

The Wesleyan.

S. F. HUESTIS, Publisher.
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Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, MAY 12, 1882.

No. 19

FROM THE PAPERS.

Did you ever read through the book of Discipline of your Church? If not it is not a little strange. — *Nashville Ad.*

Lord Lonsdale, who recently died at the age of 26 from dissipation, had the right of presentation to 39 livings in the Church of England.

In a letter to the president of the *Church Times* in regard to the imprisonment of Mr. Green, Dr. Pusey begins by saying, "Mankind in the year 1892, will, I think, be much ashamed of us in 1882."

One thing, and one only, is safe for the minister who has not a "call," and in that there is a happy combination of duty and interest. He should devote himself with increased fidelity, zeal, and cheerfulness to his work, acting as though he were to remain a lifetime. — *N. Y. Adv.*

Excessive pulpit controversial "defenses of the truth" make the impression that truth is an open question. Moreover, it is the easiest kind of preaching, and often staves a congregation. "We are constrained to express our regret that the President of these United States has introduced into the White House again the wine-drinking customs that had been so wisely banished through the influence of that noble Christian woman, Mrs. Lucy B. Hayes. This we regard as a most unfortunate example to be set by our chief magistrate in view of its direct influence upon the habits of the people."

However brilliant the sky above our heads, we must have something to "tie to" besides the dance of the Pleiades, or we shall grow head-sick and heart-sick. Men do not gather the grapes and figs of peace and righteousness from the thorns of doubt or the thistles of denial. There is no saint in the calendar—yes, and no angel in heaven—to be compared with what Dr. Baker calls "Blessed Saint Certainty." — *Christian Intelligencer.*

The Democrats are making large calculations as to their prospective gains founded on the "Heathen Chinee." They once reasoned in the same way in regard to the Negro, and for the last twenty years have been dividing the profits in continuous defeats. A political party that seeks gain through race hatred ought never to meet anything but defeat. It is too dishonorable and mean to have any standing among decent people.

A humiliating scene, showing the subservience of Roman Catholics to their priests, was exhibited recently in the lobby of the British House of Commons. Cardinal Manning was standing in a corner when a barrister in wig and gown came down from the speaker's gallery. On seeing the Cardinal he pulled off his wig, and regardless of the scores of people standing round, he threw himself on his knees, and, almost bending to the floor, asked for the Cardinal's blessing.

The *London Tablet* says that there are a number of young Roman Catholics at Oxford and Cambridge, and people are asking if the ban has been taken off those institutions. According to the *Tablet* it has not been, although in Cardinal Wiseman's time it was removed. The conviction that a spirit of unbelief prevails at these seats of learning, and not that Roman Catholic youth would be seduced into Protestantism, seems to be the chief ground of objection.

The Baptist press always loses its temper about baptizo, and we set out with the benevolent purpose of hampering a little courtesy into those brethren. They lack nothing to render them admirable and lovable in every respect, except the bad habit, which they have by inheritance, of losing their grip on themselves whenever baptizo is mentioned. We can not flatter ourselves on a great show of success just yet. We must learn to belabor and to wait. — *Interior.*

The *London Times*, commenting on the case of Dr. Lamson and the plea of insanity in his behalf, says: "In the view of many good people insanity is rapidly becoming synonymous with wickedness. He is bad, therefore he is mad, is the formula they unconsciously apply to every convicted criminal. It will shortly become necessary to reverse the phrase and to declare insanity a crime, unless we are to be overrun with licensed criminals."

In Ohio the excellent Sunday law just enacted was put in operation last Sunday, and although many saloons were kept open in breach of it, subject to suit and fine, it was an uncommonly peaceful day in the large cities of the State. The liquor dealers and beer sellers held indignation meetings, and denounced and determined to "boycott" the newspapers that characterize the law. This shows the character of the men and the trade. Liquor-selling is a foe to God and man.

Joseph Cook has made a sensation in Bombay. In five lectures he has drawn the whole native city around him until the largest hall could be filled ten times over. The *Free Church Monthly* (Scotland) says: "Our Bombay brethren, writing independently, declare that no such effect has ever been produced by a public speaker in India, and anticipate much good fruit from this noble defense and exposition of Christ's teaching in the face of the false philosophies and faiths of the East."

In an article entitled "a-ah-ugh," a writer in the *Observer* gets off the following, which will be appreciated in many quarters: The minister reads a notice of some meeting and proceeds: "The object—a of this meeting—ah—is one—a—great importance, and I—a—should be very glad if—ah—the whole congregation—ah—were of the same mind, and—a—would attend. We—a—have not been—ah—as efficient—a—as we should be in—ah—helping on the good work." Would it be wicked to doubt that minister's call—ah—to preach—ah! you!

The New England Southern Conference of the M. E. Church at its recent session adopted the following resolution: "We are constrained to express our regret that the President of these United States has introduced into the White House again the wine-drinking customs that had been so wisely banished through the influence of that noble Christian woman, Mrs. Lucy B. Hayes. This we regard as a most unfortunate example to be set by our chief magistrate in view of its direct influence upon the habits of the people."

In a late number of our *S. S. Magazine*, the Editor says: "For all practical purposes we may continue to use the selections of the International Committee, as heretofore; but the method of using these selections must be conformed to the requirements of the graded system, and so extended as to include regular instruction in the doctrines and discipline of the Methodist Episcopal Church, South. How this is to be done—whether by the addition of supplemental lessons or in some other way—remains to be considered hereafter." — *S. C. Adv.*

It is to be hoped that the present comet will not greatly depreciate the value of real estate, or foment any panic among the numerous class who are always on the watch for some sign of the near dissolution of all created things. Professor Peters, who is always going about after comets, snubs the present visitor by declaring that it will not prove brilliant to the eye nor important to science. Correspondents are requested, therefore, to take this as an answer to any question they may have to ask as to the possible danger of a collision between our own planet and this meteoric intruder. — *Christian Union.*

A speaker at an educational meeting recently held in Chicago insisted that instruction in morals should be given in the public schools from some good text-book. He added that the pupils should be made to commit to memory the ten commandments, and these should be explained to them so that they could understand them. They should be taught the existence of a God, and be taught the existence of the Ruler of the universe, as well as man's responsibility toward God, that there was a life beyond this one, and the hope of everlasting life. — *N. Y. Tribune.*

So many of our friends are writing to us to say that "Easter" is mentioned in the New Testament, that to save the time and stamps of others, at the risk of crushingly diminishing the joy of those who think that we have tripped, we must inform them that "Easter" is not mentioned in the New Testament. The word "Easter" is there indeed, but not the Christian festival of that name. The Greek means *Passover*; so the margin will tell any one who has a Bible with marginal notes. And one of the good things in the New Version is the rejecting of the misleading word, and the substitution of "Passover." — *New York Adv.*

People grumble at Conference time about the inconvenience of the itinerant system—to ministers and people. But how many Congregational and Baptist ministers are without charges, and churches without pastors. The present writer came to his present appointment eighteen months ago. At that time a neighboring church had no minister. The new man had just come after all this delay, more candidates having been heard than can be counted. I ventured to assure one of the deacons that the Wesleyan Conference would have settled the matter for the church in a few days! — *London Methodist.*

FUN AND FROLIC IN THE HOUSE OF GOD.

BY A LOWREY, D.D.

The vicious and nonsensical practice of converting the House of God into a place of amusement and show is prevailing to an alarming extent. Fun and frolic seem to be the order of the day. Not religion, but claptrap is too often depended upon to draw the people together and make the church and minister famous. Through a sense of conscious weakness the attempt is made to support the church in some degree, as public halls and places of amusement are maintained, by adapting its uses and scenes to the popular taste. Sometimes the place of worship is made redolent and gay with the products of the garden. The pulpit and altar are buried in flowers and evergreens. At another time dramatic readings and settings are introduced, while on other occasions we are treated to fairs, tableaux, operatic singing, drollery, and grotesque recitals. When these attractions begin to lose their charm, or happen to shock the religious sense too violently, we fall back upon humorous lectures, remotely connected with religion and morals.

Sometimes the pulpit is made to trail its dignity in the dust by announcing an attractive or shocking theme to excite and draw the crowd.

Now what is the fruit of all this sowing to the flesh? Is it not a harvest of corruption? That such practices are detrimental to religion, who can doubt? That they harden sinners, stifle conviction in penitents, quench the longings of the sanctified, is obvious to every observer.

Not that everything connected with these exhibitions is sinful, but the aggregate effect, the resultant of their combined influence and final work is death to spirituality. We allow that, considered separately, many elements in these entertainments are not only innocent but enjoyable, and could they be used, subject to proper limitations, no injury would come to the cause of God.

Flowers and evergreens are emblems of truth and beauty; elocution and graceful gesture are among the accomplishments to be cultivated. Pictures and scenic representations may be utilized as object lessons. Music, both of voice and instrument, may be so employed as to refine and increase devotional feeling. Social repasts and the manufacture and sale of useful articles may be made to contribute to objects of benevolence and the advancement of Christian acquaintance and love. All this we admit comes within the range of possibility.

