$2.00 for the paper. Our rule is strict—Books cannot be charged to agents!

S. F. HUESTIS, Publisher.

CHRISTMAS—1884.

To say that Christmas is near is quite unnecessary. If the hearts of some of our readers do not leap at that fact as they once did, the irrepressible anticipations of their juniors will render forgetfulness of it impossible. Even if they are conscious that "there has faded away a glory from the earth," it does not follow that its absence should cause them to cast any shadow over the pathway of those who are following in their track. "Life and immortality, brought to life by the Gospel," should, through over age a cheeriness out of which should come no sigh for lost youth, nor mourning for departed friends. On Christmas Day, the "children's day" emphatically though it may be, the presence of the aged saint should add rays of quiet beauty and gladness to the unmixed merriment of the surrounding youth, and should make the busy men and women who are calling a brief halt, feel that in life's winter-time and at its evening-tide there may be light.

We are not preaching a sermon. To that the pastors will attend. May we, however, point out a duty which others may perform—the duty of seeing that the import of the day is not wholly forgotten. We cannot always bid our own souls mount to the heights of spiritual contemplation—much less can we take our children thither and keep them there. But we can carefully save them from the opposite extreme, and teach them that they have souls as well as stomachs. The only answer a teacher received from her Sunday-school class, in reply to her question about Thanksgiving-day, was from a little fellow who with thorough childish candor answered, "It's the day to eat roast turkey." Worthy of pity will be that home circle where there shall be no room for Jesus among the greetings and the gifts which his own life and death have procured, as there was no room for him in the inn on the world's first Christmas. Blessed will that child be beneath all whose joy shall be present an undertone of praise to the Holy Child Jesus, his recognised friend for time and eternity. Let Christ be the foundation of all Christmas joys.

In preparation for the day one should keep in view the fact that Christ lived not for himself, and that he has left us an example in this respect. The natural selfishness of the heart may now be strengthened or a life long victory be entered upon. The Prince of Peace who, eighteen hundred and eighty-three years ago, made Christmas for us all, does not hold out to us happiness as our chief end and aim. "Happiness, as a habit of the mind, dies with our first youth; but on its grave may spring a higher, more enduring growth, whose branches will rise heavenward and spread over the earth." Some writer speaks of a man whose countenance seemed to say that he had once performed a kind act, under the joyful impulse of which he had gone forward all his life. In preparing for the happiness of our friends on Christmas-day, and not forgetting those who then are feeling their loneliness with un-

usual keenness, we may share the Saviour's joy. Then shall be fulfilled our wish: A Happy Christmas to all our Readers.

A WORD ON TEMPERANCE.

The visit of a deputation of ladies to the City Council last week, in the interests of temperance, was perfectly in order. Many sympathize with that New Orleans marine board which recently refused a woman after long training a license as master of a steam-boat, but no one can doubt that to woman belong rare qualifications for a leading place in the religious and philanthropic movements of the age. If at times she has thoughtlessly led men toward ruin by intemperance, none has suffered through intemperance as she has. A report in another column shows what Christian ladies in our sister city of St. John have been doing; we are persuaded that female Christian workers here have been no less zealous.

Our dependence, we must however admit, is not on our civic or provincial or Dominion authorities, so far as the suppression of intemperance is concerned, but in the education of our people to that point of conviction when no man shall be sent anywhere as their representative who is not most thoroughly committed to total abstinence principles. Until a wide awake temperance sentiment shall overmaster the community, the most ardent temperance worker in the civic court can only "make the best of a bad matter." A bad matter it certainly is, beyond doubt, when according to law, for which the people are responsible, it becomes an important part of the duties of our aldermen to give men permission to embrate their fellow men, and to open soul traps for our youth and the strangers who land at our wharves and our railway stations, and in groceries to make our children familiar with the smell from a side door of those vile liquids which they are taught in most of our home circles to hate.

At a gathering of ladies the other day in this city a determination was expressed by more than one to withdraw all patronage from establishments where liquors are sold in any form. This course will prove a means to an end. The liquor-grocer will elevate and extend his thumb and forefinger at temperance advocates while they partake of his profits on liquor by a real or supposed reduction of prices on staples or delicacies, but an adherence to principle on their part, involving a loss on his part, will compel thought and respect and at length resort to a line of business more reputable to himself and more safe for his children.

Some one has said that to judge aright of any act one should ask himself, "How will this look afterward?" How will our conduct as Christians in relation to this monster evil of drinking look hereafter? It sometimes seems as if the greatest of many mysteries to our descendants will be that we bore so patiently and so calmly the presence of an evil so deadly. What will they of a coming generation say of an English curate being driven from his church by his bishop and rector for having written in plain Anglo Saxon words about the liquor-dealing in his congregation? What, too, will they say of the fault found with the minister who walks our streets and, filled with the outside view of a terrible destruction, goes into his pulpit and uses burning words about the evil? They will wonder at us as we wonder at our fathers for permitting a poor man to be hanged because he carried off a loaf for his starving children, and will moreover feel that new words might in our agony have been coined to describe an evil of which even the traces will inspire them with horror! Let Christian women lead the way, if needs be!

IRELAND.

Ireland still continues to occupy a prominent place in the gaze of the world. Each day it becomes more difficult to separate Parnell from O'Donnell. The one is the most prominent individual at a banquet where the Queen is grossly and wantonly insulted; the other shoots down a man—a most unworthy man, it is true—yet one under government protection. Here the comparison ends; for Parnell is presented with a national tribute of \$38,000, and the man led on to crime through the teachings of Irish agitators dies a murderer's death

and fills a murderer's grave. It is to the credit of the American government that if, in view of the Irish vote, it did not quite mind its own business, it at least had sufficient self-respect to take a mild stand in behalf of the poor dupe whom his countrymen and their more guilty leaders pretend to glorify as a martyr.

The world grows sick over this Irish trouble, but is not yet to be released from it. To Parnell it means wealth; to Roger A. Pryor, who defended O'Donnell, it brings \$15,000 for his services; to some blatant orators on this side of the ocean it means an easy living, but there is reason to fear that to many of their blind followers it means only death, as it has done to a score or more already. The *Times*, in a leading editorial, says there was never a more uncompromising defiance flung in the face of the English nation or Government than by Mr. Parnell, in his speech in the Rotunda at Dublin. It is impossible for the public men in England to regard this renewal of Irish warfare with indifference or contempt. Late dispatches state that the police are closely watching the houses of the leading Irish Nationalists in London, and that several armed policemen have been sent to Hawarden Castle to guard the Prime Minister.

Bitter opposition to vaccination still prevails in some parts of Britain and the continent. Some two thousand persons recently assembled near the entrance of Leicester jail to welcome a man who had suffered a week's imprisonment for declining to have his child vaccinated. The event was followed by meetings at which resolutions were passed condemning the Acts which made such imprisonment possible. A large number of distress warrants have been issued against anti-vaccinators who refuse to pay fines, and the goods of one of the poor-law guardians have been seized, to be sold along with the goods of ten other persons. A hundred cases are pending against similar offenders in Blackburn. So great has been the opposition to the practice in Switzerland that the Canton of Schaffhausen has abolished the law making it compulsory. For this opposition, in the face of the abundant testimony to the value of this preventive of a loathsome disease, carelessness on the part of practitioners has probably afforded the main reason. That serious evils have sometimes been caused in this way there can be no doubt. The *Medical and Surgical Gazette* says that small-pox recently carried off the wife and three children of a violent opponent of vaccination, who brooded so deeply over the possible prevention of these deaths, that he committed suicide.

The *Presbyterian Witness* has sent a tract circulated in this city by some of those adherents of the Church of England who have renounced "Protestantism." Here are some extracts which will leave no doubt as to its origin:

The priests of the church have the power to absolve you in the name of the Holy Trinity. Just as Baptism gives remission of sins committed previously, so Absolution gives remission of sins committed after Baptism. Go to one of his Priests and confess to him as you have laid them before God. You go to the priest as a representative and ambassador of God, not simply as a friend. He is bound by the law of the church never to reveal anything told him in the Confession. Go into the church or vestry at the appointed time, and when the Priest is ready to hear you, kneel down, he will then give you his blessing and bid you commence your confession. Bring the paper with you on which you have written down your sins. Say how often you have committed the different sins. State each act of sin. It is a great sin to keep back anything. The Priest will show you how to make satisfaction for your sins. Remember not to talk about what the priest has said to you. Be very careful about this.

The Dean of York recently protested against his archbishop's intention to preach in York minister on the world's obligation to Luther. He deplored the Reformation as worse than a blunder, and pictured Luther as anything but a true reformer. In reference to this fact the *Western Christian Advocate* writes:

Disinterested spectators can not see how men like the dean maintain their position. They logically belong to Rome. Why, then, do they not go there? It has been more than suspected that some of this class are really Romanists in disguise, having received a dispensation, and, perhaps, a command, to remain in their old places until they have decoyed as

many sheep as possible into the papal fold. It is a well-known fact that the late Rev. Dr. James Milnor, the evangelical predecessor of the equally evangelical Dr. Tyng, in St. George's Church, New York, met one who had occupied the rectorship before him, while travelling in Italy, and found him a Roman Catholic priest. His conversion, subsequent to his resignation, had never been announced, and Dr. Milnor was of the opinion that he had been a Romanist while occupying a Protestant Episcopal pulpit. This happened forty years ago or more, and there is no reason to think that Rome has grown more sparing of such devices since ritualism has so widely spread.

It was William Arnot, of Edinburgh, who said to his congregation in reference to the hour before church on Sabbath morning:—

I am anxious about it. The note struck there is likely to give tone to your spirit all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from plaiting of hair and putting on of apparel. Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart. If you come up to the church with your mind crowded with trifles, and puffed up with vanity, what can ministers do? They can do nothing but beat the air. What else can they do if there is nothing before them but air to beat at? It will make a sound, and that is all. I fear that many of my dear people spend more time on the Sabbath morning in putting veils on their faces, than in taking the veil off their hearts; more time in trying to make themselves appear before men what they are not, than in trying to make themselves appear before God what they are.

