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

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FROM THE PAPERS.

The New York Tribune says the demand for teaching morals and manners in the public schools is now heard from one end of the country to the other.

It would be a good thing for some Churches if they would discharge the committee on grumbling.—*Morning Star*.

Peter's preaching at Pentecost converted thousands: who knows but that simple instrumentality that brought John Bunyan to Christ accomplished as much in the long run.—*Morning Star*.

"I have been" writes the Bishop of Victoria, at Hong Kong, "again and again stopped while preaching, with the questions, 'are you an Englishman? Is not that the country that opium comes from? Go back and stop it, and then we will talk about Christianity.'"

Happer's Weekly, commenting on the ignorant and wasteful alm-giving of the people of the city of New York, makes bold to say, "A great proportion of the grog-shops in the city are maintained by the money given in alms upon the street."

Notwithstanding the fact that Mr. Spurgeon's published sermons now number considerably over 1,600, he says that hitherto he has "only coasted around the marvellous subjects which fill the Scriptures, and that now he is at the beginning of his Divine theme."

The London Presbytery has passed an "overture" to the next Synod, drawing attention to abuses in connection with bazaars, and urging upon Church members greater and more systematic liberality, so as to remove the excuse for those methods of raising funds.

A correspondent of the Presbyterian, in the West, says: "Things do get mixed a little occasionally 'out West.' A Presbyterian church was recently organized in the first story of a school-house in Salem, Dakota, while a Romish mass was going on in the second story."

Professor Frost, of Oberlin, in making an urgent plea for the teaching of patriotism in the public schools, says that the history of our own country is so essential, so necessary, so indispensable that every urchin who will ever cast a vote ought to be caught and taught perforce.—*Am. Paper*.

Bishop Clark, of Rhode Island, has been giving some good ideas about needed reforms in funeral arrangements. Among other things he says; "I think the exhibition of the worn and pallid features of the dead to the gaze of a curious and unsympathizing crowd is another custom that is decidedly out of place."

And a Christian denomination is negligent in its duty, is false to itself, is doomed to feebleness and decay, if it neglects to provide for the education of its children. As surely as it fails in this matter, they will surely grow up stunted, deficient, powerless, or they will seek for education elsewhere, with the chance of becoming permanently alienated.—*National Baptist*.

In the vigorous fight now going on, East and West, against intemperance, gambling and licentiousness, it becomes clearer, day by day, that in nearly every city, the police and the professional politicians are the fast friends of the criminal classes, and partake of the profits arising from these disreputable vocations. There can be no reform in these directions until we have a general reform in politics.—*Central Advocate*.

Orestes A. Brownson used to say, in view of the letting of stores under churches for secular purposes, that "Protestantism could not serve the Lord without mounting the devil's back;" but he might say this without irony now if living, of the proposition to devote the tax on whiskey to the establishment and support of public schools. It certainly would be placing this institution on Satan's saddle.—*Zion's Herald*.

The object of the bill of which Mr. Henry Richard, M. P., has given notice in the English Parliament, is to extend the Burial Act of 1880, by abolishing the present legal effects of consecration in cemeteries, so that henceforth it shall not be necessary to divide cemeteries into consecrated and unconsecrated por-

tions, or to have several chapels where, as the mover contends, one would sufficiently serve the purpose.

A man should use his seat in Church very much as a chair in his own house; that is courteously toward guests who may come to receive the hospitality of the household. If he cannot provide him another he should surrender his own; doing it gladly also as a part of that Christian politeness that should be seen in every place, but most of all in the house of worship.—*United Presbyterian*.

The only hope for Romanism on this Continent is in preserving, until she is in the ascendency, her present comparatively mild aspect. She does well not to rattle the bones of the saints in American ears, not to reveal her intolerant spirit, and not to uncover her temporal plans. Any attempt on the part of Protestant writers to remove the mask and show the horrid, historic features of Romanism is certain to be violently resisted.—*Western Ad.*

A New York correspondent of the Hartford Courant says that the chief of the gem department of one of our largest New York jewelry houses told him that never has there been such a profuse outlay for Christmas presents among the wealthy as during the past year. Every day for a fortnight there were not less than a score of purchasers who spent 5,000 or more apiece, and many more whose outlay over-ran \$2,500. This was merely in the gem department.

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among that little number was Scott, the commentator. The sermon turned his thoughts towards the truth, and all the Christian influence of Scott's Bible may be traced to that sermon. That restricted service which seemed almost like wasting time, may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.

A remarkable Wesleyan layman died recently at Doncaster, (Eng.) and was followed to the grave by thousands. At an early age he read with avidity the writings of Paine, Voltaire, and Mirabeau, and was almost turned by them. He was arrested by a power above himself, and as he stood hesitating on the frontiers of Christianity he said, "It will be a bad day for the devil when Isaac Marsden is converted." He was converted, and his subsequent life verified his own prediction.—*Christian Union*.

The unfortunate young man, Buchanan, who was killed at Hampton on Friday, was another victim of the rum trade. A fellow named Scribner, who was a witness at the inquest, swore that he sold him liquor about an hour before the fatal occurrence. The miserable wretch! What are the authorities of Hampton about that they do not prosecute him for violation of the law? As to his part in the death of Buchanan, he will have to answer for that at the bar of God. No manslayer will escape then.—*Rel. Intelligencer*.

Defaulters and criminals of every class diffuse misery all around them. A gentleman writing to this office on business says: "The last year has been a sad one to me in many ways, but nothing has made me so sad as the manner in which Palmer, my old playmate and friend and the husband of one of the most estimable young ladies, has turned out." So it is. "O Charlie!" said a mother, as she fell fainting and weeping against the bars of the prison in this city when she saw her boy of eighteen locked up for theft last week.—*N. Y. Ad.*

The Religious Telescope mildly puts it in this fashion: "It would perhaps be uncharitable to say that some people who find it very difficult to get up early enough to go to a 9 o'clock Sunday-school on the Lord's-Day, find it not only easy but delightful to rise early when there is going to be a show in town;" and then maliciously adds, "And people, too, who would grow very impatient if the minister should chance to be five minutes late, will sit on boxes or stand on the streets for two long hours, and patiently wait for the coming of the grand procession."

"No man or woman," says *The Wilmington News*, "can attend to the mental wants of sixty growing persons, leaving out all mention of the thousand and one little attentions which a teacher ought to give to the conduct, manners and dispositions of the pupils. It would be a safe rule to construct our Primary school-houses so as to admit but thirty pupils in each room. In no circumstances should more than forty children be imposed on one teacher in the lower grades. The present condition of things is an outrage on the teachers and a crime against the children."

A somewhat singular service was held recently in the parish church of Marston, Lincolnshire, England. In consequence of a suicide having been committed in

the church a strong feeling existed among the inhabitants that the building ought to be reconsecrated. The Vicar, the Rev. H. B. Thorold, having consulted the Bishop of Lincoln, his lordship suggested that an appropriate penitential service would be sufficient. The parishioners were invited to attend and filled the church to overflowing. The occasion was felt to be one of great solemnity, and produced a deep impression upon the assembled congregation.

The success of Messrs. Moody and Sankey abroad is marked. The London Outlook ascribes it to the fact that they are not afraid to depart from the common conventional order and style of religious service, that they are deeply in earnest, and that they give the meeting itself an active interest and share in the work. Mr. Moody always limiting himself to thirty minutes, and holding all others to five minutes. Dr. Cairns, in the same journal, gives an account of the meetings held in Edinburgh, which continued for more than eight weeks. Immense meetings, numbering four or five thousand, were held night after night in the Corn Exchange and the Grass-market. Mr. Sankey's singing and Mr. Moody's earnest words there reached thousands who never before attended evangelistic meetings in Edinburgh.

SPANISH INTOLERANCE.

Few persons out of Spain know of the continual attacks and annoyances to which Spanish Protestants are exposed, especially in the more distant provinces and in the little villages. The power of the Catholics has increased within the last few years to such a degree that a greater measure of firmness and faithfulness to principles than have as yet been possessed by any minister of state would be necessary in order to put an end to the abuse of judicial power.

All the outbreaks of fanaticism were surprised by what took place in the end of last year, in Unzué, a little village of Navarre near Tapalla, one of the principal seats of the Carlist War. Two years ago Cipriana and her husband, Andres, Christians, who live in Pamplona, went to visit her mother in Unzué, her former home. They distributed gospels and tracts and spoke to their neighbors of the love of Christ and of the free salvation through him. At night their house was attacked by a mob, with guns and stones, several shots being fired through the doors and windows.

Last October they again visited their village, and again at night the house was attacked. Two bullets which were fired through the window were flattened against the wall of their bed-room and fell beside their bed. In the house next to them lives Josefa, a poor widow, with her aged parents and her three young children. As the attack was going on, Josefa heard Andres and Cipriana praying for their enemies, that they might be forgiven and converted. This made a profound impression, and she said to herself: "This must be the true religion." She knows how to read and from that night has taken the Bible as her only guide. In the face of all the persecution, she began to confess Christ openly. The night of November 20th, the defenders of the faith began an attack upon her house, also, and every night for seven nights in succession the two houses were besieged with stones and guns. Two doors and five windows were demolished; bureaus, cup-boards, dishes, and inner partitions were broken to pieces: the roofs were in ruins. Perhaps some one asks: Where were the authorities all this time? "Sound asleep" of course. Between the priest, the alcalde [mayor], and the town council a supper had been given to the defenders of Mother Church, and six dollars offered them to drive Josefa out of town. The sixth day the alcalde received a message from the governor, in Pamplona, telling him he knew what was going on and that it must be stopped. It is known that the message was received and read on Saturday, but the following night the attack was more furious than ever. Josefa's aged father, while in bed, was hit by a heavy stone in the forehead, which cut an ugly gash and left him senseless. His wife and daughter dragged him into a corner, where he remained insensible for a quarter of an hour and nearly bled to death. The next morning Josefa escaped for her life to Pamplona, leaving her three fatherless children with their grandparents.

On the third night the judge himself was in the house, and just as he remarked "There is nothing wrong here," a bullet whizzed through the door and a stone thundered on the roof. This was annoying and rather awkward, so he rushed noisily out of the house, shouting: "What's all this about?" But he made no attempt to identify the guilty persons, who, of course, took themselves off as soon as they heard his well-known voice.

In order to secure protection for the persecuted families, the Rev. Thomas Gulick, of Zaragoza, and his Spanish evangelist, Don Eulogio Maté, visited Unzué, to examine the houses and report to the government. Their arrival produced a commotion in the village and men lay in wait to kill them, on their return to the railroad station; but they went by an unexpected route and were saved. But the villains, when they saw their plans frustrated, followed the missionaries to the station. Eulogio was already in the carriage and Mr. Gulick stood on the step, with his hand on the door, ready to mount, when he saw at a few paces distance the flash of two guns. The carriage window was smashed, but he himself was unharmed. When the carriage was examined, in Pamplona, more than thirty holes made by large and small bullets were discovered. The murderers made their escape at once, while neither the station-master or any one else moved a finger to try and secure them. Mr. Gulick went to Madrid and saw the minister of the interior about the matter. He was very civilly received and the promise was given that strict enquiry should be made and the guilty persons punished. Josefa returned at once to the village, under the protection of the police; but, since more than two months have passed since this outrage was committed, no punishment has been inflicted on those fanatics, in spite of all the promises of the government.

THE CONDUCTOR'S LAMP.

"Did you ever notice how the conductor always holds his lamp to the ticket, and takes no pains whatever to inspect the passenger?" I asked of my next neighbor in the car. "No, not particularly," he replied. "What of it?" "Only that the railroad is supposed to be dealing with men, and not with a bit of colored paste-board called a ticket." He caught my meaning instantly; for this was a favorite saying of his: "I tell you, God deals with men, not with a little bit of theological scrip called faith; and when the Almighty admits one to heaven, he makes rigid inquiry about his character, and not about his faith." He had repeated this remark so often in our discussions on justification by faith, that it had become perfectly familiar to me, and I wished now to call it up for further consideration. Hence my question.