But we take the position that these shows are not gotten up and conducted in a spirit and fashion to achieve such results. They are confessedly based upon a relaxation of the religious principle. It is the gratification of a disposition to conform to and compromise with the world that gives them their birth. Partial infidelity to Christ must enter the soul before the emotions stir in the direction of such frivolities. A loss of power and spiritual life must always precede the love of spectacular display. When the Prodigal left and lost the luxuries of his father's house, he immediately began to fill himself with husks.

A declining church may invariably be known by the growing tenacity with which it cleaves to form while it denies the power of godliness. Indeed it will magnify, paint, and gild, form and argument and deity ceremony and ritual, just in proportion to its decay. A dead church is always the most splendid, like a coffin, fine and silver-mounted, because it contains a veneered corpse.

There is a philosophic reason for all this. Man is not content without a religion. If the invisible is gone he must substitute the visible for it. A picture of the dead and departed is often more adored than was the original during life. Many a tomb has

been strewn with flowers, which contained a wife who was forsaken and ill-treated until she found rest in the fidelity of the grave.

But what are the implications of these substitutes for the simplicities and sobrieties of religion? Do they not betray a latent distrust of the Gospel? If we really believed without abatement or limitation, that "the Gospel is the power of God unto salvation," would we be found straining every muscle and nerve to grasp a crutch with which to supplement its efficiency?

How do these shows and frolics act on the spiritual energies of a church? Are they not a complete extinguisher of holy zeal? Are they not death to revivals? If the altar on Sunday night is full of penitent seekers, and the pastor announces dramatic readings and other artistic and droll performances for Tuesday night, can he fill the altar again Wednesday night? If the Holy Ghost comes down upon a church and creates a great hungering and thirsting after righteousness, will not the occurrence of these popular dissipations neutralise these aspirations and freeze up the fervors of the soul? Just so sure as waters are chilled by an east wind in winter, just so certainly will these follies congeal the spirit of a whole church. These evils are spreading like the "pestilence that walketh in darkness, and the destruction that wasteth at noonday." The whole body ecclesiastic is becoming infected with it from the crown of the head to the sole of the foot. All, from the highest dignitary to the humblest layman, are being insidiously swept into the Maslstrom.

With respect to many churches, especially the more wealthy, influential and conspicuous, it may be predicated that they are travelling with high speed towards the sepulchre of a dead, formal, and inefficient organization. True, there are exceptions and these exceptions are the day star and hope of their denomination. But let us beware. Mortification spreads rapidly, and every member of the body is connected with the sea of life. If these dissipations are not abandoned the days of spirituality and power in the churches practicing them are numbered.

But the hope of the world rests upon the promise that there shall be a new spiritual epoch, exceeding any and all that have occurred in the past. — *Divine Life.*

IN FRANCE.

The burial of a Protestant widow at Eaurville, Haute-Marne, is circumstantially described by M. A. Martin. After the funeral it came to the knowledge of M. Prugard, pastor of St. Dizier, that the body had been laid in the corner reserved for suicides. "Who," he quickly inquired of the grave-digger, "ordered you to dig the grave in that spot?" It was Monsieur le Cure, answered he. Neither mayor nor adjutant being at home, the worthy pastor could get no further. Next day, however, M. Prugard, joined by M. Martin, a neighboring pastor, and accompanied by the widow's son, arrived at the adjunct's house before he had time to get away. Representing to him that cemeterial orders belonged not to the Cure, but to the mayor and his deputy, they demanded an order for the exhumation of the body to be reinterred in another part. He declined, however, to be mixed up in the affair; yet on being urged, said, "You are free, gentlemen, to displace the corpse and put it wherever else you like; that permission I give you, but I refuse authority in writing." Refusing in their turn, a verbal authority which the wind might drive away, they declared that they would telegraph to the Prefect of the Department, and if necessary to the Minister of the Interior.

"Oh," rejoined the now-awakened functionary, "I had no idea the thing would make all this noise, and get into the papers. Here I will give my written authority." In fact he himself carried it to the widow's son, and made the best of his own way to Vassy, probably to elude the reproaches of the Cure. The consequence was, that at the reinterment all the people attended, and the two pastors had an excellent opportunity of preaching the Gospel of peace, which, as M. Martin observes, "has nothing in common with the teachings of those who trample under foot liberty of conscience, and pursue to the very grave all who will not recognize their authority, injurious alike to peoples and to individuals." — *Evangelist.*

HONESTY IN PRAYER.

There is hardly a more wholesome exercise of godly self-discipline than a courageous analysis of our words and utterances in private devotion. For example, what an extraordinary plight we would find ourselves in if some of the supplications that run most glibly from our tongues should suddenly be granted! What surprises there would be, covering us with confusion, or turning us pale with alarm! One of the first and most frequent of these supplications is, "Thy will be done." But we do not stop to think into what disappointments, mortifications, sacrifices, agonies, the answer if sent, might plunge us? We ask that our hearts might be purified; but purification of heart is a process that has its conditions, methods, instruments. Do we remember that one of the purifying agents is fire? We ask that our faults may be corrected, but at a cost of what chastisements? We ask for the grace of humility, but do we consider that humility supplants pride very often only by humiliation? Communicants who are avaricious tradesmen or greedy politicians pray for clean hands, forgetting that what is on their hands is a patch that will not come off unless the skin comes off with it. Frivolous women entreat that they may be delivered from the crafts of the devil. Do they mean that the Almighty shall take them at their words, and that they are ready for the pain that attends the going out of that demon already within them, which is a spirit of envy, slander, deception, selfishness, and which goeth not forth but by fasting as well as prayer, and by a downright reformation of conduct as well as fasting—in short, by a sharp battle with pleasant sins? They asked they know not what or how. They asked to lay hold of Christ's cross, and when he had reached it to them it lacerated their hands. They had upon them awe and fear, as Jacob at Bethel, or Elphaz in the night visions, or as the apostles when they thought they had seen a ghost and knew not that it was Jesus. They could almost pray him to depart from them, or to hide his awfulness. — *Churchman.*

MISSIONARY SISTERS.

From the report of the ladies' auxiliary of the Wesleyan Methodist Missionary Society for the year ending December 31, 1881, we extract the following notice of two sisters: Miss C. E. Beauchamp went out in 1869 to Palmerton, South Africa. In 1874 she removed to Umzimkulu, and in 1878 to Enfundisweni, Pondoland. The gracious results following upon an outpouring of the Holy Spirit on the girls there in 1860 decided the committee to attempt a boarding school, but this was prevented by the recent war, and the day-school would have been entirely broken up had it not been for the energetic conduct of Miss Beauchamp. Owing to a change in the superintendence of the circuit, she was for some time alone in her work, and the only English female on the station; but, though her friends urged her to go to Kokstad, she remained firm at her post, not only keeping her own scholars together, but taking charge of the two older classes of the boys' school, which had been left some time without a teacher. She has just obtained the permission

of the committee to return to England for a visit, but she wishes to go back to her work at the end of her leave of absence. Miss A. M. Beauchamp took charge, in 1863, of our English School in Bangalore, and remained there more than six years. She was then transferred to our boarding school at Batticola, where she worked four years. In 1880 she was appointed to Point Pedro, where Mrs. Winston has been very successful in establishing a native boarding school, and the girls already show signs of improvement under her efficient care. Her admirable qualities as a teacher, and her continuance for so long a period in missionary work, entitle Miss Beauchamp to the gratitude and confidence of the committee. — *Methodist Recorder.*

A LESSON.

A correspondent writes: "We have been suffering in our circuit from respectability. A smile, a friendly recognition in chapel, a grasp of the hand, a word of sympathy or inquiry in going to, or returning from meetings were not in accordance with conventional propriety. A general coldness prevailed, a lovefeast was rarely held, and when held it was only at the close of another service; the class and prayer-meetings were badly attended. The new ministers who came into the circuit in September last, were not satisfied with such a state of things, and they were resolved to alter it. They preached earnestly and practically. They did not fear men. They spoke to the church and especially to the leaders of it, in the spirit of the letters to the churches of Sardis and Laodicea. They invited workers to visit from house to house. Vigour and earnestness were infused into the prayer-meetings, and women were asked to pray, according to the old Methodist practice. The Saturday evening band-meeting was resuscitated, the speaking at which was divested of routine and unmeaning phrases, but was, and is, varied, free, original, and instructive. Young men and women were set to work and the old gave the benefit of their counsel and experience. The ministers noticed the poor as well as the rich, mixed freely with the people, visited the sick frequently, and threw all their souls into the work. The results are that our congregations have increased, the preaching is attended with great spiritual power, the prayer-meetings are lively, better attended, and very profitable. New life has been infused into the teaching at the Sunday school, and many of the older scholars have been converted. Inquirers and penitents have retired into the vestry or knelt at the communion rails during Sunday evening services, and many have found rest in Christ. A good work has broken out in one or two of the neighbouring villages, and faith and hope are much increased. — *London Methodist.*

God's most important dealings with his children are known to him and them alone; but the results of those dealings are known to all who observe those children. We may keep secret our mental and spiritual struggles; but we cannot conceal the effects of them. *How God works on us and in us, only he and we can know. What he has wrought by his providences and by his Spirit, we cannot conceal if we would. It ought to be an added inducement to us to improve our soul-training, to realize that all about us will note our gain or our loss accordingly.* — *S. S. Times.*

The readiness for death is that of character, not of occupation; and God does not wish me to be always thinking about dying. He wants me to live, he wants me to walk with himself while I live, and if I do that, I may leave the dying to take care of itself, or rather he will take care of the dying. — *Rev. W. M. Taylor, D.D.*

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PILLS make
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TWEEDS, &c.,
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OUR HOME CIRCLE.