The Government of Prince Edward Island has very wisely issued a pamphlet of thirty-four pages, giving all necessary information regarding its climate, soil, resources, etc. Few spots in the world possess greater natural advantages, and these have never been adequately set forth. This valuable pamphlet should be widely circulated. Its statements are clear and definite. Should anyone deem them overdrawn he has only to search through the reports of our Dominion Exhibitions, to be convinced of the great progress and capabilities of the Island Province.

We have only space to notice the receipt of a pamphlet by Rev. Dr. E. M. Saunders, entitled "Defence of the Governors of Acadia College, in the founding of the Chair of Education, and in the appointment of Dr. Rand." In this way the able letters of Dr. Saunders in behalf of the Governors of Acadia College will be preserved for future reference. We trust that Acadia, under the new arrangement, may go on and prosper.

The Autumn term at Mount Allison closed this week. We learn that good, honest work has been done, and no examinations have ever been more satisfactory. We trust that our people will neither treat lightly the value of education, nor the claims which these Institutions have upon them for a generous and hearty support.

Will ministers send us circuit items of interest? If necessary we will put them into shape. Half-column reports of tea-meetings, concerts, etc., are seldom sent and are never needed. The public ask for the facts and nothing more. Improvement is observed in memorial notices, but they are sometimes too lengthy yet.

Dr. Burns continues his lectures this evening in Fort Massey Church. "C's" letter will remind the Doctor of a beautifully-finished public building, which was pronounced unsafe before it was used because of its hidden weakness, or rather, perhaps, of a pyramid with its point on the earth and its base in the air.

DOCKED FOR REPAIRS.

To the Editor of the *Wesleyan*.
DEAR MR. EDITOR—I will endeavor to fulfill an old promise to drop you a line occasionally. A strange experience it is to a Methodist minister to be docked for repairs. As soon as health improves restiveness and restlessness are apt to chafe the spirit, and yet may it not be a sacred duty to harbor strength for the future in order to become a workman that needeth not to be ashamed, thoroughly furnished unto all good works? Did not our Saviour leave us an example by condescending to comply with the needs of humanity in seeking frequent rest and retirement during his public ministry? Health is working capital for a preacher as much as for a layman. God should have the very best that can be given to his service as far as the inherited proclivities of the in-

dividual will permit; elasticity, freshness, vigor, a sound mind in a sound body. Carlyle says that when nineteen years of age he discovered that he had a diabolical arrangement called a stomach. Anyone who has ever been assailed for a day with dyspepsia will not think the adjective too strong. He will know how much grace it requires to keep an even temper, and to look pleasant instead of being fretful, and snappish, and sour, and he will know how hard it is to keep faith and hope and love triumphant, until he verily believes there must be something diabolical that has taken possession of his internal arrangements. Believing prayer, a day's exercise in God's sunshine and air, and a night of the sweet sleep God gives to his beloved, will cast out the stomachic devil. It is somewhat soothing to find one's self in the goodly company of Timothy whose perverse stomach gave him oft infirmities, and to remember that Paul wintered with his friends in Ephesus before his campaign in Jerusalem, with Rome and Spain in prospect.

THE QUESTION OF THE HOUR.

The discussion which has stirred Protestantism to its depths in Halifax has sent out its sound through all these Maritime Provinces, and I cannot but believe that in the Providence of God it will be productive of good. It must lead to searching the Scriptures, to a desire to become acquainted with what is reliable in early church history, and to the formation of a more intelligent faith and clearly comprehended creed. There may have been too much looseness in the so-called liberality of some of our modern methods of teaching and belief. Hence many are unlearned and unstable and become the easy prey of those who wrest the Scriptures. We rejoice that all the truly evangelical pulpits in Halifax have given forth no uncertain sound from the Gospel trumpet, and that the people have rallied to the defence of the good old British right of private judgment, no matter what a consensus of the fathers or the traditions of any historic church may say.

A QUESTION FOR PROTESTANTISM.

A portion of our Church of England friends are a little sensitive, it appears, at other hands being put forth so freely to steady their ark. But if they are the Church of England, all English subjects and dependents must be interested in the purity of their teachings. If they, the ancient bulwark of the Reformation, should ever have their ramparts levelled, the reactionary forces would swell against us. Their history and success is the common cause of British Protestantism. We Methodists are the direct descendants of this historic Church, and, though we were turned out of doors at a tender age, we have always fondly cherished the belief that we carried some of the features of the fathers of the Reformation, and for relation's sake could never find it in our hearts to call ourselves Dissenters because we believed that if the old Church of England were true to the traditions of her fathers and true to the spirit of her prayer-book, especially the articles of religion, there would be no need of dissent. I may say their spirit as interpreted by the times of Edward VI. and Queen Elizabeth, for their letter killeth. That spirit should have led to a revision when those troublous times were passed, and if there is to be no revision or abandonment as the genius of the age demands, if the letter can be subverted to misinterpret the Reformation, if for doctrines are taught the traditions of men, then Methodists are compelled to loud dissent or else disloyalty to the Head of the Church.

CHURCH PEDIGREE.

We do not care however to go back further than the reformers. If an unbroken succession could be traced through men like Cadmon of Whitby, and the Venerable Bede, and St. Columba, there would be something to be proud of. This ancient British Church was Presbyterian, for the bishop was only "primus inter pares," a pastor with a charge, superior in office but not in order. It was Protestant, for it protested against the supremacy of Rome, and its so-called monasteries were only theological schools. Wyckliffe, Latimer, Knox, and Bunyan and Wesley, if they had not its transmitted authority, had its transmitted spirit which loved liberty and purity and an open Bible. Unfortunately the line, if traced at all, must be traced through St. Augustine and back through all the slime and soot and blood of the Mediaeval Church. Then, when we have managed, by dint of hiding our nose and shutting our eyes, to emerge into the purer atmosphere of the earlier Church, into what confusion are we landed. These good fathers are all at sea about the succession. Linus died before Peter and no one can tell with certainty whether Peter was ever at Rome; and when we find that there are no authentic records, and that they contradict one another in matters of tradition, and that with all their piety they can seriously tell apocryphal legends, we are forcibly reminded of what Paul says about "giving heed to fables and endless genealogies which minister questions rather than godly edifying." This seeking for transmitted authority to absolve or convey grace to any sacrament is a fable. We are content to sail in the same boat with the Apostle Paul, who did not receive his apostleship from men, and who pointed to saved souls as the seeds of that apostleship. I must not be lengthy now. If permitted will continue in another letter.

R. BRUCE.

W. C. T. U.—ST. JOHN, N.B.

The sixth anniversary of the Women's Christian Temperance Union of St. John, N. B., was held on the 11th inst. We abridge the report as given in the *St. John Sun* of the following day:—

The Union was organized Dec. 11th, 1877. Meetings are held regularly on each Tuesday for business and prayer. There is an enrolled membership of about 180 names, but few of that number are actively engaged. Any woman willing to consecrate herself to the work can become a member, by taking a pledge of total abstinence and paying a small fee. The aim is to make it entirely unsectarian. At the beginning the work was principally visiting homes of inebriates, to lead them back to a life of sobriety, pointing to Him who alone could keep them from falling. Special cases have not been wanting to encourage renewed effort. Another undertaking was jail visitation. Four ladies each week visited female prisoners, and endeavored to lead back the fallen to the path of rectitude. In this way many were reached at what seems the only time of reaching those poor women, when they are sober and in their right minds. Touching letters have been received from girls thus rescued. Several were clothed by the Union, and sent to their former homes, with the hope that they would be reclaimed by their former evil companions they might, with God's blessing, reform. With deep regret this work was discontinued, as the ladies were not permitted to visit the jail after a time, for reasons unassigned. Meetings were also held in a mission house on Sheffield street, with house visitation in that locality. While engaged in this work great need was felt for a place of refuge for those who, sincerely repentant, desired to live a different life. A house was taken and furnished by the aid of friends and fitted up as a "Woman's Christian Home." Seven inmates found there a permanent home during the winter. Others were cared for until sent to a situation, or to friends. At the close of the year, the ladies, who could no longer support it without assistance, appealed to the Evangelical Alliance, proposing to take the whole care of the home, if \$300 per annum could be guaranteed for its support; the remainder to be raised by the union. It was not thought advisable to accede to our request, and, with heavy hearts, the W. C. T. U. closed their home in December, 1880. A juvenile class was successfully carried on for some time.

At an early period in our work, material assistance was rendered to the Reform Club. This crippled the Union, preventing other work. Prominent lecturers have been engaged and expenses paid by the Union, with collections taken at the time. Temperance literature has been distributed. Committees visit the sick and poor, when made known. In 1882, the juvenile class was re-organized, as the "Wide Awake Club." Fifty girls and eighty boys took the triple pledge against "drinking, smoking and profanity." Small silver badges were provided. Every Monday, a short lesson on "Alcohol and Hygiene" was given (sometimes with simple experiments) to make it more interesting. On the last day of 1881, the Union gave a dinner to 130 new boys. Fifteen afterwards took the pledge and some became orderly and attentive members. The average attendance of the club was from 40 to 60. It is hoped that this important branch of work can be resumed this winter.

The W. C. T. U. feels that the great need of the temperance work is women who will help to destroy the deadly social sanction given to drinking. It is not the example of the reeling drunkard that we fear for our sons, but it is "when the sparkling deceiver is offered to them from the cut glass decanter, poured out perchance by jewelled fingers." A hard drinker of many years said, as he signed the pledge: "I won't do any good; I can't reform, it's too late, but for God's sake save the boys."