"But why should not the conductor look at the man, and let the light shine in his face, instead of giving so much attention to the ticket?" I said, pressing my point. "Because the ticket stands for the man," he replied, crustily. "Yes," I answered. "And faith stands for the man. The railroad carries only those who have paid their fare, and the ticket certifies to its payment, and shows that the holder is right with the company—that he has done the righteous thing of complying with the cash conditions on which the corporation acts." "That is true," said my friend. "Well," I continued, "God has made certain conditions of salvation, among which are holiness, righteousness and obedience. The first step toward heaven is obedience to God's commandments." "That is so!" he exclaimed with great emphasis, referring to my last remark, and added, "A man must obey God, and keep his commandments before he can ever start on the way of life."

"Well," I continued, "the Bible says, 'And this is his commandment, that we should believe on the name of his son, Jesus Christ, and love one another.' Now when a person sincerely and with the heart believes on Jesus Christ, and confesses him to be the Son of God, has he not taken the first step in obedi-

ence, and is it not right for the Lord to accept this faith as a token of his sincerity, and to admit him into the company of those who are journeying heavenward?" "Provided he goes on in the right way," he replied, "doing right, and loving his neighbor." "Yes, so say I; faith without works is dead. We are justified by faith, and our faith is justified by our works. If we have a true faith, it will manifest itself in a growing and continuous exhibition of well-doing. But just as the ticket is the pledge of the passenger's compliance with the terms of the railroad corporation, faith is the token of a man's consent to God's conditions of salvation. It is the first exercise of obedience to be followed by the successive stages." "But is that all you imply by faith?" continued my friend. "Oh, no indeed. Faith is the acceptance of God's pledge and provision of eternal life. The ticket is not simply a pass; it is the seal of a covenant. So soon as the traveler has presented it and had it accepted, he has the pledge of the company for his life and protection. He has now entrusted himself to their keeping. So faith is an act of obedience to the gospel; but it is especially an act of committal and intrusting of our souls to the Lord our Saviour. The poorest beggar is as safe as the millionaire under the shelter of that little bit of paper called a ticket. The man that has professed his faith to Christ, great sinner or small, is equally safe."

Just then our station was called, and we hurried out with our valises, I meditating, as I passed on, of the aptness of things natural to illustrate things spiritual, and my friend saying, "Well, it may not be so unreasonable as I had thought—this doctrine of salvation by faith."—*The Wesleyan*.

A HAPPY REVIEW.

At a recent memorial service, conducted by the Rev. Dr. Potts, that gentleman read from a manuscript in the handwriting of the late Dr. Ryerson the following, dated March 24th., 1878.

"I am this day seventy-five years of age, and this day fifty-three years, after resisting many solicitations to enter the ministry, and after long and painful struggles, I decided to devote my life and all to the ministry of the Methodist Church.

"The predominant feeling of my heart is that of gratitude and humiliation: gratitude for God's unbounded mercy, patience, and compassion, in the bestowment of almost uninterrupted health, and innumerable personal, domestic, and social blessings for more than fifty years of a public life of great labor and many dangers; and humiliation under a deep felt consciousness of personal unfaithfulness, of many defects, errors, and neglects in public duties. Many tell me that I have been useful to the Church and to the country; but my own consciousness tells me that I have learned little, experienced little, in comparison of what I might and ought to have known and done. By the grace of God I am spared; by his grace I am what I am; all my trust for salvation is in the efficacy of Jesus' atoning blood. 'I know whom I have trusted, and am persuaded that he is able to keep that which I have committed unto him against that day.' I have no melancholy feelings or fears. The joy of the Lord is my strength. I feel that I am now on the bright side of seventy-five. As the evening twilight of my earthly life advances, my spiritual sun shines with increased splendor. This has been my experience for the last year. With an increased sense of my own sinfulness, unworthiness and helplessness, I have an increased sense of the blessedness of pardon, the indwelling of the Comforter, and the communion of saints.

"Here, upon bended knee, I give myself and all I have and am afresh to him whom I have endeavored to serve, but very imperfectly, for more than three score years. All helpless myself, I most humbly and devoutly pray that Divine strength may be perfected in my weakness, and that my last days on earth be my best days—best days of implicit faith and unreserved consecration.

best days of simple scriptural ministrations and public usefulness, best days of change from glory to glory, and of becoming meet for the inheritance of the saints in light, until my Lord shall diamine me from the service of warfare and the weariness of toil, to the glories of victory and the repose of rest.

LET JESUS IN.

"Behold, I stand at the door and knock." A little boy, hearing his father read that passage aloud, rushed away from the window where he was playing, and looking with wondering and eager eyes into his parent's face, said eagerly, "But, father, did they let Him in?" "Friends, you have heard the knock of some powerful sermon, some faithful warning, or when your cheeks ran down with tears and your very heart strings were breaking as they lowered the little coffin with your dear babe into that cold grave. But did you let Him in? Perhaps you say, 'I fain would, but cannot.' A minister once knocked at the door of a poor, aged, and lone woman; but he received no answer. Loudly, and louder still, he knocked. At length, as he kept his ear close to the door, he heard a feeble voice, saying, 'What is there?' 'It is I, the minister,' was the reply. 'Ah, sir,' said the woman, 'I am lying very ill, and cannot rise to let you in; but if you would come in, just lift the latch and open the door for yourself.' The good man cheerfully complied, and went in to comfort the dying sufferer with the consolations of the gospel. Now, my hearers, you say you cannot open the door yourself. I well believe you. But there is a remedy for your helplessness; ask the Lord Jesus to open the door for himself and come in. And he will come in. He liveth thou this! Some of you who once heard the knock of Christ, hear it not now. Well do I remember being startled and kept awake by the boom of the cannon when I went to the Ordnance. After a time, however, I grew accustomed to it, and could sleep amidst the roar of the artillery. So it is with many. Jesus knocks at your door in vain. His knocking does not trouble you now, as once it did. In vain he pleads with you, telling you that his locks are wet with the dew of night. He is out in the cold, dark, wet night; but you care not. He is threatening to depart and leave you to perish; but you are too drowsy to listen or to care. To-night, he may go away for ever. The last knock will be given. This may be the last one. What then? oh! what then?—*Duncan Matheson*.

SANCTIFICATION.

"Suppose you stood with the 'great multitude which no man can number, out of every nation, and tongue, and kindred, and people,' who 'give praise unto Him that sitteth upon the throne and unto the Lamb forever and ever,' you would not find one among them all that were entered into glory, who was not a witness of that great truth; 'without holiness no man shall see the Lord; not one of all that innumerable company who was not sanctified before he was glorified."

And could you take a view of all those upon earth who are now sanctified, you would not find one of these had been sanctified till after he was called. He was first called, not only by an outward call, by the word and messengers of God, but likewise with an inward call, by his Spirit applying His Word, enabling him to believe in the only begotten Son of God, and bearing testimony with His Spirit that He was a child of God. And it was by this very means they were all sanctified. It was by a sense of the love of God shed abroad in his heart, that every one of them was enabled to love God. Loving God, he loved his neighbor as himself, and had power to walk in all His commandments blameless. This is a rule which admits of no exception: God calls a sinner His own—that is, justifies him before he sanctifies.

Who are glorified? None but those who were first sanctified. Who are sanctified? None but those who were first justified."—*Wesley*.

OUR HOME CIRCLE.

UNGRANTED.

Where do they go to—the ungranted prayers, The baffled hope, lost love, and wasted earnings; The sweet, vain dreams, the patient, slighted care...

WORK THAT WILL LAST.

There now! There is something done that will last, I hope," said Mrs. Henderson, as she carefully tightened the covers of some fine jars of fruit.

"You have been doing several things beside that which will last," said Aunt Abbie, quietly.

"I don't see how you can prove that, Auntie mine," was the reply, as Mrs. Henderson seated herself in a low rocker and laid a caressing hand on the old lady's knee.

The bright gray eyes regarded her kindly.

"When Abbie broke that dish right in the most trying time of your hurried morning, I knew you well enough to dread a sharp word that was not allowed to come.

"Well, Aunt Abbie, I've taken your advice. I always was like the man in the parable, who said, 'I will not,' and afterward repented and went. The very day after you left I asked Mr. Kent for some names, and I went in and out of people's houses feeling a good deal like a book-agent.

"There are people whom a word of praise will send down into the valley of humiliation quicker than a volume of reproofs," Mrs. Henderson exclaimed vehemently.

"Well, my dear, there is some truth in your self-reproaches. I was sorry, when your pastor was here last week, to have you so quick and decided in refusing his request.

"Who is to do it, Hattie?" "Well, I don't know—Mrs. Lovell and Mrs. Peterson. They're always making calls."

"And because they do their utmost, therefore they should be asked to do more? Is that your doctrine?"

"Let them ask Miss Arnold." But she laughed as she said it.

"It is best to send some one who is acceptable," said Aunt Abbie. "I may be wrong, but I think that you would be. You are naturally cordial, and I think you would net let your conversation be altogether of the earth, as some do."

"I like calling well enough, but the time Auntie, the time! I'm well and strong, but I won't answer for the consequences if I try to get anything more into the working hours."

"Is there nothing that could be omitted?"

"No indeed! Why, I see hosts of things every day that I am obliged to neglect."

"Was your Wednesday's work all necessary, my child?"

"Now, Aunt Abbie, I just think that's too bad. I will have my children dressed prettily, and of course I must do my own sewing. I can't afford to put it out."

"You will have your children well dressed whether the Lord's work is done or not? Did you mean to say that?"

"O, dear, no!" said Mrs. Henderson, desperately; but sewing is my recreation.

son, desperately; but sewing is my recreation. Some women can paint or embroider. I just love to make things to suit me.

"Fair and softly, my dear. I don't believe in extremes. Do you honestly think there would be danger of your neglecting your family if you went out a little more? It seems to me that a more social life would react favorably on your home.

Mrs. Henderson was silent for some time over her mending. Then she said decidedly, "I don't see my way clear to do anything of the kind."

Aunt Abbie said no more. But about a month later, when she was once more in her own quiet home, she received a letter from her niece which contained the following frank confession:

"Well, Aunt Abbie, I've taken your advice. I always was like the man in the parable, who said, 'I will not,' and afterward repented and went. The very day after you left I asked Mr. Kent for some names, and I went in and out of people's houses feeling a good deal like a book-agent.

"Not a soul had been near her except the minister, and she a perfect stranger! O dear me! To think that I might have hugged my ruffles and tucks, and never gone near her, if it hadn't been for you!

"Who is to do it, Hattie?" "Well, I don't know—Mrs. Lovell and Mrs. Peterson. They're always making calls."

"And because they do their utmost, therefore they should be asked to do more? Is that your doctrine?"

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"O, dear, no!" said Mrs. Henderson, desperately; but sewing is my recreation.

the test of toil and trial for three-quarters of a century! Think of one man breasting the storms, year after year, till his head grows white with the flakes that have gathered there! Bearing the burden of care and anxiety until his pulses grow feeble, his limbs lose their tension, and "the pitcher" is ready to be "broken at the fountain."

WHAT HAST THOU DONE FOR ME?

In a letter to Rev. E. P. Hammond, Miss Havergal said: "Mrs. S. asked me to write and answer myself your question about the hymn, 'I gave my life for thee.'"

"I was, I think, the very first thing I ever wrote which could be called a hymn, written when I was quite a young girl (1859). I did not half realize what I was writing about. I was following very far off, always doubting and fearing."

"I don't know how I came to write it. I scribbled it in pencil on the back of a circular, in a few minutes, and then read it over and thought, 'Well, this is not poetry, anyhow! I won't trouble to copy this out.'"

"I gave my life for thee, My precious blood I shed, That thou might'st ransom'd be, And quickened from the dead. I gave my life for thee: What hast thou given for me?"

My Father's house of light, My glory cried throng, I left for earthly night, For wanderings sad and lone; I left it all for thee: Hast thou left ought for me?"

I suffered much for thee, More than thy tongue can tell, Of bitter agony, To rescue thee from hell: I've borne it all for thee: What hast thou borne for me?"

And I have brought to thee, Down from my home above, Salvation full and free, My pardon and my love; I bring rich gifts to thee: What hast thou brought to me?"