RECOGNITION.

(H. W. L.)

BY JULIA C. B. DORR.

Who was the first to bid thee glad all-hail, O friend and master? Who with winged feet...

DOING GOOD.

BY MRS. A. N. STOW.

"I wonder if there is anything I can do!" and as she spoke Miss Duffy closed the book she was reading...

Poor little woman! She had always regarded herself as one of the least of God's "little ones," and that she could be of service to any one seemed almost beyond her comprehension.

When she was a girl at home she had not been regarded as "the flower of the family." There was nothing brilliant about her like her younger sisters, nor was she an adept at fancy-work.

After considerable effort she succeeded in procuring work for the widow—the husband died within a few days of Miss Duffy's first call—and gradually the little room in the attic ceased to be the forlorn place it was but a few months before.

Miss Duffy found that she could do something; and from that time she was known among the poor of the neighborhood as the dear little body that carried comfort wherever she went.

Listless follower of Christ, "go thou and do likewise!"—Zion's Herald.

A FELLOWSHIP-MEETING INCIDENT.

The old village of Brownington stands upon the summit of the high plateau of northern Vermont. Near its ancient meeting-house the stranger is charmed with the lovely landscape.

The White Mountains are in the east, with Mount Washington half hidden in the clouds; west are the Green Mountains; south lies the romantic Willoughby Lake, as far above the level of the ocean as the sea of Galilee is below it.

Not long ago there was a fellowship-meeting in the Brownington meeting-house. As is usual in such gatherings in the rural parts of New England, people came to attend it from a distance of twenty miles and more.

"I've come over," said Miss Duffy, "to see if I can do anything to help you. I have heard that you were in a great deal of trouble."

"Shure, an' its meself that's that same," replied the poor creature, breaking forth into bitter

sobs. "Here's me poor Jim, an' it's hardly alive he is at all, an' me with no monee to find fur a docther or get him a sup of medicine. I have been a prayin' to the Holy Vargin to find me help; but nary a bit has come, an' it's discouraged I am intirely."

Little Miss Duffy was a Christian, but she was at her wit's end now. How could she talk religion to this Irish woman, this worshiper of the Vargin.

"Can't I hold your baby?" she said. "I had a little sister once; and I tended her very carefully long ago when she was sick with a fever. Is your baby sick?"

"Shure, an' it's hungry she is, I'm afraid, with me having hardly a morsel to eat since yisther-day, an' it's not much better with the other childer!"

"Poor woman! How little I knew of the suffering that was so near at hand. I'll go out and get you some food, and then we'll see what can be done for you besides."

It did not take long to fill a basket with good, substantial food, together with some dainties for the sick man; and with these Miss Duffy hurried back. She was not too proud to carry the basket through the street, though its weight was about all she could lift, and after quite an effort she deposited it safely on the floor of the room up-stairs.

"Now, let me take the baby a few minutes. I can hold her almost as tenderly as you can."

"Shure, an' I know that, fur it's a fine lady ye are; but who was it towid ye to be after comin' here at all, I wonder? Nobody thinks nuthin' of the likes o' me."

"Oh, yes, they do. I would rather help you if I can to-day than to be out enjoying myself somewhere else. I was reading this afternoon that we ought to 'bear one another's burdens,' when it occurred to me that I might lighten yours a little; so that's why I came over."

"An' ye've done it, I'm shure, my lady, fur it's almost starvin' we was; an' God bless your dear heart forever!"

Miss Duffy proved to be an angel of mercy in this forlorn home. She was not satisfied till she had interested several of her friends in the neglected family; and by her own frequent visits she brought comfort and hope to the lonely woman.

After considerable effort she succeeded in procuring work for the widow—the husband died within a few days of Miss Duffy's first call—and gradually the little room in the attic ceased to be the forlorn place it was but a few months before.

Some of the records tell us that houses with closed windows have been known to burst apart, as from an explosion of gunpowder, while others, that had their doors and windows wide open, remained essentially unharmed.

It has been conjectured that this action may be due to a sudden rarefaction of the air on the outside of the building; but this cause cannot be sufficient to produce such effects, and if such explosions occur the cause must be looked for elsewhere.

After the storm is once developed, it seems very quickly to acquire its maximum of destructive power and its speed of translation. At the outset and during the period of most efficient action, the strip of country affected is generally very narrow, not often exceeding a mile in width; as the storm advances the path seems gradually to grow wider, and the gyratory movement as well as the translatory motion of the meteor less considerable until at last it fades into an ordinary thunder-storm, or dies into a calm.—The Atlantic.

tor sitting by and whispered something. When the words introductory to the topic of the hour were ended, the venerable clergyman took the floor and said:

"The leader asked me to follow him. I do so, and the more readily because he followed me into the ministry. I was once pastor of the church where he lived when he was a boy. I have seen him enter the church, the college, the seminary and the ministry."

When he had resumed his seat the leader replied:

"Yes, I followed him, my pastor, into the ministry; but I will now say what he has never yet known, that it was a word from him spoken to me one day, as I held his horse for him that was the instrument of my conversion. He had just made a call at my father's house, and as he came out and took his horse he said, 'Don't you feel about ready to be a Christian? All the rest here are Christians, are you alone to be left out? These words made a deep impression on my heart, and were not forgotten; and to-day, after a lapse of twenty-five years, I am glad of this opportunity to tell him what an influence those words of his have had upon my life.'"

I think no one left that meeting without a new thought as to the power of personal influence, and the importance of a right use of the opportunities within the reach of every Christian for the conversion of others; especially the young whose hearts are most fitted for the reception of good influences through good words.—Christian Union.

MY SHEPHERD.

"He leadeth me!" And so I need not seek my own wild way Across the desert wild; He knoweth where the soft, green pastures lie.

When the still waters glide, And how to reach the coolness of their rest Beneath the calm hill-side.

"He leadeth me!" And though it be by rugged, weary ways Where thorns spring sharp and sore, No pathway can seem strange or desolate Where Jesus' goes before.

"He leadeth me!" I shall not take one needless step through ill, In wind, or heat, or cold; And all day long he sees the peaceful end Through trials manifold.

Up the fair hill-side, like some sweet sun, Watcheth the quiet fold. —Word and Work.

USING ONE'S EYES.

How many of us go through life without ever realizing that our eyes have to be educated to see as well as our tongues to speak, and that only the rarest outlines of the complex and ever-changing images focused on the retina ordinarily impress themselves upon the brain?

That the education of the eye may be brought to a high state of perfection, is shown in numerous ways. There are many delicate processes of manufacture which depend for their practical success upon the nice visual perception of the skilled artisan, who almost unconsciously detects variations of temperature, color, density, etc., of his materials, which are inappreciable to the ordinary eye.

The hunter, the mariner, the artist, the scientist, each needs to educate the eye to quick action in his special field of research before he can hope to become expert in it. The following story, which is quite apropos, is related of Agassiz, and it is sufficiently characteristic of this remarkably accurate observer to have the merit of probability. We are told that once upon a time the Professor had occasion to select an assistant from one of his classes. There were a number of candidates for the post of honor, and naming himself in a quizzical way to which one he should choose, the happy thought occurred to him of suspecting three of the more promising students in turn to the simple test of describing the view from his laboratory window, which overlooked the side-yard of the College. One said that he saw merely a board fence and a brick pavement; another added a stream of soapy water, a third detected the color of the paint on the fence, with a green mould or fungus on the bricks, and evidences of "blueing" in the water, besides other details. It is needless to tell to which candidate was awarded the coveted position. Houdin, the celebrated prestidigitator, attributed his success in his profession mainly to his quickness of perception, which, he tells us, in his entertaining autobiography, he acquired by educating his eyes

to detect a large number of objects at a single glance. His simple plan was to select a shop window full of a miscellaneous assortment of articles, and walk rapidly past it a number of times every day, writing down each object which impressed itself on his mind. In this way he was able, after a time, to detect instantaneously all of the articles in the window, even though they might be numbered by scores.—Penn. Monthly.