With the conviction that to "persuade men" from the intoxicating cup and dangerous saloon it was necessary to provide a substitute, a coffee room was opened in June, 1882, which is still in operation. A good work has been done, but they hope to open the coffee room in a new locality before Christmas. Last winter, hot soup was supplied gratuitously to the poor, one day in each week. Soup tickets were sold to charitable ladies, at 60 cents per dozen, for distribution. Some were sent to the Chief of Police, enabling him to supply a bowl of nourishing soup, before dismissing prisoners on a winter morning, after a supperless night. But, unhappily, there is no fund in reserve, this year, and we are in arrears for rent. To further aid work, it was thought advisable by some to erect a drinking fountain for men, near King Square, and as it was the centennial year, to make it a memorial to the Loyalist women. The design was rejected, and they have felt most keenly the disappointment. They worked hard to raise the amount paid for the present structure, \$442.77. They will work still harder until it shall be improved.

On "Arbor Day," some members of the Union obtained permission to visit the prisoners in the jail, carrying to each of them—30 men and 8 women—a small bouquet with an illuminated text attached by "a little bow of blue." Some earnest words were spoken, a portion of scripture read and a hymn sung, and they were asked to sign the pledge after it had been carefully explained. Eighteen complied,—mostly young men. Prayer was then offered for strength to with-

stand temptation. Of one pleasant testimony, a poor widow who, for months, was ever devout, he promised the working and be new clothes, to give eight dollars.

Almost withered our little called to mournful members, who, months, was ever devout, Mrs. Judge Pat active, energetic the Union, one love. Few out there not Christ fill up the brok work for all and call for At the annu deriction, in Se low the Union's Prince Edward ily to the Pr resolved to cha organization to tian Temperance time Provinces

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To the Editor of the
Our Anglican some light on referring to Dr tory of Chris II, p. 1616. "Penitentiary" knowledge of t tentiary Priest the account wh 19) and Sozome of the abolition pointment date Novatian schia penitents, parti had lapsed dur tion, who flocke from the Churc Novatian party tem of Catholi also frequently less before the fit to be rected cause of scanda who published gregation who I obviate these di fier called the ed to the eccles too scandalous ment, and parts offences exclude partaking of the and generally t the authority of was in force only tarius, Chrysos the see of Con his episcopacy least in that par : knowledge t stantunope. T rise to the aboli to have implic personally. (V lows is scarcely family newspa caused a great o prevent simil ture, formally . This was in A. some obscurity whether the offic universal one. 16) implies that the West, and v in esteem in the the more genera from the absenc the Penitentiary, astical writers conbined to the chief interest at tion of the offic it has on the Ro- arcular confoss and Sozomen exp the discontinuan one was to be all the holy myste science dictated seems to follow, have been the pr itentiary Priest; nised officers of fourth secret con tenanced, and t nothing approach confession before sacrament. * quotes Anastasiu the authority that D. 468-483, appo ed Penitentiary with the duty of penitents, and h sions, and that the office in the C The writer of th George Mead, M Forces, Plymouth "Dictionary of C is essentially an A favors that deom If it could prove a to have been a Church we may have been done. But we lea the close of the 4th was public, (2) to recitals an other apart whose duty what sins were to confessed before t ed, (4) that the pu Protestant unaze examining himself- Communism was the it was not till tow 5th century that appointed an offic confessions, (6) the public and not priv sin was the rule in t

stand temptation when released from prison. Of one, we have heard this pleasing testimony from his mother, who said: "William has never been drunk since; never tasted a drop since he promised the ladies. He has been working and bought himself a suit of new clothes, two pairs of boots, and given eight dollars to me that needs it."

Almost within the year death has entered our little band. We have been called to mourn the loss of two faithful members, Mrs. Alex. Lockhart who, notwithstanding feeble health, was ever devoted to the cause, and Mrs. Judge Palmer, one of the most active, energetic Christian workers in the Union, one whom to know was to love. Few could be more missed. Are there not Christian women who will fill up the broken ranks? There is work for all—"The Master hath come and calleth for thee."

At the annual convention at Fredericton, in September, in order to allow the Unions of Nova Scotia and Prince Edward Island to become auxiliary to the Provincial Union, it was resolved to change the name of the organization to the "Wesleyan Christian Temperance Union of the Maritime Provinces."

THE CONFSSIONAL.

To the Editor of the WESLEYAN.

Our Anglican friends may receive some light on the above subject by referring to Dr. Wm. Smith's "Dictionary of Christian Antiquities" vol. II, p. 1616. Under the caption "Penitentiary" we read: "For our knowledge of the office of the Penitentiary Priests, we are indebted to the account which Socrates (H. E. v. 19) and Sozomen (H. E. vii. 16) give of the abolition of the office. The appointment dates from the time of the Novatian schism. The number of penitents, particularly of those who had lapsed during the Decian persecution, who flocked to obtain absolution from the Church gave a handle to the Novatian party to denounce the system of Catholic discipline. Penitents also frequently made confession of sins before the Church which were unfit to be recited in public, and were a cause of scandal both to the bishop who published them and to the congregation who listened to them. To obviate these difficulties a special officer called the Penitentiary was added to the ecclesiastical roll whose duty it was to determine what crimes were so scandalous for public acknowledgment, and particularly to decide what offences excluded the offender from partaking of the Holy Communion, and generally to superintend, under the authority of the bishop, the administration of discipline. The office was in force only till the time of Nectarius, Chrysostom's predecessor in the see of Constantinople. During his episcopacy it was abolished, at least in that part of the Church which acknowledged the jurisdiction of Constantinople. The occasion which gave rise to the abolition does not appear to have implicated the Penitentiary personally. (What immediately follows is scarcely fit for the columns of a family newspaper.) "The scandal caused a great outcry, and Nectarius, to prevent similar disorder for the future, formally abrogated the office. This was in A. D. 391. There hangs some obscurity over the question whether the office was at any time a universal one. Sozomen (H. E. vii. 16) implies that it existed throughout the West, and was particularly held in esteem in the Church of Rome. But the more general opinion seems to be, from the absence of any mention of the Penitentiary among Latin ecclesiastical writers, that the office was confined to the Eastern Church. The chief interest attaching to the abolition of the office is the bearing which it has on the Roman controversy of auricular confession. Both Socrates and Sozomen expressly state that upon the discontinuance of the office, each one was to be allowed to partake of the holy mysteries as his own conscience dictated. From which it seems to follow, that whatever may have been the practice while the Penitentiary was one of the recognized officers of the Church, henceforth secret confession was discontinued, and that there was to be nothing approaching to compulsory confession before coming to the holy sacrament. * * * Ducas quotes Anastasius Bibliothecarius for the authority that pope Simplicius, A. D. 468-483, appointed an officer called Penitentiarius Ecclesiae Romanae, with the duty of superintending the penitents and hearing their confessions; and that this is the origin of the office in the Church of Rome."

The writer of the above is the Rev. George Mead, M.A., Chaplain to the Forces, Plymouth, England. The "Dictionary of Christian Antiquities" is essentially an Anglican work and favors that denomination when it can. If it could prove auricular confession to have been a practice of the early Church we may be certain it would have been done. It has not been done. But we learn, (1) that up to the close of the 4th century confession was public, (2) to prevent indecent recitals an officer was specially set apart whose duty it was to determine what sins were too scandalous to be confessed before the congregation, (3) that the office was very soon abolished and Protestant usages of letting "a man examine himself" before coming to communion was then adopted, (5) that it was not till towards the close of the 5th century that the pope of Rome appointed an officer to superintend confessions, (6) that up to this time public and not private confession of sins was the rule in the Latin Church,

and that this is the origin of the office in the Church of Rome."

Dr. Wm. Moulton was appointed with the Rev. Robert Newton Young as a delegation to the General Conference of the Methodist Episcopal Church, but the Doctor will not attend and somebody else will be appointed in his place. The Doctor is an eminent scholar and is greatly and deservedly beloved by his brethren and by learned men of other Churches, but we believe he has detracted nothing from his reputation by declining to attend the General Conference. Ready, fluent, off-hand speakers are the style of men for such deputations. The platform is seldom the sphere of the scholar. The popular platform orator is seldom distinguished for scholarship.

The London Quarterly Review has taken a new departure in the line of cheapness, and Dr. J. H. Rigg has been associated with Dr. W. B. Pope as its editorial management. This may be to secure the support of both schools of thought in Wesleyanism. There are two schools. The Methodist has so affirmed, but it does not require the statement to discover this fact. No serious results however are likely to result from these extremes. The day has gone by when differences of opinion in Methodism are likely to crystallize into a sect. The last Methodist sect has been formed. PENE LORBER.

(7) that when the practice of private confession was introduced it was simply a precautionary measure of discipline to prevent scandal, and was by no means based upon the blasphemous assumption that the priest had power to absolve from sin. For further light consult Christian Antiquities, Art. "Penitence," p. 1586.

DEC. 12, '93. LECTOR

OLD COUNTRY JOTTINGS.

To the Editor of the WESLEYAN.

The union of the Methodist Churches in Canada has given great and general satisfaction to Methodists throughout the United Kingdom, and some enthusiastic brethren consider a similar act very near in this country. I do not share that feeling. The Methodist New Connexion may be the first to return, as it was the first to go out of the Parent Connexion, but I think the Primitives, who cannot strictly be called a secession, will not soon consent to amalgamation. The Methodist Free Churches may be lagged also in the same direction. This last section seems to lack the compactness and cohesion of unanimity; and if a London religious weekly can be trusted, a large number of its ministers have fundamentally defected from the Methodist standards of doctrine in their belief and teachings. Any sect begotten in unseemly strife and unchristian controversy fails to succeed, because the abnormal spirit which permeates it cleaves to it more or less.