O, let thy life be given, Thy years that yet remain, World fetters all be risen, Give me thy joy and pain: Give thou thyself to me, And I will welcome thee.

GRANDFATHER'S FAITH.

Your systems of philosophy I do not understand; Your new-sprung theories, for me Are far too fine and grand; Yet somehow, friends, I feel to-day Secure within the good old way.

What comfort do they bring to you To ease a troubled heart? I've found a balm that's good and true To heal life's pain and smart! Nay, call me childish, if you will, But leave to me the old faith still.

It's been my stay for many years, And now in life's decline, More bright each day the way appears. Thank God, it still is mine; I've tried to "keep the faith," you see; And keeping it, the faith's kept me.

God found me when a wayward youth, Toward an end I'd folly bent; He taught me then to seek the truth, And counsel me to repent, Ah! you may think it passing strange, But still, grandfather seeks no change.

You've learned and "worldly wise," 'tis true, Beyond my simple ken; Yes, friends, I'd not exchange with you For all the schemes of men; The faith that holds me firm to-day Illumines all my onward way. —Kate M. Frayne.

DRESS OF THE CLERGY.

Dean Stanley describes, evidently with infinite amusement, the purely secular and common origin of the present official dress of the clergy, whether in the Anglican or in the Roman Church, and he enforces, with the liveliest illustration, the conclusion that "the dress of the clergy had no distinct intention, symbolical, sacerdotal, sacrificial, or mystical," but originated simply in "the fashions common to the whole community of the Roman Empire during the three first centuries."

in English society during the last two centuries, of common fashions becoming fixed in certain classes at particular moments, and of what was once common to all becoming peculiar to a few.—The Quarterly Review.

HELPING THE DEVIL.

There was a young minister once preaching very earnestly in a certain chapel, and he had to walk some four or five miles to his home along a country road, after service. A young man, who had been deeply impressed under the sermon, requested the privilege of walking with the minister, with an earnest hope that he "might get an opportunity of telling his feelings to him and obtaining some word of guidance or comfort. Instead of that the young minister, all the way along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man with him, and the whole evening was spent in frivolity and foolish talking. Some years after, when the minister had grown old, he was sent for to the bed-side of a dying man. He hastened thither with a heart desirous to do good. He was requested to sit down at the bed-side, and the dying man, looking at him and regarding him most closely, said to him: "Do you remember preaching in such and such a village, and on such and such an occasion?" "I do," said the minister. "I was one of your hearers," said the man, "and I was deeply impressed by the sermon." "Thank God for that," said the minister. "Stop!" said the man, "don't thank God until you have heard the whole story; you will have reason to alter your tone before I have done." The minister changed countenance, but he little guessed what would be the full extent of that man's testimony. Said he: "Sir do you remember after you had finished that earnest sermon, that I, with some others, walked home with you? I was sincerely desirous of being led in the right path that night, but I heard you speak in such a strain of levity, and with so much coarseness too, that I went outside the house, while you were sitting down to your evening meal; I stamped my foot upon the ground: I said that you were a liar; that Christianity was a falsehood; that if you could pretend to be so earnest about it in the pulpit, and then come down and talk like that, the whole thing must be a sham; and I have been an infidel," said he, "a confirmed infidel, from that day to this. But I am not an infidel at this moment; I know better. I am dying and about to be damned, and at the bar of God I will lay my damnation to your charge. My blood is upon your head." And with a dreadful shriek, and one demoniacal glance at the trembling minister, he shut his eyes and died.

A QUAKER MARRIAGE.

The year which saw Mr. Bright's election for Manchester witnessed also his second marriage. On the 10th of June, 1847, he was united to Miss Margaret Elizabeth Leatham, daughter of Mr. William Leatham, of Heath House, Wakefield, the well known West Riding banker. The marriage ceremony was performed in the meeting-house of the Friends, George street, Wakefield. We shall make no apology for giving a brief description of the rite of marriage, as observed by the Friends, from a local historian who records Mr. Bright's marriage. For those who are unfamiliar with the ceremony, the description will possess a general interest. The rite was severely simple. In accordance with the usages of the Friends, the marriage party sat for some time in silence, at the expiration of which Mr. Bright rose and took the right hand of Miss Leatham, pronouncing in low but distinct tones the formula of the Friends, as follows: "Friends, I take my friend, Margaret Elizabeth Leatham, to be my wife, promising, by divine assistance, to be unto her a loving and faithful husband till it shall please the Lord by death to separate us." Miss Leatham, still holding hands, repeated similar words regarding Mr. Bright promising to be "unto him a loving and faithful wife." A brief space of silence next ensued, which was broken by one of the congregation offering up prayer, the whole assembly standing. Again there was a short period of silence, and then one of the company read the certificate of declaration, which was signed by the bride and bridegroom and their relations and friends, and afterward by a large number of the congregation. The whole ceremony occupied about an hour.—Life and Speeches of John Bright.

OUR YOUNG FOLKS.

JUDGE NOT.

"Johnny, where is your missionary money?" asked Miss Mary Heath, one Sunday morning, as her little nephew was getting ready for Sunday-school. "Up stairs on my bureau, I guess, auntie; I'll go and get it now, so you can see how much I've got," and away he ran up stairs two steps at a time; but he did not come skipping back, and, at last, his aunt grew tired of waiting and went up to see what kept him. "I can't find my money anywhere," said Johnny disconsolately. "That new girl stole it. I know she did, she don't look a bit honest," and before his aunt could stop him Johnny darted from the room. She followed as hastily as she could, but when she reached the kitchen she found the shy quiet girl that had lately been taken for a nursery maid, listening with a frightened, tearful face to Johnny's angry charges. "You might as well give it up right off, or we will put you in prison. What did you do with it?" "Johnny," said his aunt, gently laying her hand on his shoulder, "is this the way my little pupil acts?" Johnny jerked away from her rudely. "I aint your pupil. I aint going to Sunday-school again. It's a little too mean after I've tried so hard to earn more than any of the other boys, to have to go without any money at all just because we have a thief in the house." "That is a very wrong feeling to have in trying to earn money for God's work. I think the money given in that spirit can hardly do the giver much good," said his aunt in a severe tone, but Johnny would listen to nothing. Before Miss Mary had fairly finished speaking, the slamming of the door told her that he had gone, and after saying a few consoling words to the poor girl she too hurried off to Sunday-school. Monday morning found the money still missing, and Johnny refused to look for it. "I looked everywhere I could think of yesterday morning; Lena will get tired of being snubbed pretty soon, and maybe she'll give it back," said Johnny, but Johnny would not listen to anything further, and pretended not to notice how sick and worried Lena looked, but he could not help seeing it, and it troubled him, and this Monday the first day of his summer vacation, was not as pleasant as he had expected. "Oh, bother that old money! I wish I had never heard of missionaries and heathen," he said crossly, trying to throw the blame of his unhappiness on to something besides his own ill-temper and injustice, and then he stood at the hall window looking moodily out and wishing that something would turn up. "Johnny, Johnny," called one of his school-mates across the street, and he threw up the window to see what his friend wanted. "Come along, won't you? All the boys are going to the mill-pond to fish." "Oh, mayn't I go with the boys down to the fishing-pond, please? I'll be so careful," cried Johnny, bursting eagerly into the sitting-room. "Yes, dear, I guess so," said his mother; "but you had better wear your old coat. Aunt Mary will get it for you. I am afraid you will rouse the baby if you go up stairs. Lena has been trying all the morning to quiet it, and I want her to lie down as soon as it goes to sleep; she don't look well. Cook says she cried nearly all night. Something is troubling her, I fear." Johnny looked conscience-stricken, but did not say anything. Miss Mary came with Johnny's coat; her face was very grave. "Johnny," she asked, "when did you wear this coat last?" "Last Saturday, I guess. What's the matter? Is it very muddy?" "No, it is not muddy, but listen," and she shook the coat—a faint jingling was heard. "My money is not there," said Johnny. "I looked there the first thing." "Did you look clear through? here is a hole in one of the pockets, and—yes—here is the money," and Aunt Mary felt a thick, knobby lump in one corner of the coat. Johnny gave one look at it, and darted out of the room up into the nursery, where Lena with a sad face, was trying to coax the baby to sleep. "Oh Lena!" he cried, "I said you took that money, when all the time I had it myself. I am so ashamed. I wish you would slap me or something, I feel so mean." "Judge not that ye be not judged," said his aunt, and it is a text Johnny has never forgotten since that unhappy time.—Selected.

THE SUN

The teacher is... every life... the plastic... be lasting... loss pers... time in... that rel... tion of... serious... son to... not really... and resu... if ever... dren hav... tion at... ents neg... seen in... church... or praye... paper is... to occup... for Sab... plained... but the... These... religious... school h... half of... for God... doubts... This... many ti... ture get... is not u... ed. A... not sup... Lesson... ers of b... query i... es, wit... taken b... connect... diluted... to the... their tr... rised b... system... use of... gospel... Now... teacher... history... Christ... Saviour... 4 Th... anity, a... a clear... ought... is to be... young... constan... are no... quant... of Ch... require... 2 Bar... es be... class-... work... discour... virgint... ted... bloss... some... Let te... etern... ed.—

The publisher of this paper some weeks since sent out circulars to parties in arrears for subscriptions. From some of these he has received very satisfactory replies; from others not a word.

THE WESLEYAN FRIDAY, MARCH 17, 1882.

THE POTENT MOTIVE.

The lives of the early Christian teachers challenged the notice of their Jewish and Gentile neighbors. The latter were familiar with noble theories from the lips of their own philosophers, but they rarely witnessed the more important exhibitions of noble lives.

Striking changes may be noted since that day, but only slight changes can be stated in reference to human hearts. In natural affection, in human impulses, and in the motives which bear one most steadily on, the average man differs less than he supposes from him who claimed his the clay tabernacle which some mummy-hunter now unwraps.

Has this motive lost its force yet? Happily, it has not. Only the other day an eminent Canadian politician remarked that Egerton Ryerson would have become a great political leader had he devoted himself to political life, and doubtless many a youth has since coveted his powers that he might win such neglected laurels, but the review of a long life by that deceased minister, given on another page, proves the purity and power of the motives which at once impelled and protected him in a life which involved no small degree of ecclesiastical contest.

Unreasonable the opposition has certainly been. It is hard to see how one and the same man can permit the use of an aid to memory in the shape of a Bible or Psalm-book in the pulpit and bitterly oppose an aid to the voices in the choir and congregation. Perhaps, however, our Presbyterian brethren may have learned some lessons which may profit them in future.

But let no man content himself with the mere fact that this motive is yet present in the Church in somewhat of its original force. Let each inspect his own heart and gauge his own spiritual power. With him once-Christian service may have become mere habit. Former effort may be repeated with no Christian impulse behind it. The preacher, class leader, Sunday-school teacher, may play appropriate parts—and only play them.

We notice with pleasure a tendency towards Methodist union in the Upper Provinces. A few weeks since a convention was held at the village of Iriquois, composed of ministers and official members of the Brockville District of the Methodist Church of Canada and the Ottawa District of the Methodist

INSTRUMENTAL MUSIC IN THE CHURCH.

The precise place of instrumental music as an aid to the devout worship of God is frequently discussed by the more thoughtful part of the membership of all branches of the Church. In one branch only, however, can it now be regarded as a "burning" question. That branch, strange to say, is the Presbyterian,—the very body among which a thoroughly uninformed visitor would expect to find the church organ in universal use.

Just now this subject is keeping our brethren of the Free Church of Scotland, and some of the Presbyterians of the Upper Provinces, as well as the United Presbyterians of America, wide awake. But in no quarter has the conviction of the depravity of the organ been so great as in Ireland. A year since some of the younger members of a church near Toronto placed an instrument in the church, not for use in Sunday services but for musical culture on other occasions, and by so doing so deeply grieved some of the elders that the latter forcibly removed the offensive organ and were arrested as rioters, the Presbytery wisely refusing to have anything to do with the case.

On this point there is daylight ahead. An aggressive and earnest Church may be somewhat hindered in its general work for a time by this question, but cannot long pause over it. By a majority of one the Free Church Dundee Presbytery negatived the use of the organ the other day, but to the great astonishment of all parties the Glasgow Presbytery of the same Church has since transmitted to the General Assembly a memorial in favor of allowing instrumental music in public worship.