HURRICANES.

In the season of hot weather in the central part of the Mississippi Valley there often come successions of days when the atmosphere is not stirred by the winds, but remains as still as the air of a cave. Despite the steady gain in the heat, the sky stays cloudless, or at most is flecked by those light clouds that lie five miles or more above the surface of the earth. All nature seems cowed beneath the fervent heat, yet there is nothing of distinct portent in earth or air. At last, towards evening there may be seen a sudden curling of the western sky; in a few minutes the clouds gather, coming from nowhere, growing at once in the lurid air. In less than half an hour the forces of the storm are organized, and its dreadful advance begins.

If we were just beneath the gathering clouds we should find that the air over a space of a mile or so in diameter was spinning around in a great whirlpool, and while the revolving mass slowly advanced, the central part moved rapidly upward. Beginning slowly, all the movements of the storm, the whirling action, the vertical streaming of the air, its onward movement, all gain speed of motion with astonishing rapidity. In a minute or two some cubic miles of air are in a state of intense gyratory movement, mounting upward as violently as the gases over a volcano. To replace this strong whirling uprush, there is an indraught from every side toward the center of the whirlwind; and as this center moves quickly forward, the rush of air is strongest from behind toward the advancing hurricane. The rate at which the storm goes forward is very variable, though it is generally as much as forty to one hundred miles an hour; but this is not the measure of its destructive power. The rending effect of the storm is much greater than would be given by a simple blast of air moving at this speed. Much of this peculiar capacity for destruction may perhaps be due to the gyratory motion of the wind in the storm center, which on one side of the whirlwind adds the speed arising from its circular movement to the translatory velocity of the whirlwind itself.

Some of the records tell us that houses with closed windows have been known to burst apart, as from an explosion of gunpowder, while others, that had their doors and windows wide open, remained essentially unharmed. It has been conjectured that this action may be due to a sudden rarefaction of the air on the outside of the building; but this cause cannot be sufficient to produce such effects, and if such explosions occur the cause must be looked for elsewhere.

After the storm is once developed, it seems very quickly to acquire its maximum of destructive power and its speed of translation. At the outset and during the period of most efficient action, the strip of country affected is generally very narrow, not often exceeding a mile in width; as the storm advances the path seems gradually to grow wider, and the gyratory movement as well as the translatory motion of the meteor less considerable until at last it fades into an ordinary thunder-storm, or dies into a calm.—The Atlantic.

ON THE SPOT.

On a bitter winter night, many years ago, two persons stood talking together at the corner of a street in New York. One of them (who had been bred as a mechanic) was a warm-hearted Sabbath-school teacher. He so loved to do good that he never lost an opportunity to say a judicious and faithful word for his Master.

The other person was a young fellow from the country, who had come into New York to earn his living, but was in great danger of falling into the traps of the drinking saloons and the dance-halls.

The older man stood and pleaded with the younger one to decide there on the spot to begin a life of service to God. The wind howled

through the street and blew the snow in their faces, but the good man held on, and kept saying, "Now is the time, and God is, through my words, calling you to decide."

An hour passed. The storm howled on; but the teacher was so much in earnest that he did not mind the cold. At length the youth said, "Mr. P., I will decide for God to-night. I will give myself to Christ and to his service."

Nobly did he keep his promise. He not only became a devotedly religious man, but he determined to enter college and prepare to preach to others the glad message he himself had accepted. By and by he came back to New York, and was so useful a preacher that nearly two thousand persons were won to his Master by his persuasions. He is an old man now; but when I saw him a few weeks ago he was as happy as a lark. All his long useful, and honored life, has turned on that winter night talk at the street corner, when he decided on the spot to heed God's message.

It does not take much time to make a right start when you are in earnest. What that young man did was to give himself to a divine Master. His reason was convinced that he must become a better man, and a nobler man if he did what is the duty of every person to do, and that is to acknowledge God's claims for love and obedience, and accept them as his rule of life. It then took him no more time to say yes, than it would have taken him to say no. When anything to be done is right, the quicker you do it the better.

One of the greatest generals in the world was asked how he had gained so many victories. His answer was, "By never putting anything off." Young friends, you will conquer evil and win heaven at last, if you will resolve always to obey God, and to do right, do it on the spot.—Selected.

OUR YOUNG FOLKS.

YOUTHFUL DUTY.

Duty, like a strict preceptor, Sometimes frowns or seems to frown: Choose her thistle for thy scepter, While youth's roses are thy crown.

Grasp it—if thou shrink and tremble, Fairest dandelion of the green: Thou wilt lack the only symbol That proclaims a genuine queen:

And insure those palms of honor Which selected spirits wear, Bending low before the donor, Lord of heaven's unchanging year. —William Wordsworth.

KITTY'S MISSIONARY SOCIETY.

Kitty's mother went to a missionary meeting, and she wanted to go too. Her mother said:

"Kitty, you had better form a society of your own."

So Kitty went to see Minnie and Fannie and Jennie and Nellie. They said they'd come Wednesday, at three o'clock.

Wednesday came, but Minnie concluded to go skating, the ice was so good, so she didn't come. Fannie's sister's baby came to visit, so she thought she must stay at home and play with it. Jennie believed her head ached, and she'd go next time; besides she had a new story book she wanted to read. Nellie got started but met Madge Gray, and she didn't approve of missionary societies, so they went down town and bought some candy with the penny Nellie was going to take to the society.

Kitty waited, but no one came, so she thought: "Well, I'll be the society." So she read and prayed and sang and took up a collection. The collection was the great thing. Kitty didn't know what to do with it. It amounted to just five cents. Kitty's mother said she thought it had better go to India. It might buy a book for some one. So the collection of the "one-member society" went to India. The missionary lady knew Kitty, so she bought a Tamil book, and gave it to a Hindu man. He threw it on the street going home, but another heathen man picked it up and read it, and learned to love Jesus. So Kitty's society was a success. I think a society with one member that does something is much better than a society of one hundred members who never come and don't do anything. What do you think, children? If the other girls won't come, have a "one-member society."—The Sunshine.

HELPING GOD.

A young woman was leading a little boy by the hand. The boy was gazing silently and intently at the red and gold and green of the sunset sky. After awhile he said suddenly:

"Auntie, I think I should like to be a painter."

"Why?" returned his companion.

"Because then," answered the child, "I could help God to paint the sky."

That was a charming thought of the little boy. He did not say "It would amuse me. It would please me to be able to paint." No, he thought, "I could help God."

What do I hear you say, my sharp little reader? Oh, you say, "What a foolish little speech! How could a boy so small that he must be led by the hand, help God? It is just as if a fly should light on the frame of a house, and say, 'See! I am going to help build this house.' I am sure a little boy can never help God!"

Dear young readers, you are mistaken! Be sure that God never awakens a holy aspiration in a child's heart that is altogether vain. And this aspiration of the little boy was a holy one. He loved God, and wished in the simplicity of his little heart, to do something for him.

And he could, in his little way, help that great and good Being. Not by painting the sunset sky, that would be beyond the highest mortal; but, perhaps, he could paint the colors of joy in some little unfortunate being's breast. And so could you. You could give a piece of bread to the hungry. You could cover his little shivering limbs with one of your warm garments. You could speak kind words to him, and then you would see the joy coming into his face as bright perhaps as the sunset in the West.

Would it not be helping God, if you made one of his dear little ones happy?

Then you could, by setting a good example, by always telling the truth, by being obedient and striving always to do right, help God to restrain others from evil, and lead them also to do good.

So, little children, remember this. When you have put one touch of beauty into the gray life of the suffering and forlorn, awakened one good thought in the sinful, you have done something to help God. And he will accept the aid.

Never be discouraged, then, and say, "I am small and weak, and can do nothing for God!"

STRAIGHT PATHS.

Some of my readers, no doubt, never lived out on the prairie; so perhaps you would like to hear a short story about some of the little folks who live on the prairies of Western Iowa.

When I commenced teaching, my school consisted of quite a number of boys and girls who were always busy; in fact I never knew one of them to be idle. The time of which I speak was early in the winter, and cold weather had just begun. One evening a light snow fell, and next morning the children were very busy making snow balls or snow men, and were all having a very good time when Johnnie cried out:

"Let's make a wheel!"

So at it they went. Selecting a hazel bush as the center, they all started out in different directions, each taking twenty steps from the bush. This being done, they looked behind to see their paths, which were to be spokes of the wheel. But alas! there was only one straight track.

"Charlie," said the others, "how did you keep your track so straight?"

"Why, that is easy enough to tell," said Charlie. "I took that pole for my mark and kept my eyes on it, and never looked down once."

"But," said Joe, "I took that bush for my mark, and I didn't get my path as straight as yours. Why was that?"

"Because you kept looking at us," said the others, "instead of keeping your eyes on the mark."