Moody and Sankey are in London. They have labored three weeks and their meetings continue crowded, but the interest is confined within a certain circle or ring, and hence the results of their campaign must be partial and disappointing. And we can scarcely signs easily, for they are patent and public, which point to the termination of the role of these men in Great Britain. The Wesleyan Conference has appointed Rev. Hugh Price Hughes, M. A., of Oxford, one of the ablest of its ministers to do the work of an evangelist through Wesleyanism, and the Methodist Recorder of London has ignored the mission of Moody and Sankey in the metropolis. The Methodist devotes a paragraph of criticism, needed comment, to their meetings.

Dr. John Rogers, a learned Presbyterian Professor, in a public lecture the other day, pointed out the inevitable injurious tendency of encouraging and patronizing "strolling instructors," without a commission and without responsibility, professing great zeal for souls, and "passing by the head and the Mormons," hearing no Macedonian cry from those who are "in darkness and the shadow of death," and giving their time and attention, with great trumpet blow and parade to praise exalted to heaven with gospel privileges and favored with a faithful and efficient Gospel ministry. We agree with the Professor, and without attempting to impute anything mercenary to the motives of Moody and Sankey, if a change in the opinion and views of the Churches should release them from all further obligation and responsibility as far as heathen England is concerned, they cannot complain of the treatment they have received. If every faithful minister of the Gospel received a tithe of their remuneration there would be no threadbare coats worn or any difficulty in making both ends meet.

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THAT QUESTION OF AGE.

DEAR MR. EDITOR.—In reply to the somewhat small criticism contained in your issue of the 14th inst. I wish to say that if "Critic" will please strike me through the word "thousand," his pen through the "ten," he will then have what the writer intended. Even then, it is used more as a figure of speech than as an exact statement of date. It was, however, quite needless for "Critic" to raise the question of age and wander away into the almost measureless years of an unrecorded past, as in no less than three different places in the article the age of the Pyramid is given or implied, so far as the best authorities on the Pyramids have been able to determine. Yours &c. W. H.

PERSONAL.

John Pickard, Esq., M.P. for York Co., N.B., died on Monday at Fredericton, after a lengthy illness, at the age of fifty-nine.

Sir Charles Tupper arrived per *Parision* on Sunday last. A few days before leaving England he had an audience with the Queen.

A recumbent statue of Dean Stanley is to be placed in Westminster Abbey, of the finest white marble. The figure is life size, in the dean's dress, with hands clasped.

Messrs. Wm. Phillips and W. J. Croft arrived from England on Sunday morning to supply circuits in the Nova Scotia Conference. The former goes to Middleton, the latter to Ingonish, C.B.

During an absence of five weeks from Hamilton, Ont., Mr. W. E. Sanford travelled about 13,000 miles, and included in his travels British Columbia, the Pacific States and Mexico.

The Bishop of Rochester is warmly in favor of Moody and Sankey and is rejoiced to welcome them to his diocese. He says: "Their religious services are simple, reverent and deeply impressive. My own desire is that God will raise up ten thousand such men to proclaim his redeeming love."

The Rev. Siegfried Kriesteller, pastor of the Cook Street M. E. Church, Brooklyn, N. Y., who died Sept. 25th, was born a Jew. For renouncing Judaism he was bitterly denounced by his parents and all his relatives. Two of the addresses delivered at his funeral were from converted Israelites, Rev. J. Neander and Rev. Chas. E. Harris.

A despatch in the Toronto *Globe* of the 11th inst., says that Dean Lyster, having reached the conclusion that it was best in the interest of the Church that the curate's services should be dispensed with, had written Dr. Wilson, then in New York, notifying him of his dismissal, which takes effect on Feb. 28th. The *Evangelical Churchman* says: "Dr. Wilson has our heartfelt sympathies. He may have erred in judgment in some points, but this action is one of undisguised persecution of a clergyman who has been nobly faithful to his convictions, and whose recent career has provoked the hostility of worldly-minded men."

Readers of the *Christian Advocate* may have observed that the eloquent editor of that excellent paper has had some shadows falling across his track. The long illness of a noble Christian wife, followed by her death, gives the explanation. Dr. Buckley will have the sympathy and prayers of a great circle of friends. "What is left?" he asks, and the response is full of consolation: "Faith, love, memory, work and hope." Scarcely had Dr. Buckley returned from the funeral at Detroit, Mich., when he was called thither again to attend the funeral of his father-in-law, an honored Methodist of that city.

METHODIST NOTES.

At an entertainment held recently in the Town Hall, Woodstock, by the Methodist sewing circle, more than \$200 was collected.—At a similar gathering at Sussex \$120 was raised towards the building fund of the proposed new church.

The Methodist church at Olinville, N.B., which was commenced last spring, was dedicated on Sunday, 9th Dec. The Rev. John Read, of St. John, preached two excellent sermons in connection with the dedication. A letter will be published next week.

Rev. D. Hickey, writes, Parraboro, Dec. 11:—"A very interesting work of grace is at present in progress at Lakeland on this circuit, five miles from Parraboro village. Last Sabbath six adults were baptized, and over thirty have thus far decided for Christ."

The Mission at Beech Street is promising well under the care of Mr. F. E. Whitman and his earnest band of workers. A special evangelical service is to be held there on Sunday afternoon next, at 3 p.m., in which ministers and lay brethren will take part. The parents and friends of the scholars are particularly invited to be present.

ABROAD.

There are now 78 orphan in the Methodist Episcopal orphanage at Secunderabad, India.

The average salary of a preacher in the Arkansas Conference last year was \$253.52, and the average pay of a presiding elder, \$482.06.

Of the \$5,173 remitted by the Mission-house last year £2,503, or nearly one-half, was raised by the juvenile Christmas offerings.

A great revival has been in progress in the Methodist church of Jackson, Mich., under the labors of Rev. Mr. Weber, an evangelist. Over 300 persons are reported to have been converted.

Detroit has a most remarkable record. We don't recall a single completed church that has a debt upon it, and all its new churches are planned to pay up their arrears as completed.—Michigan Ad.

At the Worthen St. Church, Lowell, Mass., within two months nearly

250 persons have sought Christ, and nearly seven hundred since December last, most of whom are believed to have been converted.

The first Sabbath in January, 1884, is to be observed throughout the Methodist Church, South, as a day of devout prayer for the divine blessing upon the Centenary services of the year, and for a general revival of religion.

South Africa has now a Wesleyan Conference of its own, and it has resolved to push on through the Transvaal and Swaziland to the centre of the continent. In South Africa there are 20,000 Church members, to whom 184 missionaries and 48 catechists minister.

It is proposed in connection with the coming Centennial of the organization of the Methodist Episcopal Church, to endow a University at Albion, Mich., with \$1,000,000. For this purpose an association is to be formed called the *Asbury Centennial Association*.

Hamline (Western) University has friends. Rev. J. F. Chaffee, D. D., has given his obligation for \$30,000, to endow the chair of mental and moral philosophy in the institution, and very recently Mr. Joseph Dean, a wealthy business man of Minneapolis, paid to the trustees \$25,000, with which to endow another professorship.

For the sixth year in succession the First Mathematical Scholastic, first year, Queen's College, Belfast, has been obtained by a pupil direct from the Methodist College, Belfast. Three first-class and three second class Exhibitions in the Royal University have also been gained this year by pupils of the same institution.

During the recent rioting at Wexford, Ireland, the mob halted before the Methodist church, where they smashed all the windows of the building and of the minister's house opposite, and tore out the blinds and curtains, throwing them into the chapel-yard. They then resumed their march through the streets, shouting, yelling, singing "God save Ireland," and on reaching the Protestant church they broke the windows of that edifice.

The jubilee service at Danville, Ill. over a thousand seekers of religion was a success. On Nov. 21 rain fell almost incessantly, nevertheless the three services were well attended by crowded congregations. There were about sixty seekers during the day. The influence of Thomas Harrison's work in Danville will never be forgotten. "The church has been wonderfully quickened, old variances are reconciled, and the tie of Christ's love binds all hearts together. Mr. Harrison is now at Rockford, Ill. Pa.-or Van-horn reports: "Mr. Harrison has been here but one week, and already 120 have been at our altar as seekers, and eighty-five have professed to have been saved. On Thanksgiving day fifty were seeking God, and for five found peace. These are old-fashioned conversions, through and through. Heads of families, young people, all classes are being moved and saved."

TEMPERANCE NOTES.

One-half of the export trade of France is made up of intoxicants.

Of the twenty-four candidates for aldermen in New York, it is said that seventeen are active or retired liquor dealers.

The Bishop of Lichfield has sanctioned the dismissal of Mr. Spriggs, the curate of Christ Church, Burton-on-Trent, who has incurred the displeasure of the brewery interest of the town, and also that of his vicar, by publishing a pamphlet tacking the liquor traffic.

At a temperance meeting in Ledbury, Eng., Lady Biddulph related how Sir Andrew Clark had attended her in an illness more than two years ago, and had advised total abstinence. She had found the benefit of it. She then signed the pledge, and amid much applause the chairman pinned on the blue ribbon. Her ladyship immediately proceeded to zealously take pledges and pin on blue ribbon.

GENERAL RELIGIOUS NOTES.

The Universalists are progressing backwards. At a recent State Convention in New York they reported a loss during the past ten years in the United States and Canada of fifteen parishes and 3,504 families.

A converted priest writes from Illinois that, though almost left alone, Mr. Chipiquy has already wrenched more than 25,000 Roman Catholics from the Church of Rome, and among them 18 priests.

The Archbishop of Canterbury declines to promote the prayer of a petition of the Prayer-book Revision Society recommending that steps "be taken to procure a Royal Commission with a view of undertaking a revision of the Book of Common Prayer."

In 1873 the Reformed Episcopal movement had but seventeen clerical adherents, only a few laymen and not a single congregation. It now has 8,000 communicants, 100 congregations, \$1,000,000 in church property, and 30,000 adherents.