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Episcopal Church. At the convention the subject of the organic union of these two bodies was discussed, and after a free conversation resolutions were unanimously adopted, to be published in the official paper of each Church. On the 27th ult., a meeting to discuss the propriety of holding a union convention was held at Brampton, Ont. The Canadian Christian Advocate says of this meeting: "Thirteen ministers were present, four Canada Methodists, four Methodist Episcopal, and five Primitive Methodists. It is said the feeling in favor of union was unanimous, and the discussions brotherly and Christian. It was decided to call a convention, to be composed of ministers and official laymen of the several Churches named, on the 23rd of March, in the Canada Methodist church, in the town of Brampton, to discuss the subject of organic union."

The Methodists of the Upper Provinces must frequently ask themselves whether the presence of two or three rival churches in some small town, with the usual friction and the outlay of money in the endeavor to support as many half-kept ministers, can in any sense be regarded as a matter of necessity. Common sense—not to say anything about the spirit of true Gospel teaching—would seem to dictate the earliest possible union upon an equitable basis, and the employment of all available funds in giving the Gospel a push into the regions beyond.

The Western Advocate has some words on "laudatory communications" which are worth transfer to other columns. The editor of that paper finds himself embarrassed by the number of such communications, and begins to conclude that many pastors and preachers "have come to feel that public praise is an important part of the compensation due and expected for successful ministerial service," and that "apparently they have also come to think that it is the proper function of a Church journal to be the vehicle of such laudations." In proposing the omission of all "fulsome expressions of compliment" in communications for that paper, the Advocate asks: "Is it not better to state in plain, simple words the work accomplished, and let the unvarnished record mete out the just award of commendation? Does not good taste require this? Are not intelligent readers usually displeased, not to say disgusted, when the newspaper is made the vehicle of personal flattery? Does such flattery benefit the persons to whom it is paid? Is it not infernal, that if they did not 'feed' upon this pabulum, they would find some way to lessen its quantity? And by this inference are they not brought into contempt? Shall a trusted and honored journal, moreover, use its circulation to bring the Church or its ministry to the low level of a Mutual Admiration Society? Shall it pander to a selfish craving for inordinate praise? The considerations indicated in these questions are not to be ignored."

A sermon recently preached in the cathedral at Fredericton by the Archbishop-juditor, Dr. Kingdon, has provoked much comment. It is rumoured that in his strictures upon the proposed adoption of the Deceased Wife's Sister bill the preacher went so far as to deny the right of the civil authorities to grant licenses for marriage, and to even assert that the power so to do belonged solely to the Bishop. A sermon preached by Rev. E. Evans last Sabbath evening in the Fredericton Methodist church seems, from the report in the News, to have been in part a reply to Dr. Kingdon's remarks. Mr. Evans claimed that certain passages in the Levitical writings were capable of but one interpretation—that advanced by the supporters of Mr. Girouard's bill, that for sixteen hundred years after the coming of Christ no one pretended to attach any other meaning to them, and that the opposite interpretation found no place to day except in the self-constituted canons of the Church of England, which were not in any way binding upon other Churches. Other remarks, bearing upon the civil and religious character of the ordinance of marriage, and involving a severe rebuke upon Mr. Kingdon, he said, "could not have arrived at such ridiculous decisions except by long and labored perusal of those dogmatic canons whereby a man's thoughts might become clouded and transported back to the midnight mental darkness of the middle ages," were also listened to with the closest attention.

A WORD TO MINISTERS.

The Zion's Herald has some excellent thoughts upon a form of temptation peculiar to the ministry—a temptation through which some pastor whose eye glances at this article may now be passing. We have known ministers maintain themselves in a certain class of circuits at the cost of the respect of their brethren, and, probably, of the authorities of those circuits, and we have marked how others have won warm regard from the ministry and the membership by what to some seemed self-denial. Such motives, however, belong to the lower level. Of the nobler class let our contemporary speak:

Whether wisely or unwisely, the infidel Bradlaugh is still being advertized. As the N. Y. Tribune remarks, "the assurance with which he has administered the oath to himself in the presence

of a full House, with the Speaker in the chair, and then subscribed to it with great flourish of pen and Testament, would have abashed the most impudent Alderman in America. It was a flagrant insult to the House, which had been discussing the general question of his disqualification." Northampton however has re-elected him since his expulsion, by a majority of more than a hundred votes, the Conservatives, who wished to retain the grievance, fearing lest their own party might succeed, and the Liberals, anxious to exchange this Liberal for a Conservative, hoping for his defeat. The latest episode in this interminable affair is Lord Redesdale's bill excluding atheists from Parliament. The passage of this through both houses can scarcely be expected. It is unfortunate that Bradlaugh, through the folly of the House of Commons, should be placed in the position of the representative of a great constitutional principle. At a recent soiree of a Liberal Club Mr. William McArthur, M. P., said that "while he held in utter detestation Mr. Bradlaugh's religious opinions, he would not, by refusing to allow him to take the oath, take upon himself the responsibility which belonged to him and that which belonged to the electors of Northampton, who sent him to the House of Commons."

The retention by the Church, in her official positions, of influential defaulters must sooner or later involve her in loss. In connection with the recent exposure of a defaulting bank official in New York—this time a Methodist—the fact is made known that one minister, if not more, had suffered serious loss through him, and that a layman had also been a heavy loser. These losses had been quietly borne, and the previous superintendent of two Sunday-schools in Brooklyn had been permitted to take his place as a Sunday-school teacher in a New Jersey town, soon to be brought before the public as a heavy defaulter. If philosophers of the Ingersoll school find ready texts in such cases for their satires on Christianity the Church can say little to parry their blows or save from injury the youth who are led to doubt the reality of the Gospel, the purity of whose Great Head may be forgotten by them in view of the startling rapidity with which the sins of men bearing his sacred name come in review before them.

Methodists throughout the Dominion will rejoice over the many testimonies given to the worth of the late Rev. Dr. Ryerson. These are not to be in word only. The Ontario Government, which continued to his death the salary paid him while Superintendent of Education, has done a grateful thing in placing the sum of \$10,000 in the estimates as an annuity to his widow. It is also said that the Toronto School Board is about to ask other School Boards throughout Ontario, to unite with it in erecting a statue, of the founder of the far-famed Ontario school system in the grounds of the Toronto Normal School. We are glad, too, to learn from the Christian Guardian that the appeal of Dr. Douglas respecting a Ryerson Professorship in Victoria College seems to meet with general approval. The Guardian is in a position to say that "practical steps are being taken to carry out the idea of the proposed professorship with as little delay as possible."

FROM THE SOUTH.

An hour's drive, over a perfectly level road and through a forest of stately pines, brought us to the Middleton place. An aged man of four score years, the last representative of this once wealthy family, gave us a kindly welcome. A very fine brick residence, erected in 1899, and which had stood 165 years, was destroyed by the Federal troops under Sherman, on their return journey from his famous march to the Sea. Another building, containing a library of 10,000 volumes, was also destroyed and the books taken away. A mass of ruins indicates the site upon which the venerable building stood. The terraces, the artificial lakes, the walks lined with japonicas now in full bloom, the lawns with every variety of flowers, the trees of various kinds and sizes, spread over about four acres, gave us some idea of what it must have been. Under the spreading branches of an oak, whose trunk measured about 24 feet in circumference, we did justice to the good things provided by our lady friends, and moralising on the instability of earthly riches, and thankful that we had in Heaven more enduring riches, we again started to explore new fields of interest.

The town of Dorchester was the place mentioned. We have often heard it joyously said "we couldn't see the town for houses." But we were now seriously told, that we must keep a sharp lookout, or we couldn't see the town for trees. Dorchester was built in 1696 by a colony from Dorchester, Mass. "In 1717, it contained 1800 inhabitants, and in 1713, it had a market, semi-annual fairs and a free school. Now there is nothing left, not a trace of man's habitation. One or two recently plowed fields, and a second growth of wild forest, cover the spot. Two silent mementoes of Colonial times and the Revolution stand like sentinels over the site of a

Where Douglas is, is head. It is what a man makes of his place, be it small or large, that touches his character. It is the highest form of success to translate a charge from the valley of despair to the mount of beatitudes. Nothing will give a minister a better reputation, a higher position, a stronger influence among his brethren, than readily to accept the weakest point of the line, and not only hold it against the enemy, but change it to the most effective position in the work. It gives but little evidence of sanctified manhood always to shrink from points of difficulty and danger, and to ask for churches strong enough to carry the preacher, rather than for service where every blow that he strikes will tell for the enlargement of the Master's kingdom and the salvation of souls.

A TERRIBLE PLAGUE.

Rarely is a more terrible story told than that which the Rev. T. R. Pico, of Port-au-Prince, Hayti, sends to the Wesleyan Mission-house, London, under date of January 23rd. Mr. Pico and his wife have had "good training" in Africa, and are therefore "veterans in this sort of warfare."

Dear Mr. Osborn.—As I wrote you last we cannot have the district meeting this year. A thousand persons have died since my last letter was written, ten days ago. This is an awful time for Port-au-Prince. Our Church is also full of mourning. I have buried four of our people during the week, two of them being of the most beloved. On Monday it was the daughter of one of our most active local preachers; on Saturday one of the family of Mr. Cath Pressier. The latter was at the lovefeast on Sunday afternoon. She was taken ill that same evening. I visited her and prayed with her all the week, but small pox seems to give no quarter; she died on Saturday at 7 a. m. We buried her at 9 a. m. I was astonished when we reached the new smallpox burial ground opened during the week. Gangs of men were employed by the commune digging graves. They are employed night and day. Half-a-dozen graves were ready; we had only to choose one just as forty-five other families had chosen theirs during the night, and as over 300 had chosen theirs in that burial ground alone during the week. There is another burying-place at the other end of the town that I have not visited. The plague is as bad out there as it is within, so that there is no getting away from it. In the plain and on the mountains alike people are dying like sheep. A leader who has a plantation at the plain was telling me that one plantation which had twenty houses on it, each house representing a family, is now left without a soul—all are dead. A mother had nine children at another place, the children all died first, and lastly the mother had the disease, and died too. At our outstation, Dupont-on-the-Hills, one of our members died last week. The preacher brought me news yesterday of two more being down. I fear the whole will go. The Cape is now healthy. Clean bills of health are now given to the shipping. It is high time health should be restored to the North; whole villages have been annihilated. It is not only the small-pox that is killing people, otherwise the vaccinated would escape, but there is also scarlet fever and diphtheria. Many get diphtheria together with the small-pox. So long as this epidemic lasts I shall write often, so that you may not be alarmed concerning us. I shall also keep the accounts well straight, so that if anything did happen there will be no trouble on that score. I know that having to visit the sick and bury our dead I am exposed, but I take all precautions and trust in God.—I am, yours affectionately,

T. R. PICO.

IN REPLY TO MR. MOORE.

DEAR MR. EDITOR.—My unfortunate letter—written in December, I think, relating to the opening of our new church, was sent off so hurriedly to overtake the mail, that I could not have said, for the sake of me, what I did write. Bro. Moore sends you a deserved criticism upon it in January, which I read in February, and cannot answer through your columns till March. Long enough to bury the most of misunderstandings. But in this case, it is necessary that I should declare, for the Christian credit of all concerned, that I did not desire to take any of the praise of completing this grand work to myself, seeing that I achieved none of it; and especially did I not intend to detract from Bro. Moore's deserts, as I knew he deserved every word of commendation I could have uttered. I may have avoided praising him too much for fear of incurring suspicions that certain mutual overstrained good-fellowship of which we had been unjustly accused bore some semblance of truth. If any misapprehension originated therefore on this matter of my disposition to speak well of one of who served well the cause of his Master—"put that on mine account." I will bear it cheerfully. Bro. Moore shall not outdo me in voluntary humility. He considers himself "obscure." I consider myself very human in general and very unthoughtful in this particular instance.

A. W. NICOLSON.

PERSONAL.