So remember this, boys and girls too. You all have a path to make, and the steps are your actions. They will show more plainly than you think. Better begin right then, and make a determination to live a Christian life, asking help from the Lord, and doing all the good you can. Then you will make straight paths in life, as Charlie did in the snow. Instead of looking at others' imperfections, keep your eyes on your perfect mark.—Sel.

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THE SUNDAY SCHOOL.

MAY 21

SEEMING AND CONFESSING THE CHRIST.—Mark viii. 22-33.

1.—This miracle is recorded only by St. Mark. The chief peculiarity about it is, that it was wrought progressively. The first touch gave to the man a power of seeing objects dimly, without being able to distinguish their forms; but it was not until after Jesus had put His hands again upon his eyes that he saw "all things clearly." The verse 24 in the Revised Version is noteworthy: "I see men; for I beheld them as trees walking." The reasons for this cure being accomplished in two stages and by two acts of Jesus Christ are not given. One lesson is that Jesus Christ is not shut up to any one mode of action in giving sight to those who are spiritually blind. The process may be in some cases an instantaneous, and in others a gradual one; and it should be particularly noted that our spiritual vision is not likely to be less clear because our eyes were opened gradually. In many respects, in fact, most people's discernment of spiritual objects is at first like the blind man's view of men as trees walking, and it takes some time before they see all things clearly.

Observe how very prominent the man's own acts are. When Jesus said to him "Seest thou ought?" he "looked up," and it was then he found he could see; and afterwards it was when "he looked steadfastly" (Rev. Ver.) that "he saw all things clearly." The application is very striking. Some people never see anything spiritual, heavenly or Divine, because they are always looking down. Others, whose eyes have been opened so that they have begun to see, never get a clear view of anything spiritual, because they fail to look steadfastly. And some get their eyes closed up and are in spiritual darkness again because they look back.

2.—Jesus, of course, knew all that had been said about Him by the people but He asked "Whom do men say that I am?" in order to prepare the way for "But whom say ye that I am?" The answer the disciples gave shows that the popular Jewish mind was ready to receive any absurd belief about Him, rather than admit the truth. It showed how little He had been understood, and how utterly the fixed, national idea of a Messiah had darkened the general mind. They could not say that any regarded Him as the Messiah. His refusal to appeal to force and head a political revolution had caused an almost universal repudiation of the thought. Jesus expressed neither sorrow nor displeasure at such an utter failure to recognise Him in His true character. "He, Himself, knew whom He was, and was unaffected by any popular judgment."

3.—To the previous question many answers came from the lips of the disciples, but to the second one "Whom say ye that I am?" Peter was the only one who replied. Possibly others of them would have done so, but it seems as though Peter, with his usual impulsiveness, did not give anyone else time to speak. On this occasion he was probably a truer spokesman of the beliefs and sentiments of his fellow disciples than on some other. But the time had not yet come for them to make this claim publicly known in His behalf, and so silence was enjoined on them. It should be noted that Peter's emphatic avowal of faith in the Divine character, as well as the Messianic claims of His Master, elicited a special benediction (Mark xvi. 17). A special blessing always accompanies a full confession of faith in Christ. Those who believe in Him, but are afraid or ashamed to say so, lose the joy and satisfaction of spirit which follow from such a confession.

4.—It is remarkable, but was no doubt part of His design in calling forth this avowal of faith, that Jesus should take this opportunity of telling His disciples of the sufferings and death that were awaiting Him. We are told that He said this openly, in words they could not fail to understand. And though He added that He would rise again the third day, their minds were too full of the disconcerting intelligence of His previous words to take in the full meaning of the concluding sentence. It must have been a sudden shock to their faith and a great blow to their expectations. Though their minds had been, to some extent, cleared of mere worldly notions of the Messiah, it is evident that their thoughts still dwelt only on the prophetic visions of His glory, and they had yet to learn that His glory could only be attained through suffering and death. To familiarise their minds with this true view of His mission Jesus spoke these words to them.

5.—St. Mark tells us simply that Peter "took Him and began to rebuke him." That is, he took Him on one side and began to remonstrate with Him for thus casting such a cloud over their hopes. But St. Matthew tells us what he said: "Be it far from Thee, Lord; this shall never be unto Thee." With the best intentions, Peter thus brought down upon him from His Master's lips a stern rebuke, in striking contrast with the benediction spoken just before.

The terms of this rebuke show very plainly that Jesus regarded Peter simply as the instrument of the great tempter, who was ever putting before Him the temptation not to drink of that cup, nor to seek His glory through that dreary ordeal of

suffering and death; and who now made a favoured disciple the medium of speaking out that temptation in plain words.—Abridged from Sunday-school Magazine.

USEFUL HINTS.

Old wall-paper may be very much improved by simply rubbing it well with a flannel cloth dipped in oatmeal.

Light, brown biscuit for tea are made of one pint of Graham's flour, one pint of sour cream, one teaspoonful of bi-carbonate of soda; roll them out as for any biscuit, and bake in a moderate oven.

In sowing wheat be careful that no foul seeds get into the ground through the drill or by the hand of the sower. Have your seed wheat perfectly clean. An hour spent in making seed clean will save a day or a week in the future in eradicating weeds.

On the continent of Europe cones for kindling fires are used almost universally. There is nothing better with which to kindle a fire. When dry they are readily ignited with a match, and they are free from dust and insects. Two of them are usually enough to start a fire of dry wood and several will start a coal fire without other kindling.

Many eyes have been ruined by opening them in cold water. This has a tendency to harden and thicken the delicate covering of the eye. Nothing stronger than lukewarm water should ever be applied to the eye, and this only when the eye is closed. The lukewarm water is soothing, and cools more rapidly than cold water.

The Rural New Yorker says:—"We have tried sowing garden peas late in the fall, in ground well prepared and we got earlier peas for doing so. We have the evidence of several of the readers of the Rural New Yorker that they succeeded in getting a good crop in the spring by sowing their seed in the fall. They are going to try it again."

Dr. Haire says he has cured many victims of sick headache with the following simple prescription:—"When the first symptoms of a headache appear, take a teaspoonful of lemon juice, clear, fifteen minutes before each meal, and the same dose at bedtime. Follow this up until all symptoms are past, taking no other medicines, and you will soon be freed from your periodical nuisance."

Great care must be exercised in putting away winter clothes; clean paper sacks, or even old cotton or linen pillow cases will do to hold them, providing there are no holes in them. Take the garments that are to be laid away out doors on a summer day, let them hang on a line for several hours, brush and beat the dust all out, then put into the bags, tie them up so that no moth can get in, and lay them on clean, dry shelves, or hang them up.

INFORMATION.

CHARLATANS AND QUACKS have long plied their vocation on the suffering people of the world. The knife has passed to the quick; caustic applications have tormented the victims of corns until the conviction shaped itself—there's no cure. PUTNAM'S PAINLESS CORN EXTRACTOR proves on what a slender basis public opinion often rests. If you suffer from corns get the Extractor and you will be satisfied. Sold everywhere.

DR. WISTAR'S BALSAM OF WILD CHERRY. The standard remedy for the cure of coughs, colds, influenza, bronchitis, hoarseness, asthma, whooping cough, croup, sore throat, difficulty of breathing, quinsy, phthisis, pain in the side and breast, spitting of blood, liver complaint, bleeding of the lungs, and all diseases of the throat, lungs and chest, including even consumption. It seems hardly necessary to dilate at length upon the virtues of this favorite remedy. It was introduced to the public by Dr. Wistar nearly half a century since, and by the wonderful cures which it performed, gained an immediate and enviable reputation, which to this day it has fully sustained. From the gulf of the St. Lawrence to the shores of the Pacific, there are few villages or hamlets without "living testimonials" to the rapidity and certainty of its curative effects. The proprietors, mindful of their responsibility to the afflicted, exercise the utmost care in the selection and compounding of the various ingredients of which the BALSAM is composed; and the sick are assured that the high standard of excellence on which its popularity is based will always be maintained.

50 cents and \$1 a bottle. Sold by all druggists.

Chapped hands. A few drops of Johnson's Anodyne Liniment rubbed into the hands occasionally will keep them soft and free from soreness. Soldiers, sailors and fishermen should remember this. It is the best Liniment in the world for any purpose.

A neighbour of ours lost a valuable mare recently, it is supposed from bot. If he had used 25 cents worth of Sheridan's Cavalry Condition Powder he would have been driving his pretty Chestnut to-day. Sorry for you, Doctor. These powders are immensely valuable.

If you are suffering with a Cough or severe Cold, do not trifle with yourself by trusting your life to Le-zenges and cheap and worthless cough mixtures, but buy at once a bottle of ALLEN'S LUNG BALSAM; it reaches to the seat of the disease and removes it root and branch; it does not alleviate and afford temporary relief, as do most cough mixtures sold at 25 cents per bottle, but it makes a permanent cure in all cases, if used according to the directions.