Said a wealthy Christian merchant: "I was the son of a minister who had never more than \$200 salary; but I

never went to the monthly concert without my penny, and I have kept up the giving habit, by the grace of God, from that time to this."

Mgr. Savares, until recently the pope's domestic prelate, has left the Roman Catholicism and has been received into communion at the American Episcopal church by Dr. Nevin, on confession of the Nicene creed and abjuration of the dogmas of immaculate conception and papal infallibility.

Mr. Chamberlain, M. P., writes to a Welsh gentleman: "My opinions are well known. I think the Establishment injurious to religion and an injustice to all outside its pale. The property of the State Church is the property of the nation, and should be applied, after having satisfied all personal rights, for the benefit of the whole people, and not for the advantage of a single sect."

GLEANINGS, ETC.

THE DOMINION.

Halifax schools are estimated to cost \$78,000 for next year. The new Supervisor is at work with a will.

It is stated that Fredericton will soon witness the Miramichi Valley Railway undertaken in earnest.

Of the four boys, added at one birth to the family of a resident of York Co., N. B., three are yet living.

The British Columbia Government has put in a claim for a share of the Halifax fishery award.

Two hundred and thirty-eight pupils are attending the institution for the deaf and dumb at Belleville.

The Windsor Hotel, Montreal, paid \$87,600 net profit this year. A new wing costing \$137,000 has been erected.

The people of Granville have determined to establish a pulp mill. The whole of the capital has been subscribed.

At a meeting in St. John last week all the business connected with the late Exhibition was wound up. A deficit remains of about \$5,000.

A man, recently discharged from the 101st Regiment, hanged himself a few days ago. Grief after the loss of his wife is given as the cause.

The proprietor of the St. Lawrence Hall, Montreal, the second largest hotel in Canada, has been fined \$30 and his license cancelled for selling liquor on Sunday.

The St. John Cotton Mill is now turning out 55,000 yards of grey cottons per week. Between 150 and 200 hands are employed working on full time.

The most disastrous conflagration that has yet visited Rat Portage occurred on Sunday night. It is said to have been caused by the explosion of a lamp.

One of the best entertainments of its character ever presented in the Academy of Music was that of last Friday evening, in aid of the funds of the Industrial School.

Steps are being taken to secure from the Dominion Government a grant for the purpose of holding a Dominion Exhibition next year in Charlottetown. A public meeting of citizens has been called.

The Railway strike at Winnipeg continues, rendering the work of the officials difficult. Only a limited number of trains is despatched. The strike is likely to fail. The old engineers continue firm, but few men are offering in abundance.

The rich woodlands of Acostook, ceded to the Yankees by diplomatic dudes years ago, are now virtually possessed by British subjects, for over the entire territory the Bienenose lumberman reigns supreme.—St. John News.

Four boys, two of them sons of Isarey Weagle and the others of Sydney Weagle, were drowned at the Grand Pre Meadow, about three miles from Liverpool, while skating on Sunday, the 9th inst. Their ages were from 12 to 17 years.

It is rumored that the decision of the Privy Council in the case of Hodge vs the Queen shows that the Provincial Legislature has the right not only to pass license laws, but to embody in those laws the power for delegating the licensing power of the Government to commissioners.

The cause of the failure of Burchill Bros., and Burchill, Matheson & Co., of Sydney, C. B., was the financial wrecking of S. W. Beard, a large debtor of theirs in Montreal. Their many friends in Cape Breton and elsewhere regret that they have been obliged to make an assignment.

The Marine Court of Inquiry into the wreck of the *Princess Louise* will not make their decision public, but submit it to the department of Marine and Fisheries. The members of the court were Capt. P. A. Scott, chairman, Capt. A. Prichard and Thomas of St. John, assisted by Capt. Shaw, of R. M. S. *Bata*, and Capt. Mylius, of R. M. S. *Newfoundland*.

The destruction of the Queen Building on Sunday morning made the greatest blaze in Halifax since the Poor's Asylum holocaust of November, 1882. E. R. O'Connor, bookkeeper to Stephen Tobin, Esq., lost

his life by the fire. He occupied a room in the building. The janitor, George McHardy, and his wife and child leaped to a roof from which a mattress had been thrown. A niece of Mrs. McHardy missed the mattress and broke her arm. Another niece, blocked by the smoke, reached the roof, and leaping thirty feet, struck on her head and was seriously injured. A number of law and insurance offices, and the clothing establishment of V. J. Gibson, were in the building. Nearly all the contents were destroyed. They with the building were only partially insured.

GENERAL.

Numerous marine disasters are reported on the British coast.

The Illinois coal fields produce 10,000,000 tons a year, the value of which at the mines is over \$15,000,000.

Over 6000 men are thrown out of employment by the suspension of work in the coal mines along the Monongahela River, Pa.

A meeting of Irish refugees was held in Paris on Tuesday, at which resolutions were passed condemning the execution of O'Donnell, and threatening revenge.

Seven vaults in the United States Sub-Treasury are now filled with silver dollars—nearly 24,000,000 in all—and there is only room for 1,000,000 more.

It is a dull day when fewer than 250 petitions and appeals of all descriptions are delivered at the Emperor's palace in Berlin. They often number twice as many.

Joseph Poole, who killed John Kenny in Dublin a year ago last July, was hanged on Tuesday. A farmer named McGavin was murdered on Monday in County Cavan.

The Chamber of Magnates of the Hunarian Diet has rejected by a vote of 109 to 103 the bill legalizing marriages between Jews and Christians.

In the Queen's Bench recently Justice Field held that a marriage with a deceased wife's niece came within the prohibited degrees, and that the offspring of such marriages were illegitimate.

The great canal to irrigate the San Luis Valley, Colorado, is to be seven miles long, and at the bottom sixty feet wide, with many lateral canals of 109 to 103 the bill legalizing marriages between Jews and Christians.

The king of Burmah is drinking himself to death through disappointment at the birth of a princess instead of a prince. He blames the unfortunate queen, whose life is in jeopardy, while she in turn blames the astrologers.

A ship canal is being constructed to enable ships of large draught to pass up to St. Petersburg, instead of discharging into lighters at Cronstadt as at present. The new port is to be opened to navigation next summer.

The British War Office is daily issuing orders having reference to the shipment of supplies and war materials to British stations in China. The steamer *Hancock*, under orders to sail for China on Wednesday, is shipping heavy guns and howitzers.

There are in Brazil more than 250,000 children of slave-mothers, born since the date of the law declaring that no person born in Brazil should be considered a slave; but these are slaves until twenty-one years of age, subject to sale. The slaves for life in the Empire number about 1,200,000.

The French government has received advice announcing that a general rising of Annamites is threatened, for invading Cochinchina. Admiral Courbet asks for six thousand men. Otherwise, he says, he must abandon the attack on Eacininh. Orders have been sent to Cherbourg and Toulon to despatch eleven gunboats, eight other gunboats to be of such make as to be taken to pieces, and of the smallest draft.

The Egyptian situation shows little change. Baker Pasha has started for Suakim. He will have supreme command of the Sudan. The Khedive has instructed him to endeavor to conciliate the tribes before resorting to force. It is reported that the British Government has promised the Khedive that it will at once request the Porte to send troops into the Sudan to assist in opposing El Mahdi. The Taryallas, numbering 15,000, one of the Kalibabish tribes, will oppose El Mahdi's pretences.

O'Donnell, the murderer of Carey, was hanged on Monday morning. He was calm and collected, but made no statement on the scaffold. According to the surgeon death was instantaneous, there being scarcely any muscular movement. The body hung for an hour, when it was lowered down and removed for the proper legal inquest. United States Minister Lowell, according to instructions, asked for delay that a careful examination of the testimony might be made, but was informed by Earl Granville that all preliminary had been made, and that Her Majesty's Government found no grounds upon which it would be justified in revising the Crown's interference with the sentence of the law or its execution. Victor Hugo also wrote to the Queen asking commutation of sentence.

DR. HALL ON MINISTERIAL SUPPORT.

Dr. John Hall, of New York, writes to the veteran Editor of the New York Observer, urging him to take up his pen on the subject of ministerial support. We publish Dr. Hall's appeal:—

We are a people growing in wealth more rapidly than any other. We have our largest church served by a ministry with an average income of about \$500 a year. We have thrown away the principle and the burdens of an "establishment," and we have a clergy in whose straits and privations the writer of touching columns finds the richest material for rousing cheap sympathy.

We in the religious world are lamenting—I had almost said whining—over a deficient supply of candidates for the ministry, and we are making things artificially and unhealthily easy for such as come; and side by side with our joy over ten millions of communicants is the pitiful tale of domestic distress and pinching poverty in the homes of those who minister to these millions.

We rejoice that our Protestantism has set us free from the evils of a celibate clergy, and re-echoed the Bible assurance that "marriage is honorable in all"; and we condemn a large proportion of those who are looked to for examples in model Christian homes—the wives of our ministers, to a life-long struggle with limited means.

The salaries promised are all too often ridiculously small; and the churches and church officers, whom the word teaches to "owe no man anything," are at ease with even these salaries, irregularly, meanly, sometimes dishonestly, though technically paid, or paid after the laborer has had to mortgage the amount of his poor hire to get the necessities of life.

We require in most cases educated men for the ministry, and we demand the services of their lives in a majority of cases for incomes lower than a New York postman or policeman receives. And even the obligation to make regular payment of such incomes is all too often forgotten.

We require ministers to maintain a certain social standing as indicated by residence, dress, surroundings, habits, modes of travel, by courtesies that cost something, and by money contributions. The people fix the standard, and suspend the ministers' usefulness in a good degree on their coming up to it, and yet with combined folly and cruelty we make it impossible for them to maintain it.

We require hard work from ministers—work that wears men—and when a man's hair has grown gray, and when it would be better for the interests of religion, or for "the cause," to have a younger man. We magnify independence, and glorify those who "get on" financially, and yet we compel the majority of the younger men to toil on incomes that forbid the making of adequate provision for unemployed old age.