George R. Beer, Esq., of Charlotte-town, has been elected President of the Merchant's Bank of P. E. Island. We are sorry to hear that Rev. A. W. Nicolson, of Hamilton, Bermuda, has been laid aside from work for two or three weeks, and has been obliged to seek medical advice. The committee of the St. Stephen Literary Society presented the Rev. H. Sprague, A. M., with an appreciative address on his recent resignation of the position of President of that society. Rev. John Wesley Horne, a son of the Rev. James Horne—a former missionary in Bermuda—is now stationed at Clinton, Conn. Mrs. Horne is a daughter of the late Thomas Tuzo, Esq., one of the best-known Bermuda Methodists.

At the recent session of the Queen's University, Dublin, the honorary degree of D. Lit. was conferred upon the Rev. Robinson Scott, D. D., of the Irish Wesleyan Conference, and the Rev. James M'Cash, D. D., L. D., President of the College of New Jersey. An exchange says: Edward J. Cunningham, Esq., Postmaster and last

once flourishing town, where not one hearth-stone remains, not one brick upon another." An old fort, built of concrete (lime and shells), about ten feet high and two and a half feet thick, stands today, seemingly as solid as when first built. It once commanded the entire length of the principal street of the town. A ruined gothic tower is all that remains of St. George's church,—built in 1707 of brick. It was 70 feet long by 30 feet wide—in shape cruciform, with gothic windows. It was with the deepest interest we wandered amid the ruins of this old town. The fort was erected as a protection against the Indians, but became the scene of many bloody struggles during the Revolutionary war. We returned to Summerville about dark, tired but exceedingly grateful to the friends who had so kindly patinated this pleasant excursion.

You will have received before this, papers containing notice of the death of Bishop Wichman, of the M. E. Church, South. I called at his residence twice a short time previous to his death, but could not see him. He was a man of marked ability, and great excellence of character. His life was pure. He lived seventy-four years, and during that time he was placed in circumstances where he needed the guard of all the Christian graces. But he passed the ordeal unscathed, and leaves behind the record of an unblemished life. I simply give the universal testimony of those who knew him. Being a man of large and varied culture, he filled the positions of pastor, editor, President of College and Bishop with great honor to himself and the Church he loved so well. When asked shortly before his death, if he were allowed to preach again, what his text would be, he promptly answered, "The very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

During the past three Sabbaths I have been enjoying the privilege of proclaiming the wonderful salvation. I feel like a little bird trying its wings before its long migration. It is so good, merely to try, that I want to keep constantly at it. If a man has the power in his soul, and there is any "preach" in him, these Southerners will bring it out. If the sermon has done them good, they will soon let you know it, by a right good hand shaking, and an earnest "thank you." And such evidences of appreciation have cheered many a discouraged preacher, and sent him on his way, determined to do even better in the future, and to become more worthy of such grateful recognition. Bro. Smith, tell the people, if they appreciate their preacher's efforts for their spiritual good, to tell him so now; and not to keep their kind words till after he is dead. They will do him no good then. They may encourage him now.

Yours, &c., J. M. PIKE, Summerville, S. C., Feb. 28, 1882.

All departments Monthly for March will be published. The contributors names of some of our preachers of the month are:—among them J. L. Lortimer, C. H. Hill, Howard Crosby, and a variety of other Sermonists. Preachers, Eric Link & Waggon, 10 New York.

The Canadian Methodist Church has a well-earned name among those who are not members of the denomination. The Rev. C. H. P. Rose contributed a bright and interesting paper on Rev. W. L. Garrison's pen work. The youth of the church are reading such records with interest. The second, by Anna Buckland, is a bright illustration of youth some of our youth in later years.

The increase of a church wholly to the glory of Christ—this is one of the signs of the times. The publication of this paper comes under our eye. Life; and Inter-Scriptural Holiness. An Mahan, of Lowell, of New York. These names are persons familiar with the face of orthodox teaching. The Guide to Holiness of Holiness are also

contributions previously acknowledged. Received during February & Mrs. J. Burrell, Yorkmouth, N. S. Friend, Montreal. Senator Ferrier, Montreal, & Co., Montreal, G. W. ILLIAM I. SH

Custos Rotulorum County, will complete the postmaster will also come 1882—his gold

The death of and Luttrell, was formerly of the and another of Moncton. The friends in Moncton will deeply sympathize with the husband and the

Captain Price, R., has been relieved from the Evangeical Al though he had relieved from Rev. Dr. Pope's services. A Home subjects and members of the

The first meeting of the Theological Seminary, forwarded by all ten names of the class is that of M. R., of Horton. A synopsis of an "A Critical and Theological Evidence of the Primacy of the

Rev. D. D. C. of the Loyalist of the Brunswick day evening. Mr. day and interest the well known chapter upon a with which the de actors are not as to be. The men's Wesleyan their usual wisdom Currie to the city.

We have learned death, on Tuesday of Mr. John A. A gentleman from tells us that, up to health, but that from a complicated wife and two children to Boston, whither he had obtained business man, and the office of Sunday school, Mr. Harvie's afflicted family path.

LITERARY.

Arson D. F. Rand, publish some of a tasty form. Au of St. John: on Easter Day, Winton; Daybreak; The Easter Hero; and a number of other

All departments Monthly for March will be published. The contributors names of some of our preachers of the month are:—among them J. L. Lortimer, C. H. Hill, Howard Crosby, and a variety of other Sermonists. Preachers, Eric Link & Waggon, 10 New York.

The Canadian Methodist Church has a well-earned name among those who are not members of the denomination. The Rev. C. H. P. Rose contributed a bright and interesting paper on Rev. W. L. Garrison's pen work. The youth of the church are reading such records with interest. The second, by Anna Buckland, is a bright illustration of youth some of our youth in later years.

The increase of a church wholly to the glory of Christ—this is one of the signs of the times. The publication of this paper comes under our eye. Life; and Inter-Scriptural Holiness. An Mahan, of Lowell, of New York. These names are persons familiar with the face of orthodox teaching. The Guide to Holiness of Holiness are also

contributions previously acknowledged. Received during February & Mrs. J. Burrell, Yorkmouth, N. S. Friend, Montreal. Senator Ferrier, Montreal, & Co., Montreal, G. W. ILLIAM I. SH

contributions previously acknowledged. Received during February & Mrs. J. Burrell, Yorkmouth, N. S. Friend, Montreal. Senator Ferrier, Montreal, & Co., Montreal, G. W. ILLIAM I. SH

Castor Rotulorum for Guyborough County, will, the ensuing spring, D. V., complete the period of half a century as postmaster. Another semi-centennial will also come to him, D. V., June 7th, 1882—his golden wedding day.

The death is announced of Mrs. Richard Luttrell, wife of R. Luttrell, Esq., formerly of the Intercolonial Railway, and mother of Mrs. P. S. Enman, of Montreal. The deceased lady had many friends in Montreal and elsewhere, who will deeply sympathize with the afflicted husband and family.

Captain Prichard, of St. John, N. B., has been re-elected President of the Evangelical Alliance in that city, although he had expressed a wish to be relieved from the duties of the office. Rev. Dr. Pope is one of the vice-presidents. A Home for Seamen is one of the subjects under consideration by the members of the Alliance.

The first number of the Andover Theological Seminary Bulletin has been forwarded by a friend. Among the fourteen names of members of the advanced class is that of Mr. J. A. Faulkner, A. B., of Horton. The Bulletin gives a synopsis of an Essay by Mr. Faulkner—'A Critical Inquiry into the Patristic Evidence down to Tertullian of the Primacy of the Bishop of Rome.'

Rev. D. D. Currie gave his lecture on 'The Loyalist Idea,' in the basement of the Brunswick St. Church on Tuesday evening. Mr. H. Bell presided. A large and interested audience listened to the well known lecturer as he furnished a chapter upon a most thrilling subject, with which the descendants of the chief actors are not as intimate as they ought to be. The members of the Young Men's Wesleyan Institute have shown their usual wisdom in bringing Mr. Currie to the city.

We have learned with sorrow of the death, on Tuesday morning, at Boston, of Mr. John A. Harvie, of Avondale. A gentleman from that neighborhood tells us that, up to a recent period, Mr. Harvie had enjoyed uninterrupted health, but that lately he had suffered from a complication of diseases. His wife and two children accompanied him to Boston, whither he went with the hope of obtaining medical help. As a business man, and a worthy member of the Methodist Church, in which he held the office of Sunday-school superintendent, Mr. Harvie will be much missed. His afflicted family have our deep sympathy.

LITERARY, ETC.

Anson D. F. Randolph & Co., of New York, publish some sweet Easter poems in tasty form. Among them are 'The Voice of St. John,' or the Story of the First Easter Day, by W. Wilberforce Newton; 'Daybreak' by Julia C. R. Dore; and 'The Easter Heritage'—the latter in anchor-shaped leaves.

All departments of the Homiletic Monthly for March will be found valuable. The contributions to these bear the names of some of the most noteworthy preachers of England and America—among them Joseph Parker, G. C. Loring, C. H. Spurgeon, Dr. John Hall, Howard Crosby and others. Then there is a variety of interesting articles under Sermonic Criticisms, Living Issues, Preachers Exchanging Views, etc. Funk & Wagnalls, 10 and 12 Dey St., New York.

The Canadian Methodist Magazine for March has a well-varied list of articles. Among others we notice a sermon by Rev. Dr. Douglas on the Power and Assurance of the Gospel, and a paper on Women and their Work in Methodism, by Rev. C. H. Payne, D. D., LL. D., President of the Ohio University. Rev. S. P. Rose contributes an article on John Bright, and Rev. Dr. Carroll another, on Rev. William Ryerson, an elder brother of the lately deceased Dr. Egerton Ryerson. The editor also uses his ever-ready pen with his accustomed ability.

Two small volumes, lately published by T. Woodner, London, will prove a useful addition to the list of those already issued from the English Book Room. In one of these—'Two Standard Banners'—Rev. Jabez Marrat sketches the lives of Dr. Duff and Dr. Wilson, two prominent Scotch missionaries in the East. The youth of Methodism cannot read such records without lasting benefit. The second, 'The Hillside Farm,' by Anna Buckland, is a pleasant story with bright illustrations, calculated to convey to youth some lessons likely to benefit them in later years.

The increase of a class of literature devoted wholly to the important subject of Christian Holiness may be regarded as one of the really favorable 'signs of the times.' A monthly publication of this class which has lately come under our notice is the 'New Life,' and International Exposition of Scriptural Holiness, of which Revs. Drs. A. A. Mahan, of London, and Asbury Lowrey, of New York, are the editors. These names will be accepted by persons familiar with them as a guarantee of orthodox teaching and suggestive thought. The other monthlies 'The Guide to Holiness' and 'The Advocate of Holiness' are also on our table.

FRENCH METHODIST INSTITUTE, MONTREAL.

Table with 2 columns: Item and Amount. Includes 'Contributions previously acknowledged' for \$348.80, 'Received during February' for \$25.00, and 'Total' for \$373.80.

THE MONSTER EVIL.

The Alliance News has just published a 'Drunken census' for the two weeks of Christmas. The list is compiled from newspapers published in Great Britain, and is composed mainly of such cases as came before the magistrates during the last week of the old year and the first week in the new. Nor does it profess to be an exhaustive compilation of such cases; many have for various reasons been excluded. The list includes 14 cases of homicide, manslaughter, and murder; 15 suicides; 8 attempted suicides; 15 cases of stabbing; 110 cases of rowdyism and violent assaults; 54 assaults on policemen; 64 assaults on women; 21 drunken women, &c., &c. The Birmingham Daily Post says such cases of drunkenness as come before the magistrates form a very small minority of the actual number. In fact, if all the persons who were found drunk in the London streets were taken into custody on Boxing-day, the accommodation which the police could provide for their detention would be ridiculously insufficient. It has been computed that about 15,000 persons were intoxicated in London alone on that day. The picture here presented is rather that of a heathen saturnalia than the celebration of a Christian festival. Surely it becomes the duty of every lover of his country to do all that in him lies to free the land from such horrors.