WEAK AND SICKLY CHILDREN, with their pinched features and emaciated forms appeal strongly to the best sympathies of everyone. Yet, our sympathies are of but little benefit unless they take a practical form, and the suffering from both Mental and Physical Debility be relieved by administering some such strengthening medicinal and nutritive Blood and Brain Food as Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime. It aids the processes of digestion and assimilation, revitalizes the blood, and supplying material for bone and muscle structure, furnishes the foundation for strong and healthy constitutions.

Prepared solely by Harrington Bros., Pharmaceutical Chemists, St. John, N. B., and for sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5.

MRS. S. M. SESSION, writing from Colorado Springs, Colorado, says:—"I have been completely cured of Asthma by using Graham's Pain Expeller while living in Canada. Since coming here, I recommended it to my niece, living in this town, who was afflicted with Sciatica, that settled in her ankle, she became unable to walk, but the use of that valuable preparation cured her completely. Several others have used it with the best results and it is highly prized here."

REST AND COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, "as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds," and is for sale by all Druggists at 25 cents a bottle. feb10y

MOTHERS! MOTHERS!! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle. feb10y

NEVER GIVE UP THE SHIP.—Twenty-one years ago I was dying with the CONSUMPTION. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race St., Philadelphia, and get CANNABIS INDICA, which finely and fully cured me."

O. S. BISLEY, De Kalb, St. Lawrence Co., N. Y. "Send another \$12 box of CANNABIS INDICA for a friend. Your medicine has cured me of CONSUMPTION. I am as sound and well as ever I was."

SALLIE D. BENTON, Keysville, Crawford Co., Mo., January 2nd, 1882. N.B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours. \$2.50 per bottle, or three bottles for \$6.50. Address CRADDOCK & Co., 1032 Race St., Philadelphia.

Send stamp for book of testimonials of cures from prominent persons. Jan 13.—16ina.

THAT THE HUMAN SYSTEM requires renovating in the Spring is proved by the loss of appetite, lassitude or debility, which comes within the experience of almost everyone. Aware of this it was the custom of our grand-mothers to prepare decoctions of Bardock, Dandelion and Cherry bark for the purpose of restoring the stomach to a healthy tone, and purifying the blood, but the medical skill of the present day finds such things ineffective and sometimes injurious. Harrington's Quinine Wine and Iron, used in conjunction with Harrington's Tonic Dinner Pills, restore the appetite, invigorate the system and purify the blood immediately and effectually, as thousands testify who have been benefited by their use. Beware of imitations. See that you get "Harrington's" the original and genuine. For sale by all druggists and general dealers in Canada. April 14 1m

Remember This.

If you are sick, GOLDEN ELIXIR will surely aid Nature in making you well again, when all else fails.

If you are comparatively well, but feel the need of a grand tonic and stimulant, never rest easy till you are made a new being by the use of GOLDEN ELIXIR.

If you are COITIVE or DYSPPEPTIC, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain so, for GOLDEN ELIXIR is a sovereign remedy in all such complaints.

If you are wasting away with any form of KIDNEY or URINARY disease, stop resorting to GOLDEN ELIXIR, and turn for a cure to GOLDEN ELIXIR.

If you are sick with that terrible sickness, Nervousness, you will find "Golden Elixir" in the use of GOLDEN ELIXIR.

If you are a frequenter of a resort of a material or pneumatic district, to revitalize your system against the scourge of all respiratory—ague, bilious, malarial, yellow, typhoid, and malarial fevers—by the use of GOLDEN ELIXIR.

If you have rough, pimply, or sallow skin, bad breath, pains and aches, or feel unwell generally, GOLDEN ELIXIR will cure you for your skin, rich blood, the sweetest breath, health and comfort.

In short, it cures ALL diseases of the Stomach, Bowels, Blood, Nerves, Kidneys, etc., and \$300 will be paid for a cure which will not cure or help, or for any thing impure or injurious found therein.

FELLOWS' SPEEDY RELIEF ONLY REQUIRES MINUTES—NOT HOURS—TO RELIEVE PAIN AND CURE ACUTE DISEASES.

Fellows' Speedy Relief Will afford instant ease

Inflammation of the Kidneys, Inflammation of the Bladder, Inflammation of the Biceps, Congestion of the Lungs, sore Throat, Difficult Breathing, Palpitation of the Heart, Rheumatism, Gout, Typhoid, Cholera, Diarrhoea, Headache, Toothache, Neuralgia, Rheumatism, Cold Chills, Ague Chills, Chills, Cholera, Croup, Whooping Cough, Convulsions, Coughs, Colic, Sprains, Pains in the Chest, Back or Limbs, are instantly relieved.

Fever and Ague. Fever and Ague cured for 25 cents. There is not a remedial agent in the world that will cure Fever and Ague and all malarial, Bilious, Scurvy, Typhoid, Yellow and other Fevers so quick as Fellows' Speedy Relief. It will in a few moments, when taken according to directions, cure Cramps, Spasms, Sore Stomach, Headaches, Sick Headaches, Diarrhoea, Dyspepsia, Colic, Wind in the Bowels, and all in erual pains.

Travellers should always carry a bottle of FELLOWS' SPEEDY RELIEF with them. A few drops in water will prevent sickness or pain from change of water. It is better than French Brandy or any other stimulant. Miners and lumbermen should always be provided with it.

Truly a Household Friend

The uniformly gratifying and often astonishing results attending the use of FELLOWS' SPEEDY RELIEF since its introduction, render it desirable to propose to bring it to the notice of all classes. Its use as a pain reliever and healing remedy for all ailments almost constantly occurring in nearly every household, affords the most positive evidence of its superiority. For the severe and painful distressing Coughs, Rheumatism, and Neuralgia, it is regarded as the great specific, and as such it is used by all classes of people. The volume of testimony regarding its surprising effects, constitutes the strongest reason for considering FELLOWS' SPEEDY RELIEF as a household remedy, and one of the most worthy remedies to be kept ever ready. The proprietors of the article, believing that there is nothing unbecomingly giving the broadest publicity to goods of recognized merit, whether of medicinal or other character, herewith present this valuable household remedy, FELLOWS' SPEEDY RELIEF, for sale by Druggists and general dealers at 25 cents a bottle.

PAIN CANNOT STAY WHERE UNIVERSAL LINIMENT IS USED.

UNIVERSAL LINIMENT Is warranted equal to any article for all Diseases of Man and Beast.

UNIVERSAL LINIMENT. An external application for Sprains and Bruises, Sore Throat, Quinsy, Pains and Soreness in the Bones and Muscles, Paralysis or Numbness in the Limbs, Pains and Swellings of the Joints, Swellings and Tumors, Rheumatism, Gout, the Debility, Neuralgia, etc., For Burns in the Nerves, Milk Leg, White Swelling, Chills, or F of Hot Bite, Ringworm, Pains in the Chest, Side and Back, etc., and useful in all cases where Liniments, Rubefacients, Ointments, Salves, etc., or any other kind of Counter Irritant is required.

Directions for Using Universal Liniment. This Liniment should be liberally applied to the parts affected, three or four times a day (and even more frequently in severe and dangerous cases), and rubbed well into the skin with the hand, or with a small piece of flannel, saturated with the Liniment, so that more of it is introduced, or astringent is produced in the parts to which it is applied.

CHILBLAINS.—They are inflammatory swellings of the toes, especially about the toes and heels, with painful itching and burning; and are caused by exposure to cold. Sometimes blisters form, which become bad ulcers. Treatment.—Wash with castile or soap, and apply Universal Liniment freely. Wipe them in the evening with the Liniment, and keep it on during the night. Keep the feet warm and dry during the day.

LAMENESS.—It is the result of over use. There is soreness, accompanied by pain or exertion, in the affected part. The celebrated UNIVERSAL LINIMENT is unequalled in its efficacy. Rub the affected portion with the Liniment at night, and on going to bed, and again in the morning.

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

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

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

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

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

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

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

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

Has removed to 139 HOLLIS STREET and is showing a full line of carefully selected goods suitable for the seasons. The Cutting is executed by Mr. A. McKAY (former partner of M. Macdonald & Co.) whose name is a guarantee of a good fit and entire satisfaction.

sept. 23-1y

THE WESLEYAN FRIDAY, MAY 12, 1882.

NOTE!!

The WESLEYAN will be sent to any address during the remaining months of the year upon receipt at this office of One Dollar. Show this to your neighbor, or take advantage of the offer in behalf of some friend.

THE BOOK ROOM.

On Thursday of last week the annual meeting of the Eastern section of the Book Committee was held at the Wesleyan office. The Revs. J. McMurray, Chairman, R. Duncan, Secretary, Dr. Pickard, R. A. Temple, D. D. Currie, with Dr. Allison and the Book Steward and the Editor were present. The other four members were absent through ill-health or attendance upon other Connexional duties. Dr. Pickard's health had not permitted him to attend the meeting of the Audit Committee; he however reached town in time to take part in the general business.