All this we do; and we do it while holding that our Christian system embodies the loftiest ethical principles, among which "to do justly" is by common consent fundamental.

In many instances church officers, trustees, deacons and others are at fault. In many instances the "evil is wrought by want of thought." In many instances the denial of rights is loosely justified to the conscience by overdrawn pictures of telegraph telegrams, which ought never to come into the case, and men neglect their ministers that Providence may care for them. It is not a "donation party," or a box of promiscuous valuables that is needed. It is a "living income."

We invite the sons of such men as can educate their boys at their own cost, as physicians, lawyers, artists, engineers, sometimes sending them to Europe for greater advantages—we invite them to the ministry, practically telling them in our literature and our life that we shall reckon closely the minimum on which they can live, and "retire" them without pension when they have passed their prime. And we wonder that they do not come to our seminaries. We may tell them, indeed, that the disciple has to take up his cross; but the average American youth has sense enough to know that ministers are not specially singled out for the cross; that it is for all; and that it is possible to serve God faithfully without being in the ministry. And so they stay away, and we have to adopt exceptional methods to draw good and educated men into this profession.

Now, Dear Sir, justice, truth, loyalty to God, regard for our national repute, and even a wise church policy require us to correct such evils; and I earnestly commend the cause to you for your advocacy. The time is favorable for calling attention to it. Our churches generally, under the various names, are full of hope, and a growing missionary spirit implies a readiness to learn, and to do duty at home.

You will pardon me for bringing this to your notice, asking your insertion of this plea, and copies of it which I shall

take leave to send to all our religious papers, in the hope that though the ideal of ministerial maintenance be not reached, some fresh movement may be made in the right direction. Many a time as I have mused and studied the condition of my brethren, the fire has burned, but the recollection that I was a new-comer and liable to be criticised for seeming to find fault has suggested silence.

Having spent over sixteen years here, and been allowed to speak on other matters, I may be pardoned for pleading this cause; and if only a hundred ministers—such as I have the opportunity to know of in connection with our own Board of Missions—should reap the benefit of the discussion, there would be ample reward. Many a more forcible voice than mine is silent on this matter, lest it should be thought to be raised for selfish objects. So placed that I have no need to plead my own case, I shall be credited, I hope, with honesty and disinterestedness in urging juster, wiser, better provision for the church's servants; and in help to my brethren there will be glory to Christ, "their Lord and ours."

I am, dear Sir,
Most truly yours,
J. HALL.

HALIFAX, NORTH.

The following is an outline of the religious history of several leading members removed from the Brunswick St. Church, nigh the close of my pastorate. As extended references were made by the local press, and from the pulpit at the time, it seemed fitting to postpone the placing on record of what might be called the official memorials and to make them extremely brief and synopsical in deference to good taste and the space at your disposal.

R. B.

AMOS A. BLISS.

Born in 1829 at Amherst Head in Cumberland Co., N. S., departed this life at Halifax, December 2nd, 1882. When a young man, about the year 1854, he removed to Albert County, in New Brunswick. Soon after he was converted and joined the Methodist Church, though not of Methodist parentage, and became an active member. He was local preacher, circuit steward, and Sabbath-school superintendent for many years on the Hillsboro' circuit, and gave generously of his means and his time for the building of the Hillsboro' church. He was the pastor's right hand man and in labors more abundant.

In 1867 Mr. Bliss was elected to represent the County of Albert in the New Brunswick legislature. Shortly afterward came those financial reverses which rendered the remainder of his life up-hill toil, and led to his removal to Halifax to embark in new enterprises. Abuse of the credit system, and the delinquencies of those who took advantage of his generosity, drove him to the wall. He gave up everything. It was under these financial burdens, more than in the days of prosperity, that the Christian spirit and the power of Divine grace was shown in him. He struggled all the remaining years to pay off every old indebtedness. It was a hard conflict, with delicate health, and a family to maintain and provide for. His hand was just reaching for the goal of independence when he fell, worn out and exhausted. God said, "It is enough, you shall toil on earth no longer, rest in Paradise."

Two years before his departure he had obtained the blessing of heart purity. Concerning his efforts for good in Halifax, especially his interest in the Beech Street and Barrack Street missions, I need say nothing. His death was painful, but he was able to give testimony briefly to faith and resignation. He said, "All is well, living or dying, all is well."

MRS. JOSEPH L. VINECOVE.

Our much lamented sister died on her 53rd birthday, having been born on the 7th April, 1830. Her parents were earnest Christians before they left England. Her father was one of the early Methodist local preachers and class leaders of Halifax. Brought up in the nurture and admonition of the Lord, she was pious from childhood. With her companions in childhood, or with her friends in womanhood, and managing her house, she was always the same consistent, painstaking, and amiable Christian. Happy in the Church, happy in her home, delighted in ministering to a most affectionate family, she said when stricken down, "Life is sweet, but I am ready." Divine truth and grace sustained her and hers under the trying separation.

SHERIFF BELL.

The late Joseph Bell, Esq., was born at Halifax in 1819 and was converted to God during the progress of revival services under the joint ministry of Messrs Churchill and Marshall, about the year 1841. It is universally characteristic of this new life that it impels to be use-

ful. Bro. Bell began by organizing a Wesleyan tract society, himself taking in charge the unsavory portions of Albemarle and Grafton streets. He was one of the earliest of the staff of Sabbath-school teachers, organized at Brunswick Street Church under the late Dr. Charles DeWolfe: the first of a numerous family gone out from Old Zion. It is a pleasing memory that the connection with the school was never broken through forty years of service. He died in the harness, for his last effort was to prepare the lesson appointed for his last Sabbath on earth, the 22nd April, 1883. The following day was the first of his heavenly Sabbath. The crown of flowers placed over his mortal remains by his Bible class was a most touching tribute of their affection, and sign of their evidence of things not seen.

As a man of faith and piety he was called upon to fill many posts of usefulness in the Church. He has been trustee and chapel steward, and class leader, and leader in prayer, singing, and exhortation, at week-night services, and superintendent of the Sabbath-school. He took an active part in the cause of temperance when it had few friends in Halifax, and during his last year addressed the inmates of the Home for Fallen Women every alternate week, not without fruit to his labors.

Perhaps our brother, of gentle spirit, did most good in ways unknown to fame. His unostentatious kindness to the poor, his visits to the sick, and the sinful, his words of cheer to the stranger, are recorded only in the books that will be opened at the judgment. His love of the Bible and his intense interest in its study and his endeavors to solicit the interest of others are known to few. He was too kind-hearted for all the duties of his civil office.

During his final illness, the culmination of four years of heart disease, aggravated by the unreasonableness of men with whom his duties brought him in contact, he gave many expressions of a resigned and trustful experience. He put no confidence in the sufficiency of his good deeds. "I am trusting in the Lord Jesus Christ who came into the world to save sinners, and I think I can now say, 'Though I walk through the valley of the shadow of death I will fear no evil.'" His last words were, "I am very tired." It seemed as if the listening Saviour immediately sent his angels to take his weary and faint servant to rest. Every wrinkle of care was smoothed out by angelic fingers and he fell asleep in Jesus.

THE SOUDAN.

A report to the Foreign Office on the Soudan, made a few months ago by Lieut.-Colonel Stewart, contains many interesting particulars, from which the following are taken:

"The country now occupied—or rather claimed—by the Egyptians under the name of Soudan covers an immense area. Its length from north to south, or from Assouan to the Equator, is about 1,650 miles. Its width from Massowah, on the Red Sea, to the western limit of the Darfour province is from 1,200 to 1,400 miles. To include this immense tract of country under a single name is, however, misleading. In the first place, it is inhabited by two totally distinct races. In the northern half of the territory—that is to say, north of the 11th parallel of north latitude—the inhabitants are almost wholly pure Arabs, most of them nomad tribes, professing a mere or less adulterated form of Mohammedanism. South of the 11th parallel the country is peopled by negro tribes, who, though officially described as Mohammedans, are really pagans. But besides these two main divisions of races, there are localities the inhabitants of which cannot be classed under either. The negroes, it may be said roughly, are all sedentary and cultivators; the Arabs are almost all nomads, and do little or no tillage. Up to a little more than sixty years ago, when the Egyptians sent first to have directed their attention steadily to the Soudan, the district was divided into a number of kingdoms and chieftaincies, and the petty monarchs seem to have lived in a state of chronic war. In 1819 Mehmet Ali, anxious to find employment for his troops, sent his son Ismail with a large army of regulars and irregulars to invade the country. This commander succeeded in obtaining possession of a large portion of the country; and from this beginning the Egyptians have gone on up to the present time extending the borders of their nominal sovereignty. But they have never yet managed to gain an undisturbed footing in any part of the vast territory they claim. In later years the Egyptians, in their effort to subjugate the Soudan, have had the assistance of several able Europeans, among them the German Munzinger, and Sir Samuel Baker and Colonel Gordon; but the disastrous war with Abyssinia, 1876, was a serious blow to their efforts, and in 1883 the Soudan still remains in a

state conquered, but never subdued or pacified. The physical difficulties which bar the progress of the Egyptian forces will be understood from the description which Colonel Stewart gives of the very district in which Hicks Pasha was engaged.

"On the country west of the White Nile," says the report, "between the parallels of Khartoum and that of Kaka (or Caka), about 11 deg. latitude, the general appearance is that of a vast steppe, covered with low, thorny trees, mimosa, gum trees, &c., and prickly grass. Occasionally low groups of bare hills are met with. The villages, and the patches of cultivated ground are few and far between. Water is scarce, and stored in wells and tanks of baobab trees."

A clear head is indicative of good health and regular habits. When the body feels heavy and languid, and the mind works sluggishly, Ayer's Cathartic Pills will wonderfully assist to a recovery of physical buoyancy and mental vigor. The constipated should use them.