The Alliance News bears this testimony to the work of the Salvation Army:—'In some places, we are glad to learn, the action of Temperance workers, and notably that of what calls itself the Salvation Army, has tended to make the two weeks less prolific of vice, crime, misery, and death, than, thanks to the Liquor Traffic, they might have been expected to be. Thus our Wrexham correspondent writes: 'I am glad to inform you that the Salvation Army has caused a wonderful change here; hundreds of those street skulks that did next to nothing, and for what they did, spent the wages in the public houses and in slobbering tobacco out of their mouths, are now every night at the meetings singing praises to God and praying for grace to help in time of need. The public-houses are therefore comparatively empty.' So again, from Worcester, a correspondent writes: 'I find no very serious drink cases recorded in our city. The Salvation Army have got hold of a large number of the worst of our former drunkards, several of whom were in prison last Christmas.'

THE WALDENSES.

The French Waldenses seriously contemplate removing to Algiers. The valleys of Freinsimieres and Queyras may have served a good purpose in past centuries, by offering a retreat from violent persecutions to those whom their relentless enemies would not suffer to live in peace in any less hospitable region. But mountain heights, where winter reigns for nearly three quarters of the year, are no fit abode for men and women and children. In spite of every exertion, the most industrious cannot but see poverty and possible starvation staring them in the face. The friends of the French Waldenses, and those that love them for their wonderful history of devotion to Christ, and to principle, have wisely arrived at the conclusion that the time has come for some decided steps to be taken in their behalf. Subscriptions have been started; and in the French Protestant papers we find long lists of subscriptions, often in very small sums, for the specific purpose of helping such of the Waldenses, or Vauds, or Dormilhouse, in the Hautes Alpes, as may wish to avail themselves of the opportunity of going as colonists to Algiers.

AN EXPERIENCE.

A late number of Macmillan's Magazine contains an article by the Rev. Edmund S. Foulkes, who seceded from Anglicanism to the Church of Rome, and then returned to Presbyterianism after a trial of Romanism of fifteen years. He says—and his word will carry weight, and should—'The system I found on full experience to be completely delusive; just as full of blenches and distortions and corruptions as our forefathers had painted it ages ago; falsifying in fact almost every pretension it affected itself, or its proselytizers claimed for it; with unity largely dependent on tyranny for its maintenance, and a blind to any amount of heartburnings and internecine strife behind the scenes; with moral appearances largely dependent on secrecy, and truth played fast and loose with in every possible way for palliating, advancing, or saving the system. All these discoveries made me rejoice over the unrighteous act that set me free, and enabled me return to my old home a wiser, but not by any means a sadder man. I had known Rome once, now for all.'

THE SUNDAY QUESTION.

The Secretary of the Working Men's Lord's Day Rest Association writes to the Daily News of Jan 19th: 'As you have given to-day space for several facts interesting to Sunday openers will you kindly allow me to mention several facts interesting to Sunday closers? By 166 votes against 74 the members of the Maidstone Working Men's Club have recently decided not to open their club on Sundays. The Town Council of Maidstone, after an experiment of three years of Sunday opening of their museum and library, decided to close by 16 against 8. The Wigan Free Library, and the Keswick Free Library, which were open on Sundays, are now closed on that day. In 1879 the Town Council of Nottingham rejected a proposal to open the Castle Museum on Sundays by a majority of only 3 votes—viz., 28

against 25. In December 1881, they rejected a similar motion by a majority of 26 votes—viz., 34 against 8. These and many other facts that could be mentioned show that public opinion against Sunday opening is growing daily.

THE QUEEN.

A supplement of the Gazette says the Queen has written Sir Wm. Harcourt, Secretary of State for Home Department, that she wishes before she leaves England to express from her heart how very deeply she is touched by the outburst of enthusiastic loyalty, affection and devotion which the painful event of the 2nd inst., called forth from all classes, and all parts of the vast empire, as well as by the universal sympathy evinced by the sovereigns and people of foreign nations. The Queen cannot sufficiently express how deeply she is gratified by these demonstrations. She wishes to convey to all, from the highest to the humblest, her warmest, and most heartfelt thanks. She says it has ever been her greatest object to do all she can for her subjects; to uphold the honor and glory of her dear country as well as to promote the prosperity and happiness of those over whom she has reigned so long. The Queen thanks God that He spared her beloved child who is her constant and devoted companion, and those who were with her in the moment of danger as well as herself. She prays he will continue to protect her for her people's sake as he has hitherto so visibly protected her.

METHODIST NOTES.

Successful tea-meetings and socials in various circuits are reported in our exchanges.

The pews in the new church at Hamilton, Bermuda, are not numerous enough to supply applicants.

An item in several of the papers states that a friend of the Rev. R. Weddall, of Bathurst, recently presented that minister with a cheque for \$50.

The Recording Steward of the Apohaqui circuit wishes us to say that a unanimous request has been extended to the Rev. S. James to return another year.

The proceeds of the parlor entertainment recently held at the residence of William Barnhill, Esq., Portland, in aid of the Fairview Methodist church, amounted to sixty dollars.—News.

The St. John Sun says: 'A very interesting service was held in the Fairview Methodist Church last Sabbath evening when the pastor, Rev. J. Sellar, received eleven members into the Church by the right hand of fellowship.'

An extensive revival is reported from Petite Riviere, where, Mr. Johnson writes, 'the Spirit seems at work with all hearts. Some fifty persons have been led to seek Christ, many of whom have found the 'pearl of great price.'

From Digby Neck Rev. Jas. Sharp sends word: 'We are in the middle of a revival at Centerville, on this circuit. This is the third week of special services and there is a growing interest and power. A number have started for the kingdom.'

Tenders are being asked for the erection of a new church at Baie Verte. Two thousand dollars have already been raised for the purpose by subscription, and further efforts are to be made. The Chiqueto Post says that the building, 70 by 42, with three hundred sittings, is to be completed next autumn.

Rev. E. Bell reports from Murray Harbor, P. E. I., that the work is encouraging. At the third quarterly meeting, just held, the attendance was good, and an interest in the support of the work was evident. The church at Cape Bear is to be repaired this spring. A tea-meeting will probably be held in the summer.

A missionary meeting was held in the Methodist church on Sunday evening last. After prayer by Mr. A. D. McCully, interesting speeches were delivered by Messrs. Thomas, Glendinning, Wilson, Jeffrey and Jonah. Suitable music was furnished by the singing class of Mount Allison, under the leadership of Prof. Cran.—Sackville Transcript, 9th.

Rev. R. Barry Mack writes from Shelburne: 'Our congregations are good, considering the large number of men who are absent, trying to make a livelihood in other parts. Our week-night services are well attended. Our Sabbath-school is flourishing—steadily advancing in numbers and interest. Some of our dear young folks, we believe, are giving their hearts to God. There are prayers going up that must soon be answered, and there is faithful sowing that will bring a golden harvest.'

A correspondent writes from Charlottetown: 'The Rev. D. D. Moore, A. B., of Alberton, has been on a visit to the city. He preached an excellent sermon on Sunday evening in the Brick church, in the course of which he made touching allusion to the death of young Mr. McFarlane, who was killed on the railway, and whose mangled remains had that evening been brought into the city. On the Monday evening following he delivered a very interesting lecture in the basement, to a large audience, on behalf of the library fund of the Sunday-school. The subject was—'Melody and Melodists,' and for more than an hour he held the attention of the audience, who greeted him with frequent applause. A vote of thanks, at the close, moved by Prof. Melish, elected from the lecturer the statement that the chairman, L. L. Bear, Esq., now

superintendent of the Sunday-school, had formerly been his teacher, to whom he paid the high compliment of having directed him to the noblest and most holy aspirations of his life.'

ABROAD.

Large accessions to the membership are noted in our English Methodist exchanges.

Two new churches were built and paid for in Kansas City during the last Conference year.

From Jan. 1st to the first Sabbath in March 1890 conversions were reported to have taken place in the Methodist churches of Cincinnati and its vicinity.

The joint committee of Norway, Sweden, and Denmark, to organize and locate a Methodist theological school for these nationalities, will shortly meet in Goteberg.

From the seat of the late Danish M. E. Conference, the Rev. F. Aghron writes: 'Our protracted meeting began with the Week of Prayer, and is still in progress; 157 have joined on probation. Since Conference we have had 187 accessions to the Church.'

On the 5th inst the Rev. Dr. J. O. Peck, pastor of the Hanson Place Church, Brooklyn, received 152 more into the Church, making 251 within 30 days; 415 have joined the Church in the ten months of Dr. Peck's pastorate. Many of these were of the older and wealthy members of the congregation.

In the North India M. E. Conference the number of baptisms during the year was 588, of which 325 were adults. The accessions were nearly all from Hindoos, only two being from Islam. There are now on the rolls of the Sunday-schools 13,111. The average attendance is 10,540. These, be it remembered, are nearly all Hindoo and Mahomedan boys.

The wife of Rev. Spencer Lewis, of the M. E. Mission at Chiniang, China, has been put in charge of a girls' school, passed over to the Methodists by the ladies of the Plymouth Brethren Mission, who have been obliged to return to England. Mrs. Lewis has also charge of a woman's weekly meeting, and a daily meeting of women at the hospital.

Good news comes from Scandinavia. The words of Presiding Elder Larsson are full of cheer: 'The cause is progressing, revivals have taken place, souls have found peace with God, and many children of God have grown in godliness. The usually large congregations are increasing. Love feasts, prayer and class-meetings have been well attended.'

The revival work in the Methodist churches of the land still moves on. Our exchanges of last week report, from 263 new churches, 4,643 conversions. Our news pages this week contain original reports from 23 churches, in which there have been 1239 conversions. This makes the total reported, since January first, 39,652 conversions, in 1,294 churches. It is, indeed, a year of grace.—N. Y. Methodist.

From Fiji the accounts of the progress of mission work among the natives, and of the improving prospects of all classes in the colony, are hopeful and encouraging. The most pleasing feature in the communications just to hand, however, is the readiness with which the native teachers come forward and offer their services for mission work in the distant islands of New Britain, New Ireland, and Duke of York, although ten have died since the commencement of the work.—Methodist Recorder.

The Rev. J. W. Herivel, French Methodist pastor at Havre, writes to the Watchman: 'When I arrived in September there were twelve members; now we have 37, who attend class regularly and pay their money weekly. What has God wrought! It is wonderful indeed. The work among the children is no less interesting. On Thursday afternoons we have at least 150 children present at our schools. Several ladies of our English Methodist Church and of other churches kindly help in divers ways in this work.'

GLEANINGS, ETC.

THE DOMINION.

A large furniture factory is to be erected in Woodstock, N. B.

Mr. A. A. McGillivray, the County Treasurer of Antigonish, charged with embezzling \$6000, has made his escape.

It is said that the Allan Line steamers have already sold as many tickets to emigrants as they can carry during the entire season.

The Sugar Refinery is to resume work shortly under the new manager, Mr. John Turnbull, who has had much experience in this line in Scotland.

The Baptist Church at Fredericton was totally destroyed by fire on the 9th inst. The building was insured for \$7,000.

A letter received from Mgr. Lafache, Bishop of Three Rivers, P. Q., who is still in Rome, intimates that it is the intention of the Pope to send a Papal Delegate to Canada.

Mr. Home, Liberal-Conservative, has been elected for New Westminster, B. C., in the place of Dr. McInnes appointed Senator. McInnes was a Cape Bretoner. Home is a native of Shelburne County.

The North Sydney Herald tells a sad story of a young woman named McLean, who perished in the storm on Friday, the 17th ult., while returning to her home at Grand Ance from Faise Bay, a distance of two miles.

A fire at Winnipeg on Monday destroyed much valuable property. The Sun newspaper office, the Bank of Montreal, the Canadian Pacific Railroad offices and other buildings were gutted. The loss is said to be heavy.

There will be three local elections in Canada this summer, as the terms of the Legislatures of Ontario, Nova Scotia and New Brunswick expire with the present session. It is thought by many that the Dominion Parliament will also be dissolved.

Arthur G. Graham, an employe in the Intercolonial machinists at Moncton, while driving a sleigh on a wood road, about two miles west of that town on Monday, was struck by a special train and killed outright.