Several matters of importance came under the notice of the Committee. The explicit and favorable statement of the Book Steward elicited some satisfactory comments. Copies of this statement, with any necessary explanations, will be submitted to the several Annual Conferences at the approaching seasons. A report of the Committee engaged in the preparation of the Conference Hymn and Tune Book, and some correspondence relative to the probable cost of the publication of the book, were submitted by the chairman. Conversation upon the subject was followed by the appointment of a sub-committee, to correspond with the Western section of the Book Committee and take all necessary steps to secure the publication of the Hymn and Tune Book at the earliest opportunity. The public will feel that in the amount of time expended on this work by Professor Arnold Doane and Rev. J. McMurray, to both of whom it has been a labor of love, they have a guarantee of its high musical excellence. By another resolution the Book Steward was requested to confer with the author of Vol. I. of "Methodism in Eastern British America," in order, if possible, to have the second volume published at an early date. As no notice of the resolution had been given, the author, who was present, was unable at the moment to say anything definite upon the subject, though anxious to complete a task begun some years ago.

Some time was expended in careful consideration of the affairs of the printing office. A sub-committee to whom they were referred reported, recommending that a proposed arrangement to transfer the plant, etc., to the foreman of the printing department should be carried into effect. After some conversation the report of the sub-committee was adopted and arrangements were made to complete the proposed transfer.

Our Eastern Book Room now occupies a position which enables it to compete with any similar establishments, with a fair prospect of success. To all familiar with the annual statements of former managers the one now to be published may seem to challenge less in the way of remark, but it may be regarded, we believe, as a thoroughly reliable exhibit of the financial position of the establishment. In harmonious relation with the growing Toronto Book Concern, and with a well established credit enabling the manager to purchase his stock direct from the best English and American houses at the most favorable rates, there can be no reason why all our people should not unite in supporting their denominational book-room, as well from personal advantage as from a regard to Church interests. With the present cheap rate of postage our friends in the country may easily avail themselves of the advantages of which we speak.

Particular attention is invited to the facilities of the Book Room for supplying our Sunday-schools with libraries. A catalogue is about to be issued from which intending purchasers may obtain a good idea of the large number of books on our list. It is safe to say that no establishment, even though aided by private liberality, can supply, not only the publications of our own Church which are indispensable to the library of any Methodist Sunday-school but those of the other societies and publishing houses, at rates on the

whole as advantageous. The superintendents of our Sunday-schools will do well to test the correctness of our statements.

THE IRISH TRAGEDY.

Last week the all-absorbing topic in English circles was the change in the Irish policy of the Gladstone Government. Forster, the energetic and courageous Secretary for Ireland, had resigned his position because he deemed the proposed policy in some respects unwise, and men, near and distant, were awaiting with curiosity the next act in the strangely shifting scene.

They had not long to wait. As if in grim mockery of Mr. Gladstone's "faint gleam of hope on a dark subject," and Sexton's vision of the reverse of the Irish policy as "the first step in a policy that would crown the Government with glory and produce ties of mutual interest between the two countries," the telegraph on Saturday evening flashed across the Channel the startling news that Forster's successor, Lord Cavendish, and the Assistant Secretary, Burke, had that evening been brutally assassinated in Dublin, whither they had gone on the business of the government! The commission of such a deed within a short distance of Dublin Castle, and that, too, when the Government had just permitted the leading agitators to leave the prison and resume their places in Parliament, is a tragedy that has almost struck men dumb. With the exception of the assassination of President Garfield no deed has startled the world for many years as this has done.

It might have been well if the Cabinet generally had shared the belief of Forster, who though a pronounced Liberal, deemed it unsafe to adopt the new policy without at least some pledge of loyalty from men who had been virtually guilty of the atrocities which have disgraced their country for the last two or three years. The tone assumed by the released agitators boded ill for peace when on the first day of their reappearance in Parliament they met Gladstone's intimation that the "No rent" manifesto was to be withdrawn, by the statement that such intimation was without their authority. The great majority of loyal Englishmen will read with some impatience the disavowals of complicity in the crime made in both England and America by the agitators and their friends. Of immediate connection with this crime few, perhaps, will suspect them, but none can deny that Parnell owes his position of "uncrowned king," to use Forster's words, to the very outrages which have culminated in this fearful tragedy. But for these his utterances would have fallen powerless. His sincere repentance and that of his fellows can only be believed when it has been proved by the use of all their influence in ferreting out and bringing to speedy punishment the cowardly assassins of whom the police are now in search. Even then thoughtful men will ever think of the weight which the inflammatory words of an agitator may have upon a class which takes words in the full force of their meaning.

At no period during the history of the agitation has so much wisdom been needed on the part of the Government as now. It must be remembered that millions may disapprove of what may cause a comparative few to rejoice. The brutality of thousands must be repressed by strong measures, while the evils under which hundreds of thousands of loyal and true-hearted Irishmen have long groaned must not on any account be permitted to be continued. No better guarantee could be given for a just, firm and thoroughly satisfactory policy than the re-appointment of Forster to an office from which his successor has been so violently removed. Later despatches, however, say nothing of such an appointment as probable.

Gladstone has had to learn more than one painful lesson of late. In opposition to his previously declared principles he has looked Romeward and given many of his faithful supporters an uncomfortable suspicion that "the Pope had been hired as a special constable for the Queen." It was not necessary as the Premier intimated not long since that the Pope should be well informed in relation to Ireland, and that therefore Lord Granville should send him special tidings, even though accompanied by no request. Rome has given him small help, as she always does, even when in possession of power, while his Non-conformist friends are weakened by their suspicions of a great political leader whose words, and acts in the

main as well, have been Protestant and straightforward. Just now he finds that there are men in Ireland who have outrun both the control of Rome and Parnell.

A single cheering feature is the resolution of the Conservatives to assist in the maintenance of order in Ireland. A consistent attitude at an earlier period might have prevented the recent sad tragedy.

CHURCH EXTENSION.

The Church Extension Society of the Methodist Episcopal Church is fortunate in having found Chaplain McCabe for a Secretary. His wonderful map, showing by red crosses the places throughout the United States where churches have been erected by aid from the society, if a silent argument is a most effective one. Different persons are impressed by the map, and the chaplain's explanations of it, in different ways. A good colored sister, present at the Washington (colored) Conference, where his speech and song roused the people to a high pitch of enthusiasm, listened to him with great interest, gazed at his map of the Church Extension work, but departed with the conviction that he was a great humbug. She asked a minister with much earnestness, "Look here! what kind of churches is that man building for those people out West? He says that last year they built one for every day in the year, and wants us to give more money so that they can build two every day the sun rises and sets. Now a church you can begin in the morning and finish by night must be a poor shanty in my opinion—not like our church is here!"

It was necessary that some one should speak up in defence of the Chaplain's reputation for veracity and make an explanation. A somewhat irreverent gentleman, seeing that Kansas was fairly covered with the crosses, remarked that it "looked as if it had the Methodist measles!" on which Zion's Herald remarks: "This is an excellent disease; and we are glad that it is at present an epidemic in the West." Upon the effect of a sight of the map upon ex-Vice-President Wheeler, who is not a Methodist, was even more marked. The next day the Chaplain dined with him at Malone, N. Y., and though money had not been mentioned, received at his departure a note to this effect: "Please get out of this region while I have something left. To reconcile you in some measure to going, I enclose a check to your order for \$1,000. Put the money into your frontier work in multiplying the fountains of Christian citizenship, and may God's blessing go with you, as mine does. When you get the country well 'underbrushed,' we will send out some Presbyterians and put on the finishing touches."

One of the church papers, after stating Dr. McCabe's adoption of Bishop Foster's idea that the Church militant is or should be a "royal army of invasion," which needs a royal army of givers to render the invasion successful, remarks, "This is the only way in which we can secure the West for Christ and perpetuate our free institutions in their purity." Instinctively we turn toward our own great North West, the home of a coming nation, ay, it may be of nations! Shall it be secured for Christ? Now is the time to win it and keep it. Shall we have a Church Extension Society? Let the members of our Church everywhere, who have the money, reply. The offer to Christ, for love's sake, of that one-tenth which the Jew was compelled by law to give would soon do the work to be accomplished in the West, and in Newfoundland and in some other parts of the Provinces, without throwing any burden upon those men who more than any other have contributed to the extension of our work—the men who during the last few years have almost battled with want on our Home missions.