Boston has eight miles of run shops, New York seventeen, and Cincinnati six. London is credited with seventy-three miles.

No other medicine has won for itself such universal approbation in its own city, state and country, and among all people, as Ayer's Sarsaparilla. It is the best combination of vegetable blood purifiers, with the iodide of Potassium and Iron, ever offered to the public.

In England the average of life exceeds that of France by eleven years, notwithstanding the superior French climate.

RHEUMATISM.—Rev. M. Sadler, pastor of the French Methodist Mission (Church, Montreal West (Fulford St.)) says: "My wife has for several years suffered excruciating pain from Rheumatism, and had tried many remedies without success until Graham's Pain Eradicator was used, one bottle of which gave her complete relief."

One of the notable bridges of the world crosses an arm of the China Sea at Sangang. It is 5 miles long and has 300 arches.

For Cramps, Pain in the Stomach, Bowel Complaint or Chills, use Perry Davis' Pain Killer. See adv. in another column.

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures pain in the side, back or bowels, sore throat, rheumatism, toothache, lumbago, and any kind of pain or ache. "It will most surely quicken the blood and heal, as its acting power is wonderful." "Brown's Household Panacea" being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for cramps in the stomach, and pains and aches of all kinds," and is for sale by all druggists at 25 c. feb 10

BREVITIES.

Let a person find out his own peculiar weakness, and be ever suspicious of himself on that side.

He that is choice of his time will also be choice of his company, and choice of his actions.

The average girl with a big hat loaded with flowers and feathers seems all head till you talk to her.

In Scotland a promise of marriage must be in legal form, reduced to writing. Without this an action for breach of promise will not lie.

It is easy to criticise what is wrong in another man's life, but a very difficult thing to really do much better than he does.

It is a mean wretch who will slyly drop a hair-switch in a car loaded with women, and then smile as he sees every woman make a grab for the back of her head when she discovers it.

Some one, who must have been a boy himself once, advises fathers who want to have their boys stay on the farm, not to bear too hard when the boy is turning the grindstone.

A German chemist will undertake to freeze up any man or woman, depriving them of all appearance of vitality, and thaw them out in good condition at the expiration of two years. There are no volunteers.

When a Maine man has tried various kinds of business in order to make money and has failed in all, he does not sit down in despair and tear his hair. No, he says to his wife with a beaming smile; "There's one chance still left; I can dig for Captain Kidd's buried treasure."

At one of the May meetings in Boston a distinguished D. D. said, in vindication of his course as a Christian preacher and reformer, "I am not afraid of the devil." Another said in reply, "That is not the great point, but this: 'Is the devil afraid of you, Doctor?'"

A member of the rhetorical class in a certain college had just finished his declamation, when the professor said: "Mr. — do you suppose a general would address his soldiers in the manner you spoke that piece?" "Yes, sir, I do," was the reply, "if he was half scared to death and as nervous as a cat."

Two ladies recently presented themselves at the door of a fancy ball and upon being asked by the usher what character they impersonated, they replied that they were without any special costume, whereupon the stupid fellow bawled out: "Two ladies without any character!"

When disputing as to the comparative merits of their profession, Sir Henry Holland said to Robus Smith, ex-Advocate-General, "You must admit that your profession does not make angels of men." The lawyer replied, "There you have the best of it; yours certainly gives them the best chance."

Rev. Atticus G. Haygood says: "Intelligence spoils no man for any thing that a man ought to do in this world." There is where Atticus is at fault. Intelligence spoils a man for jury duty. In this place an intelligent man—one who knows any thing about the case, or any thing else—is promptly challenged by the defense.—N. O. Picayune.

For toothache, burns, cuts, rheumatism, use Perry Davis' Pain Killer. See adv.

RAILWAY ACCIDENT.—Frank Spink, Wilton Avenue, Toronto, some time ago received a bad injury by an accident on the G. T. R. The severe contusions were quickly healed by the use of Hagar's Yellow Oil.

And act was passed in 1747 forbidding the wearing of the Highland dress by a yab or soldier.

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OUR S. S. PERIODICALS, For 1884.

As a result of Mr. Stewart's plan, the S. S. Periodicals will be published weekly to the end of the year. The first issue will be published on the 1st of January, 1884. The price of every S. S. Periodical is 10 cents. The first issue will be published on the 1st of January, 1884. The price of every S. S. Periodical is 10 cents. The first issue will be published on the 1st of January, 1884. The price of every S. S. Periodical is 10 cents.

The Sunday School Banner

Was never so popular and so useful as now. We shall adopt every possible improvement to keep it in the best condition. It is the best of its kind. The price of every S. S. Periodical is 10 cents.

Its price will be lowered from seventy-five to sixty-five cents a dozen. It is the best of its kind. The price of every S. S. Periodical is 10 cents.

Five cents a month will place in the hands of a teacher twelve times thirty-two pages—384 pages a year—of rich, full, concise, practical Lessons, Notes and Teachers' Hints, adapted for the several grades of the Sabbath School, and well printed in a large type on good paper. What, so-called, "cheap" Lesson Hints provide all that is required for all grades, in one volume of 384 pages for the small sum of fifty cents a year, only five cents a month!

Pleasant Hours Has nearly doubled its circulation during the past year, and has every where been read with the greatest favour. It is now being ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. During the coming year special promises shall be given to Christian Missions, especially those of our Church in Japan and among the Indian tribes of the North-West and the Pacific Coast. Numerous illustrated articles on such subjects, together with letters from the missionaries in "the high places of the field," will be a conspicuous attraction. It is a quarto eight-page paper, issued every fortnight, at the following low prices:—

Pleasant Hours, 8 pp. 4 to, every fortnight, single copies \$0 30
Less than twenty copies 0 25
Over twenty copies 0 22

Home and School, Begun last January, has leaped at once to popularity and success, having reached already a circulation nearly as great as that of Pleasant Hours a year ago. They are twin papers—like in size, in price, and in character. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in Temperance and Missionary sentiment, in loyalty to Queen and Country, and in wit and humor; and both have copious lesson notes. Many classes circulate these papers instead of library books—finding them fresher, brighter, more attractive, and much cheaper.

Home and School, 8 pp. 4 to, every fortnight, single copies \$0 30
Less than 20 copies 0 25
Over twenty copies every fortnight 0 22

The Sunbeam Will be brighter, better, and more beautiful than ever, with a superior grade of pictures, and will be issued every fortnight, instead of twice a month, so that at no time will the schools be three weeks without its shining presence, as now happens four times a year. It is just what the little folk of the Primary Classes need—full of pretty pictures, short stories, poems, and easy Lesson Notes.

Sunbeam, every fortnight, when less than twenty copies \$0 15
Twenty copies and upwards 0 12

The Scholar's Quarterly Has been enlarged from twenty to twenty-four pages a quarter—nearly six pages a year—(for eight cents.) It will give full text of the lessons for every Sunday in the quarter. Golden Text, Home Readings, Connecting Links, Outlines and Questions, Brief Explanations, Questions from the Methodist Catechism, Opening and Closing Exercises, The Creed, The Commandments, and Form of Temperance Pledge.

Price, two cents a quarter, or eight cents a year. We cannot send single numbers of this, nor less than five, as the postage alone on a single number would be half the subscription price.

The Berean Lesson Leaves Contain the substance of the Scholar's Quarterly, but not quite so fully. They will be sent in quantities of two and upwards to any address at five and one-half cents a year, or \$5.50 per hundred.

The Quarterly Review Service Gives Review Questions, Responsive Reading, Hymns, etc. Very popular. By the year, twenty-four cents a dozen; \$2.00 per 100; per quarter, six cents a dozen; fifty cents per 100.

The above rates are all post paid. Specimens will be sent free to any address. Send orders early, that we may promptly meet the increased demand. Schools sending new orders for the year now will receive the numbers for the rest of the year gratis, including the special Luther and Christmas numbers.

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As the season is advancing when we make new contracts, we adopt the following plan, which we shall use as a guide in selecting papers in which to advertise for the coming year.

The public will readily understand the value of the information we get and why we can afford to pay liberally for it. We wish to impress upon our many thousands of patrons throughout the Dominion that this is a bona fide offer, and not a trade trick to sell goods.

The illustration at the head of this advertisement is a SOLID SILVER BROOCH, which we will furnish with ANY TRADE MARK for \$1.00 when accompanied by the annexed 50c coupon. In no case will we sell the brooch at the price without the WESLEYAN coupon. The brooch is elegant and beautifully finished, and is good value for twice the price.

We send by mail prepaid, and guarantee satisfaction.

WESLEYAN COUPON, VALUE 50c.

CHAS STARK 52 Church Street, Toronto.

Send for our 96-page Catalogue, containing over 600 illustrations of Firearms, Silverware, Watches, Jewellery, &c.

ORNER GRANVILLE & SACKVILLE STREETS.

NOVA SCOTIA MACHINE PAPER BAG MANUFACTORY

THE CHEAPEST IN THE MARKET SEND FOR PRICE LIST

ALSO BOOK BINDING IN ALL ITS BRANCHES.

G. & T. PHILLIPS A. GILMOUR, Tailor & Draper, No. 72 GERMAIN ST., SAINT JOHN, N.B.

Advertisement for LO... MAG... Marufa... MACHINE... Public B... Steam... HOT A... Cast a... PUMI... SOL... Pater... PAR... MAK... And will compl... sea who will t... health, if such... equal. Physici... eight letter-sta... DIPN... JOHNSO... Neuralgia, Influenza... Chronic Rheumatism... Gout and Lumbago... An English Veteri... now traveling in... of the Horse and... are worthless treat... Condition. Powders... from nearly valueless... \$1 a pint foot... HAR... CLA... 60 &... Re-per... Hardwa... Our RE... Fancy... ORDE... MASO... In... AMS... GRAN... Being the VERY... AT EVER... No other Ame... THE RECORD... COMPANIES by the... PARIS, VIE... 1867... FRANCE, AU... THE TEST... THE NEW... THE MUSICIAN... SO REG... THEO... THOUSAND... A N... (dated October 1, 1883)... members, and 200... and this record, a... in gold, silver, and... red organ and 50... \$100 between \$75... THE MA... 364 Tremont St., B...