In the House of Commons last week, Sir S. L. Tracy said the public debt of the Dominion on July 1st, 1880, was \$157,396,780, and on Jan. 1st, 1882, \$157,086,013, the reduction being \$310,767.

The Yarmouth Herald of last week stated that both the father and mother of Luke Deveau, who died of small pox at Salmon River, are very ill of the disease. Two Frenchmen who have had the disease were attending to their wants.

The ship Rocklands, 1465 tons, owned by James R. DeWolf, Liverpool; Z. Chipman and Sons, St. Stephen, and others, bound on a voyage from Carcliff to Rio Janeiro, has been lost. The crew were saved. Messrs. Chipman's share was insured.

The ship Nile of Windsor, N. S., from London for New York, has been abandoned. The captain and twenty men have reached New York. Heavy westerly gales and high seas had strained the vessel, causing her to leak badly. She had fourteen feet of water in the hold when abandoned.

The Legislature of P. E. Island was opened by Lieut.-Governor Haviland on the 8th inst. A large number of ladies and gentlemen were present. The tone of his Honor's address was encouraging. Grateful reference was made to the blessings of the year, and congratulations tendered upon the leading position gained by the Province at the Dominion Exhibition in this city last autumn.

The expenditure of New Brunswick for the past year was \$598,843, and the revenue \$606,445. New Brunswick's subsidies amount to \$378,719. There was expended upon education \$152,529, and upon public works and by roads \$197,281. The expenses of the Executive Government were \$38,380, and the Legislature cost the people \$27,309.—Messenger.

The annual general meeting of the stockholders of the Bank of P. E. Island was held on the 7th inst. The report of directors and statement of the assistant cashier and accountant were submitted by the directors, received and adopted. The following Board of Directors were re-elected, viz.: Hon. John Longworth, Hon. Joseph Hensley, Hon. T. Heath Haviland, Hon. Daniel Davies, Hon. W. W. Lord, Mr. Richard Heartz and Mr. James Peake.

There seems to be no end of the trouble caused in Canada by the 'Peruvian.' The N. B. Government has been informed that a Dane who escaped from the infected house at St. Croix, is down with small pox in the settlement of New Denmark, and there is great danger of the disease spreading. The Collector of Customs at Grand Falls has been requested to provide the necessary medical attendance.

ABROAD.

On Tuesday the anti-polygamy bill passed the house and now only awaits the President's signature to become law.

A Scotch company has bought 200,000 acres of land in Southwestern Missouri. These lands are to be sold to Scottish farmers and wool-growers.

Roscoe Conkling has declined the judgeship in the U. S. Supreme Court. Samuel Blatchford of New York has been nominated in his stead.

A bill has been introduced in Congress appropriating \$30,000 to pay the heirs of Paul Noyes, of Connecticut, for supplies furnished the Continental Army during the Revolution.

Gen. John Bidwell has shipped to the Eastern States and Europe over 10,000,000 pounds of fruit during the last six months from his orchards around Chico, Cal.

The underwriters in New York say that last year was particularly disastrous to insurance companies. In the single month of December the losses aggregated \$10,000,000.

In the House of Commons Mr. Childers, Secretary of State for War, in moving the army estimates, said the cost of the army in 1882 would be £15,500,000 for 132,906 men.

The Queen and Mr. Gladstone have both thanked Archbishop McCabe, of Dublin, for his pastoral in connection with the recent attempt upon the life of Her Majesty.

In the New York legislature a bill has been introduced which provides for the pensions of all teachers of public schools after thirty years' service. They are to receive not less than one-half their average salaries.

The number of cabin passengers carried during the year 1881 by some of the largest Atlantic steamship lines is as follows: Anchor Line 10,375; Allan Line 4,322; Cunard Line 7,237; White Star Line 5,376.—Herald.

The Southern floods are still rushing on with death and destruction on their route. On Monday, Memphis was reported to be cut off from all communication with the outside world, in consequence of the submergence of her through lines of railway.

On the 13th inst., the Czar visited his father's tomb. He drove in an open carriage to the chapel on the scene of the murder, which was guarded by two companies of infantry. The Czar and the Empress prayed the remainder of the Winter Palace, subsequently returning to Catherine.

The question of licensing the sale of intoxicating liquors gave a special interest to the town meetings in Massachusetts last Monday week. Of eighty-six towns from which reports have been received, twenty-five voted for license and sixty-three against it.

The abolition of boundary fences under a law recently passed by the South Carolina Legislature, saves annually to the agricultural industry of that State twice as much money as is paid in taxes by all the industries of the State combined.

The Captain of the Cunard steamer Catalonia, at Liverpool, from New York, reports when off Point Lynas on the outward passage his vessel came in collision with an unknown barkentine during a dense fog. He believed the latter sunk with all on board.

The Wisconsin Senate has passed by a two-thirds majority the bill for restoring capital punishment in cases of murder. It is said that the other house will undoubtedly concur with the Senate. This will put Wisconsin back among the death-penalty states.

Lord Henry Lennox, at a Conservative meeting at Brighton, expressed the opinion that in a few years France would be England's equal, if not her superior, in naval matters. He should 'stump' the country, he said, until Englishmen were roused to consider the future of their Navy.

The sentence on Sergeant Mason, for attempting to shoot Charles Guiteau, is that he be dishonorably discharged from the service of the United States, with loss of all pay and allowances now due or to become due him, and that he be confined at hard labor in such penitentiary as the proper authorities may direct for eight years.

The students of Harvard College have organized a co-operative society for the purpose of supplying themselves at moderate prices, with books, furniture, stationery, coal, wood and various other articles. The Society is to begin business as soon as 400 persons connected with the University have subscribed to the articles governing its operations and paid an annual fee of \$2 each.

The people of the Orange Free States very wisely refuse to have any titles conferred upon their people. The Volksraad has refused to allow President Briand to accept the Grand Cross of the Order of St. Michael and St. George, offered him by Great Britain for services in connection with the settlement of the Transvaal difficulty.

The Metropolitan of Moscow has addressed to the Czar a remarkable letter, in which he urges his Majesty to quit his retirement, which tends to dishonor between himself and his people. The Emperor asked the Procurator of the Holy Synod whether he could not dismiss the outspoken Archbishop, but was told that he could only do so with the consent of a special sitting of the Synod.

McLean, the Queen's assassin, has been committed for trial on the charge of high treason. The evidence quite confirmed the statement that his pistol was sufficiently elevated when he fired for the ball to have struck Her Majesty. Previous to the committal of McLean the Treasury Solicitor stated he is prima facie sane, and that the magistrate had no authority to inquire into the state of his mind.

The farmers in Cardiganshire have begun an agitation for the reduction of rents. A handbill, printed in Welsh, and distributed throughout the county, says: 'You tenants, groaning under heavy burdens, ask your landlord or his agents to reduce your rents. If a refusal be made, give notice to quit; and if others take your farms we will proclaim it through the country, and not give the new tenants quietness until they leave the farms.'

A Government steamer laden with rations left St. Louis for the lower Mississippi to relieve sufferers by the floods on Tuesday. The officers of the steamer City of Baton Rouge, from New Orleans, says the river has an average width of forty miles nearly all the way from Cairo down, and with the exception of some sixty miles above and below Vicksburg. Levels are either washed away or covered with water and are of no practical benefit.

Work on the Channel Tunnel is still proceeding, despite the strong objection of many. Two or three weeks since Sir Edward Watkin, M. P., chairman of the South-Eastern Railway, and a party of about thirty gentlemen, went from Dover to Shakespeare Cliff to inspect the heading commenced at that point. The occasion of the visit was the completion of the first 1000 yards. The heading is now illuminated by Siemens' electric light. About six hundred yards from the entrance to the heading luncheon was provided upon tables temporarily erected in a chamber cut in the side of the tunnel. The progress made was very satisfactory, the boring having been brought up to nearly one hundred yards per week.

MEMORIAL NOTICES.

REV. THOMAS B. TUPPER.

The following paper is copied, by request of the friends of the deceased minister, from the Zion's Herald of Jan. 4th. Mr. Tupper was a nephew of the late Rev. Charles Tupper, D.D., one of the fathers of the Baptist Church in the Maritime Provinces:

Rev. Thomas B. Tupper, a member of the East Maine Conference of the M. E. Church, died in North Berwick, Me., Dec. 1, 1881, aged 64 years. Brother T. was born in Aylesford, Nova Scotia, May 2, 1817. When quite young, he sought and found salvation. He became a member of the Wesleyan Methodist Church in his native place, and was by him licensed to preach. He did good service as a local preacher some three years. In July, 1844, he married Miss Lucy R. Peck, of Hopewell, N. W. Brunswick, who has proved a helpmate in his ministerial work, and now lives to mourn her loss. He soon came to Eastern Maine, and took work on the Robinson circuit under the presiding elder. In 1846 he joined the East Maine Conference, and was stationed at Hamilton, where God greatly blessed his labors. Since that, his appointments have been Brewer, Camden, Machias, Oland, Orrington, Damariscotta, Bucksport, Centre, Searport, Belfast, Union Street, Bangor, Thomaston, Calais, Newport, Wintertop and Searport. In 1868 he was compelled by illness to ask for a supernumerary relation, and was unable to labor much for two years; but as soon as he was able, he returned to the work which he so deeply loved, and continued in it until the Conference of 1880. At that time his strength had so far failed that he found it necessary to retire, although he preached at North Searport and Prospect as his strength would permit.

Brother Tupper never failed of success. Souls were saved under his labors wherever he was appointed. Extensive revivals occurred under his labors in Houlton, Camden, Belfast, and Calais, and it may be in other places which the writer has forgotten. Brother T. has not had robust health for many years, yet he has been during all those years "in labors abundant." In all his sufferings, and mental depressions arising from them, he has been an efficient laborer and a successful preacher of the Gospel. Since last May he has been very feeble, but was able to be about the house until the day he died. All was borne with patience and Christian resignation. Though comparatively a stranger in the place where he died, his Christian life and deep-toned piety made a strong impression on the people. They sympathized with him while he lived, and wept when he died. Brother Tupper was a man of deep, earnest and consistent piety. He loved the truth, regulated his life by its teaching, and in entire confidence declared it to his hearers. All saw that in him there was "no equivocation, mental reservation, or secret evasion of mind whatever." His manner of sermonizing was Wesleyan. He took a text, thoroughly analyzed it, and supported that analysis by apt quotations of Scripture. His text was his theme, and hence he was at no loss for a subject and had a new one for every occasion. His sermons were always impressive and very instructive. As a pastor, Brother T. excelled. He did his whole duty in this respect, sparing neither time nor labor. All the institutions of the Church had the sympathies of his heart, and well did he labor for their well-being.

The older members of the Conference will especially feel this bereavement. He came to us when the Conference was young; in fact, I believe he was present at its organization. He has borne his full share of hardship, and has done a full share of work, and we have ever felt that he could be trusted. We were sure that the work committed to him would be done wisely and well; and never during a period of nearly forty years, have we found ourselves mistaken. Sister Tupper deserves, and will have, the sympathies of the large circle of friends she has found in her long itinerancy. God bless the noble sons and daughters, who so deeply cherish their father's memory! A life like his could end in only one way. Among his last words were, "All is well; I am accepted of God!"

C. B. DUNN. Damariscotta, Me.

JAMES GEORGE.

The late Mr. James George, of Sackville, N. B., was born, at or near Fredericton, the 14th of Oct. A. D., 1803, but his parents removed to Charlotte-town, P. E. I., whilst he was yet very young, and there left him an orphan when only ten years of age. In his thirteenth year he made his way to Sackville, and here found a good home in the family of the late John Fawcett, Senr., whose residence was upon premises now constituting a part of the property of the Mount Allison Institution. He remained a member of this family about fifteen years, and always afterwards referred very gratefully to the great kindness with which he had been treated during all this time.

In 1831 he was united in marriage with her, who, after fifty years and eight months of happy united life, now mourns the separation which death has caused for a time between them. In reference to this event of his life, Mr. George wrote not many months before his death, "I can but see the goodness and guidance of God at this period in giving me one of the best of wives." At the same time he wrote concerning his conversion and religious experience: "It was in early life that I was

led to see myself a sinner and exposed to the wrath of God. I often resolved that I would be a Christian, from my childhood I always desired to be one. At the age of fifteen I knew something of the love of God in my soul, but through the influence of worldly companions I became indifferent about spiritual things; and continued to sin and repent until I was nearly nineteen years of age. Rev. Mr. Priestley was then on this circuit. Mr. D. shirley was at this time in the first year of his ministry, and being in Sackville he one night led a prayer-meeting at Mr. Avard's house. At the close he came and talked to me of the necessity of seeking religion. Every word was attended with power, I was completely subdued and wept bitterly. From that time I determined to lead a new life. Some weeks after that, while busy at work, with my heart uplifted to God in prayer, I felt the burden removed and God spoke peace to my soul. I was happy and could rejoice in God in view of what he had done for me. I did not however feel the evidence of my acceptance as clear, or as constant as I wished, but believing it to be my privilege to enjoy this evidence, I one night, after coming from meeting went into a barn where I could alone plead with God. How long I continued I know not, but when I came out I could no more doubt my acceptance than I could doubt my existence. Since that time I have been striving to hold on to my way to the better land. I know I have not made that progress in the divine life that I should have done. I have nothing to recommend myself to God, I feel my unworthiness, but now as I am nearing the close of life I bless God I can say I have never lost my confidence in Him, and frequently I feel more of his goodness and love in my soul than I can express. To the Divine Being I give all praise and deep gratitude for the direction and guidance of my life."

On the 31st May last the fiftieth anniversary of Mr. and Mrs. George's marriage was celebrated at their residence in Upper Sackville. This golden wedding was an occasion of rare interest. Mr. George in the presence of Mrs. George and their two sons, three daughters, and two daughters-in-law, the Rev. Silas James—a son-in-law, several grandchildren, and a few special friends of the family, testified with deep emotion of God's great goodness to him and his family during all the half century upon which the occasion had fallen. He called to mind the occasion when he first met Mrs. George, and how she had called him to look back; and he also expressed his determination and joyous confidence that this God should send would be his guide even unto death.

Mr. George, having been favored with a good physical constitution and having been always of very regular and temperate habits, had enjoyed excellent general health until, and even after, he had passed his "three score years and ten," but more recently he was subjected to repeated and somewhat serious attacks of indigestion; the last of last January and did not let go its hold until, just as the last hours of the month were passing, it broke the connection between his soul and body, and he slept in death. In this last brief sickness he at times suffered excruciating pain, but he endured it with Christian patience, and not long before he sank into a state of unconsciousness, he exclaimed in triumphant faith—"though I walk through the valley and shadow of death I will fear no evil, for thy rod and thy staff they comfort me."

On the Sabbath following his death the superintendent of the circuit, the Rev. Mr. Shenton, preached a funeral sermon from the text, which all who had known M. G. felt to be exceedingly appropriate to the occasion. "For he was a good man, and full of the Holy Ghost and of faith." Acts 11: 24.

Mr. George was a good man in all the relations of life—good as a husband and a father, good as a neighbor and a friend, good as a devoted private member of the Methodist Church with which he was connected for sixty years, and good as an official member of that Church in which he had long served as Trustee, Steward, and Class Leader.

When we look at the distressing vacancies in our families, society, and church occasioned by such deaths, we are inclined to mournfully ask in regard to our departed fathers and friends—"Where are they?" but if we turn to the blessed gospel of the Son of God we joyfully hear the answer—"they are with the Lord," and "they will Christ bring with Him."

H. P. Sackville, N.B., March 7th., 1882.

NOTES FROM THE MIRAMICHI DISTRICT.

CHATHAM.—The Missionary meeting was held here on the 21st ult. The Deputation, brethren Howie, Weddall and Howard were in their place and rendered excellent service. The meeting was interesting and the response to the appeals made was liberal. Many members of the Church and congregations have left during the past three years and their loss is much felt, as it affects the circuit financially and spiritually to a considerable extent. Nevertheless the congregation does well, all things considered. Much spiritual life and vigor characterize the members of the Church, and the social meetings are among the best we have ever attended. The Sunday-school is in a healthy state under the efficient superintendence of Bro. George Whitaker and an active staff of officers and teachers. The ladies are busily engaged in a sewing circle and anticipate having an entertainment and sale early in the ensuing summer.

Missionary Deputation from visiting them at the time appointed. The disappointment however did not dampen their missionary ardor or injuriously affect their liberality, as at the meeting held on the following Monday evening the collection was perhaps the most liberal we have ever known, considering the number present. A fine new organ has recently been placed in the church which, under the skilful management of the lady organist, adds much to the interests of the religious services.

DESBY. The indefatigable superintendent of this circuit is in "labors more abundant," his zeal we sometimes fear urging him to exertions beyond what his physical strength can long endure. We are pleased to know that he is, as he certainly should be, much appreciated by his people, and we trust that substantial evidence of their esteem may not be wanting, as the circuit receipts have hitherto been but small and the grant from the Mission Fund is much less this year than any previous year. The faithful laborer should be kindly considered and liberally rewarded.

RICHIBUCTO. The interests of this widely extended circuit are in the keeping of a vigorous, self-trying and determined brother. At this season of the year there is much in connection with the circuit work that is very trying, but when the right man is in the right place difficulties that would appear insuperable to the timid are successfully grappled with and overcome. We are gratified to know that substantial proofs of their appreciation have recently been given by the people.

SAY DU VIN AND FAUBUSQUAC. These missions are being worked by earnest, zealous and faithful young brethren who, we feel assured, will by the blessing of God give a good account of themselves at the end of the year.

BATHURST. We are thankful to know that the health of the estimable brother in charge of this circuit has much improved since he assumed the duties connected therewith and that he is cheered in his work by many tokens of the esteem in which he is held by those to whom he ministers. And, best of all, the blessing of God is being vouchsafed in the conversion of sinners and the general prosperity of the Church.

CAMPBELLTON. Our brother here is happy in his work, every interest of the Church is being attended to, and consequently prosperity is the result. The circuit receipts will probably be considerably in advance of any previous year, and the congregational funds well sustained. The church is being quickened and souls saved.

Methodism has peculiar difficulties to contend with in this northern District, which somewhat retard its progress and hinder its general development. It is nevertheless holding on its way and being made a blessing to many precious souls.

S. F. T. Miramichi, March 1, 1881

BREVITIES.

China has only fifteen miles of telegraph. The facilities for circulating lies in that country are limited.—Boston Post.

An editor who thinks he knows all about farming says, in speaking about strawberries, the best way to raise them is with a spoon.

To a woman of delicate feeling the most persuasive declaration of love is the embarrassment of an intellectual man.—Latina.

Let no one count the number of his friends till they have been bolted in the sieve of his own adversity, for there is much bran in prosperous friendship.

It is said that Queen Margaret of Italy has among the ladies of her court two American whose jewels eclipse those of the princesses who were, unlike them, born to their titles.

Rarely does fate show a crueler irony than in the death of Senator WAGNER, of New York, who perished in a car of his own invention, and which was supposed to combine the highest requisites of safety and comfort.

At a recent trial in France the foreman of the jury, placing his hand on his heart, and with a voice choked with emotion, gave in the following verdict: "The accused is guilty, but we have our doubts as to his identity."

Nellie has a four-year-old sister Mary who complained to mamma that her "button shoes" were "hurting." "Why, Mattie, you've put them on the wrong feet." Puzzled and ready to cry, she made answer, "What'll I do, mamma? They's all the feet I've got!"

Ballooning has a unique method of taking "soundings" to learn their distance from the earth when travelling in the air at night. A loud shout is given and the seconds are counted until the echo from the ground is heard. From the time required for the return of the sound it is easy to compute the height of the balloon.

The Rev. Father Sully, of Cambridge, Mass., is a severe condemnor of church fairs. "They demoralize our girls," he says, "more than do our lowest theatres, for girls, armed with their church fair book, go forth under religious and parental sanction where they please and when they please, entering even bar-rooms to solicit chances and votes."

The great social question, "What did she wear?" What did she know, what did she say, is of no importance.

In New York, on Monday evening, twenty-five young men were given instruction in the Trade Schools on practical and scientific plumbing. The practical part, it is presumed, consisted in tearing up fifty dollars' worth of flooring to repair a forty cent leak which was located in another place, while the scientific portion comprised the art of making out the bill.

The weight of some of the books lately published in England is subject of complaint there. They are so heavy that they cannot be read with any comfort without a desk. Rawlinson's "Ancient Egypt" weighs two and three-fourths pounds; the "Memoirs of Count Miot de Melito," three pounds; and the "Journals of Caroline Fox" is a source of many aches to hands and arms.

In London no less than 700 female clerks are employed at the central telegraph station at St. Martin's-le Grand; while at the other metropolitan post and telegraph offices there are some 550 more, making a total of nearly 1,200 women employed in the post and telegraph offices of the metropolitan area, without counting the very large number engaged throughout the country.

An infidel young lawyer, going to the West to settle for life, made it his boast that he would locate in some place where there were no church-s, Sunday-schools, or Bibles! He found a place which substantially met his conditions. But before the year was out he wrote to a former class-mate, a young minister, begging him to come out and bring plenty of Bibles and begin preaching and start a Sunday-school, for he said he had become convinced that a place without Christians, and Sabbaths, and churches and Bibles, was too much like hell for any living man to stay in.

"Yes, sir," said a New York John the other day, "it takes an old stage driver to stand this sort of weather, and they do it because they know more than to try to keep warm on liquor. A good dish of oatmeal porridge and plenty of coffee before getting on the box, and then plenty of good victuals during the day, and the cold weather only makes a man have the better appetite, while a horn don't last till you get on the box again, and then you are worse off than ever." "Yes," said another driver to his interrogator, "it is only a green driver or them horse car fellows as tries to keep warm on rum."

The Chicago Tribune states that at a donation party at which six farmers were to contribute a jug of milk apiece one man—a very mean man, Jake Mason—thought it would not make any difference if he contributed water in place of milk; so he filled his jug with water and took it to the donation. When he got there, he turned it over the bung and it ran into a barrel where all the other farmers had poured their milk. Now what do you think was the result? Why, every one of the six farmers happened to be as mean as Jake Mason. They all had brought water.

Rev. Mr. M. presented a religious tract to a poor negro, first making him promise that he would read it. Some time afterward Mr. M. met him again and inquired what he thought of the tract.

"Ob," said he, "it do my soul good, I neber knew before why dey call 'um tracks; but when I read dat little book it track me dis way, it track me dat way, it track me all day, and it track me all night; when I go out in the barn it track me dere, when I go in de woods, it track me dere, when I come in de house it track me dere, it track me eberywhere I go, den I know why dey call 'um tracks."

Governor Vance, of North Carolina, was in Philadelphia the other day, and while there met in the person of a hotel-waiter a negro, advanced to middle age, whom he had known down South. He made a few pleasant remarks to the colored man, and got led into twitting him about religious matters, on which the spoke with some fervor. "Well, now, Joe," said the governor, "do you really believe in this eternal election that you speak of?" "Deed I do, Massa Vance; said de negro, seriously, with a shake of the head. "Well, do you think I am elected to be saved?" "Scasely know, Massa Vance; but I neber heard of any one being 'lected what wasn't a canderdate."

In Italy women grieve in white garments and men in brown. In China white is worn by both sexes. In Turkey, Syria, Cappadocia and Armenia celestial blue is the tint chosen; in Egypt yellowish brown, the hue of the dead leaf is deemed proper, and in Ethiopia where men are black, grey is the emblem of mourning. All of these colors are symbols. White symbolizes purity, an attribute of our dead; the celestial blue, that place of rest where happy souls are at peace; the yellow or dead leaf tells that death is the end of all human hope, and that man falls as the autumn leaf, and grey whispers of the earth to which all return. The Syrians considered mourning for the dead an effeminate practice, and so when they grieved they put on women's clothes as a symbol of weakness and as a shame to them for a lack of manliness. The Thracians made a feast when one of their loved ones died, and every method of joy and delight was employed. This meant that the dead had passed from a state of misery into one of felicity. Black was introduced as mourning by the Queens of Charles VIII. Before that the French Queens wore white mourning and were known as the white queens.

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