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MACHINISTS, STEAM & HOT WATER ENGINEERS
COPPERSMITHS, PLUMBERS, ETC.

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

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

Public Buildings, Churches, Factories and Residences SUPPLIED WITH
Steam and Hot Water Heating Apparatus.
HOT AIR FURNACES & PLUMBING FIXTURES.

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

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

PARSONS' PURGATIVE PILLS

MAKE NEW RICH BLOOD,
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Is the best Inflammation Alleviator and Pain Destroyer in the world. No Medical man endorses and use it in their practice, and believe it is well worthy the name
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\$150 will be paid for a case it will not cure or help of the following diseases: Diphtheria and Rheumatism, Scalds, Chills, Galls, Blisters, Sprains, Lumbago, Brochitis, Burns, Toothache, Broken Breasts, Sore Nipples, Felons, Stings, Frost Bites, Bruises, Old Sores, Wounds, Eczema, Pain in the Silver Back, Contraction of the Muscles.

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SPECIAL NOTICE TO THE MINISTERS.

We have mailed to each of our ministers this week our new S. S. Catalogue, and a circular in reference to the Wesleyan. Will they kindly make the best possible use of the catalogue in the Sabbath schools. We will be glad to send additional copies to any who may send for them.

Samples of our S. S. Periodicals have also been sent to all our ministers. These periodicals where ever known are taken in preference to all others. The Home and School, Pleasant Hours and Sabbathman, each published semi-monthly, are the best and cheapest S. S. papers that can be found.

Please bring them to the notice of your Sabbath schools.

REMEMBER all orders from the Maritime Provinces should be sent to the Halifax Book Room. These orders will be filled by the publisher at Toronto and mailed direct to subscribers.

It is an advantage to us and no disadvantage to subscribers to send their orders here.

Brothers, let us have your help in efforts to place Methodist publications which give ample guarantee of orthodoxy and loyalty, in all our homes and schools, and crowd out papers which are published in a foreign land, and some of which in their teachings are out of harmony with our doctrines and usages.

S. F. HUESTIS, Book Steward.

MARRIED

On the 13th inst., by the Rev. B. C. Borden, Arthur P. Hill, of Martin's Point, Lunenburg Co., to Frances Ann, daughter of Mr. & Mrs. J. J. Tinsdale, of Halifax. At the Parsonage, Bear River, on the 11th inst., by the Rev. D. W. Johnson, A. B., Mr. Edward M. Jondala, to Miss Annie A. Westlake, both of Clementville.

At the residence of the bride's father, Western Head, Shelburne Co., on the 11th December, by the Rev. J. L. Dawson, Capt. Leander Morah, to Miss Ethel Stephens, both of Western Head.

At Ellerslie, Nov. 23rd, by the Rev. E. C. Turner, Robert McKay and Miss Sarah Ann Palmer, of Lot 18, all of P. E. Island.

By the same, at the Parsonage, Bideford, Dec. 5, John Waldron, of Tyne Valley, and Mrs. Sarah Turner, of Lot 18, all of P. E. I.

At Truro, Dec. 12th, by Rev. S. B. Dunn, Orestes P. Fraser, of Sheet Harbor, to Alice Leck of Gay's River.

At the Parsonage on the 21st ult., by the Rev. J. J. Tinsdale, Mr. Israel Spindler to Miss Eliza J. Rhimkey, of L'Anse-au-Loup.

On the 1st inst., by the same, Mr. Wm. J. Breen, of Liscomb, to Miss M. J. Speers, of Beaver Harbor.

On the 13th inst., at the residence of the bride's father, by the Rev. J. J. Tinsdale, James Amos Treeman, of Beaver Harbor, to Miss J. E. Smith, of Warren, Cumberland Co., N.S.

At the residence of the bride's father on the 9th inst., by the Rev. H. J. Clarke, Mr. Thomas Hamm, of Johnston, to Miss Mary Jane Ferris, of Waterboro, Queen's Co., N.B.

DIED.

At Nesque, Miramichi, N.B., on the 8th inst., Mr. George McIntosh, aged 34, fell asleep in Jesus, leaving a wife and two children to follow after.

At Tabouac, N.B., on the 7th inst., Alex. McLean, aged 51 years.

At Wallace Bay, Pugwash circuit, on the 12th inst., Mrs. Charles B. Oxley, in the 19th year of her age.

At Wallace Bay, North, on the 12th inst., Joseph T. Brown, in the 72nd year of his age.

At Wyonung, Ohio, U.S., Nov. 17th, Rebecca Morris, widow of the late Charles W. Rathburn, of Newport, Hants Co., N.S., aged 73 years.

PREACHERS' PLAN FOR HALIFAX AND DARTMOUTH.

SUNDAY, DECEMBER 23, 1883. 11 a.m. BRUNSWICK ST. 7 p.m. B. C. Borden. 11 a.m. GRAFTON ST. 7 p.m. W. G. Lane. 11 a.m. CHARLES ST. 7 p.m. J. L. Batty. 11 a.m. KAYE ST. 7 p.m. J. J. Teasdale. 11 a.m. COBURG ROAD 7 p.m. E. Whitham. 11 a.m. BEECH ST. 7 p.m. F. H. W. Pickles. 11 a.m. DARTMOUTH 7 p.m. B. C. Borden.

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WILL CURE OR RELIEVE. BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE, OF THE SKIN, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, &c. &c. &c. S. F. HUESTIS, Proprietor, Toronto.

AYER'S Cherry Pectoral.

No other complaints are so insidious in their attack as those affecting the throat and lungs; none so trifling with by the majority of sufferers. The ordinary cough or cold, resulting perhaps from a trifling or unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proven its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

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Croup.—A Mother's Tribute. "While in the country last winter my little boy, three years old, was taken ill with croup; it seemed as if he would die from strangulation. One of the family suggested the use of AYER'S CHERRY PECTORAL, a bottle of which was always kept in the house. This was tried in small and frequent doses, and to our delight in less than half an hour the little patient was breathing easily. The doctor said that the CHERRY PECTORAL had saved my darling's life. Can you wonder at our gratitude? Sincerely yours, MRS. EMMA GEORGE. 150 West 128th St., New York, May 16, 1882.

"I have used AYER'S CHERRY PECTORAL in my family for several years, and do not hesitate to pronounce it the most effectual remedy for coughs and colds we have ever tried." A. J. CRAIG. Lake Crystal, Minn., March 13, 1882.

"I suffered for eight years from Bronchitis, and after trying many remedies with no success, I was cured by the use of AYER'S CHERRY PECTORAL." JOSEPH WALDEN. Byhalia, Miss., April 5, 1882.

"I cannot say enough in praise of AYER'S CHERRY PECTORAL, believing as I do that but for its use I should long since have died from lung troubles." E. BRADDOCK. Palestine, Texas, April 22, 1882.

No case of an affection of the throat or lungs exists which cannot be greatly relieved by the use of AYER'S CHERRY PECTORAL, and it will always cure when the disease is not already beyond the control of medicine.

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Christmas Tree.

THE LADIES of the METHODIST CHURCH and Congregation at COLE HARBOR intend holding a CHRISTMAS TREE and TEA MEETING, in Anchor Hall, Cole Harbor, on FRIDAY, Dec. 27th. The audience will be entertained by Address and Music. Door open at 5 o'clock, p.m. Tea from 6 to 8 p.m. Admission 5 cents. Tea 5c. P.S.—If the weather should be stormy on Thursday, the Entertainment will be on Friday.

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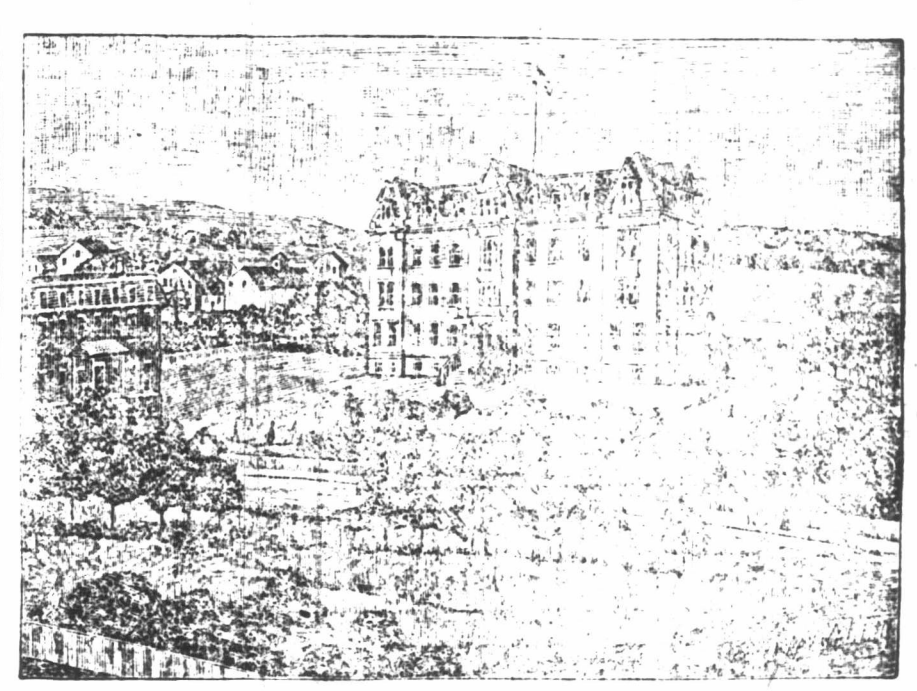
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