Once the finger of scorn was only pointed against any strictness on the part of Methodists by those who stood outside the fold. This is not wholly the case now. The temptations to conformity to the world that perplex the young Christian to-day are often presented through the agency of those whose names have stood for years on the church lists. He who would oblige himself and his household Scripture counsels against this conformity is likely to be pronounced "old-fashioned" by the men and women whom his children may quote

against him as examples. Yet he whose aim is to be able to say at Heaven's gate, "Here am I and the children thou hast given me," will do well to continue the struggle. It was Dr. James W. Alexander, the eminent Presbyterian divine, who wrote: "Observe the families which have made this passage from ancient strictness to fashionable Christianity and you will find their children, one by one, sliding away to looser forms of religion, if not to utter carelessness. More than ever," continued he, "do I feel that our families must stand in a kind, but determined opposition to the fashions of the world, breasting the waves, like the Eddystone Light-House."

A "Prize List for the Flower Show in connection with the Charles Street Sunday-school," has been laid on our table. Plants have been distributed in the school room of the church this week. All these must be sent in to the Exhibition, to be held early in September, when prizes will be awarded not only for the best culture of the plants distributed, but also for bouquets grown by the Exhibitor or gathered from the fields. Some special prizes are also offered by Mr. H. Harris, the well-known florist. This step on the part of the teachers of the school is most wise. A tiny plant, placed in the window of some tenement, has not seldom changed by degrees the character of some low street. The cultivation of a little flower plot has sometimes proved an era in a life. And how precious is the little flower in the room of the sufferer. Not long since an invalid lady of cultivated mind wrote to a friend, on receipt of a flower, "I am almost inclined to think it worth while to be sick, to receive such pleasant proofs of friends' remembrance."

The Chicago Standard condemns in strong terms the conduct of any minister who practices deception upon an orthodox congregation. Of the man guilty of such violation of justice, too often lauded to the skies by the secular press, the Standard says; "He does not believe the Scriptures are inspired; or he has no faith in the divinity of Christ, or in his death as a sin-offering; or, he believes in the sleep of the soul and in the annihilation of the wicked; or, he is a Spiritualist; or, he has a hobby about the millennium, in riding which he overrules every other question of truth and duty. Now, the question is not as to his right to hold and avow such doctrines when and where he can get people to hear him; but it is as to his right to impose himself on those who not only do not hold, but abominate such doctrines, as being one with them in faith, either for money preaching what he does not believe, or for mischief adopting this deceitful course that he may draw away disciples after him. There is, in this, such a violation of truth and honor as should lead all good people to brand the offender as a detestable hypocrite."

The Canadian Methodist Magazine for May is not surpassed in value by any previous number. We presume that all readers interested in certain questions of Church polity which are likely to be discussed at the General Conference in the autumn will instinctively turn to the article from the pen of John Macdonald, Esq., of Toronto, upon the General Superintendency. The greater number of readers, whatever their views, will regret that Mr. Macdonald has not discussed this subject at greater length. It cannot be said of it, as Abraham Lincoln once said to a person who wished to discuss with him the subject of slavery, "There is no other side," but it must be granted that Mr. Macdonald has submitted some facts which may not be easily set aside, and asked some questions that should not be carelessly answered. Other articles in the Magazine are well worth reading.

No one should neglect the counsel, "Set thine house in order, for thou shalt die and not live." Let the preparation for heaven be made, and at the same time let the arrangements for departure from earth not be neglected. No man should hold property without having provided for its disposal in case of his decease. Death will not in consequence come the sooner. The arrangements, too, should be made thoughtfully and carefully. The will of Longfellow is a case in point. It contained several errors and interlineations. These deprive several persons of intended legacies

Far more serious consequences have followed neglect to make a will at the proper time. A neighborhood has sometimes been set by the ears and the peace and prosperity of a church destroyed by a want of care in this respect on the part of some prominent citizen and church member.

The Secretary of the Eastern Section of the Book Committee, Rev. Robert Duncan, requests the publication of the following resolution adopted at the recent annual meeting of the Book Committee:

Resolved, That in view of the very satisfactory exhibit of the business of the Book Room and the Conference Office during the past year, and of the tact and judgment evinced by the editor in the management of THE WESLEYAN, after careful investigation of the several departments of the concern we gladly express our appreciation of the manner in which the Rev. S. F. Huestis, Book Steward, and Rev. T. Watson Smith, Editor, have discharged the duties of their offices.

That the thanks of this Committee be given to the auditors for the past year—Rev. J. A. Rogers and Messrs. Samuel Boreham and W. K. Angwin—for their valuable services.

The corner stone of the new Wesleyan Theological College building on Upper University Street, Montreal, was laid on Wednesday last week by the Hon. Senator Ferrier. In the course of his address Mr. Ferrier spoke of this event as the realization of an idea entertained by Methodists of Montreal some forty years ago. A number of leading ministers and laymen were present. Senator Ferrier was briefly introduced by Dr. Douglas. Addresses were also delivered on the occasion by Revs. H. F. Bland, A. Langford, and J. Lathern, Chairmen respectively of the Montreal, London and Nova Scotia Conferences, and by Principals Dawson and McVicar. The new college is affiliated with Victoria and McGill Universities.

Any young man who may be tempted to enter the liquor business as a supposed short cut to wealth should know the complexion of character borne by a large proportion of the fraternity he essays to join. He may find men in good social standing who may supply him with the death-dealing mixtures—a sad fact—but he will feel the need of heels on his boots or brass on his brow when he is told what an exchange tells us—that two thousand and four of the liquor sellers in New York city have served in different State prisons, and two thousand six hundred and forty-five in county prisons.

We have elsewhere spoken of the intended transfer of the printing department to our foreman, Mr. William Theakston, by whom the WESLEYAN is still to be printed. Mr. Theakston, having proved himself during a period of several years a faithful manager of this part of the Book Concern, now enters into the business on his own account with our best wishes for his success. He will still occupy the upper part of the Book Room building, and hopes, and we may add deserves, a good share of public patronage.

In a recent issue of the N. Y. Christian Advocate we have a fine example of compression. Twenty-four obituary notices occupy only three columns of that paper! How was such a feat performed? To a large extent by the omission of those frequent statements which should be true of every Christian, and have therefore little interest for general readers. Probably all was said of those "souls departed" in that case, even more than was wise.

In answer to Mr. Nicolson's proposal that some one should adopt a little orphan girl in Bermuda, five letters and a telegram have been received. A home with any of the persons applying would be a blessing to this little one. The delay in the sailing of the Beta enables us to forward all these applications to Mr. Nicolson, with whom must rest the decision. Who will say that it does not pay to advertise?

An order in council on Monday divides the North West into four new Provinces: Assiniboia, containing 95,000 square miles; Saskatchewan, 114,000; Alberta, 100,000; and Athabaska, with 122,000. One hears the tread of coming nations.

Austria is the only country in Europe where open and aggressive Christian work is prohibited.

THE METHODIST CENTENNIAL.

Some interesting historical papers from the pen of J. W. Lawrence, Esq., of St. John, N. B., are being published in the St. John Daily Sun and Daily Telegraph. Did space permit we should gladly copy them, but must content ourselves with extracts. Mr. Lawrence is giving a series of facts bearing on the approaching Centennial of the arrival of the Loyalists in these Provinces. He thus writes on the

CENTENNIAL OF MARITIME METHODISM.

Rev. John Lathern, president of the Nova Scotia Conference, asks: Ought not the Conference celebration to be followed by at least one memorial service in each circuit? Might not contributions from such services, and spontaneous offerings, be appropriated for some connexional monument to the memory of the venerable William Black, the apostle of Methodism?

As the cap stone of the Centenary church, St. John, was laid in 1881, the centennial of Black's first work, and will be opened for service in 1882, the year of the Conference celebration to his memory, independent of the suggestion of the president of the Conference, would it not be a noble act on the part of the "grand army of Sunday school scholars" of the Methodist Churches in the Maritime Provinces to present the Centenary Church, in 1883, a chime of nine bells, with the names, date of birth, and death of Black, Bishop, Bennett, Mann, Marsden, McColl, Bamford, Ferguson and Allison, stars in the constellation of Maritime Methodism, gaining in brightness with the passing years?

To John Ferguson, more than any other layman, the erection of the old German street chapel is due. Its corner stone was laid by Joshua Marsden, who, for several months, worked at the building with his own hands. "I never was better in body, or happier in soul, than when I worked all day at the new and preached at night in the old chapel." Before it was ready for service Marsden left for Bermuda. His successor at St. John, William Bennett, opened the new chapel on the morning of Christmas day, 1808.

In 1809 Bennett removed to Halifax, changing places with William Black, who was at St. John two years, when, at his own request, Mr. Black was placed on the list as a supernumerary. His successor was Stephen Bamford. As the first labors of Black were in New Brunswick, and the last in full charge of a circuit—it is eminently fitting a memorial to him should be there.

The corner stone of the "Old Centenary" was laid in 1838 by John Ferguson, who died at St. John, February 2nd, 1841, in his 85th year.

The "chime of bells" to the "New Centenary," will be a thank offering from the young of the Methodist Church in the Maritime Provinces to the old "Patriarchs" would be a graceful recognition of the work of the pastor of the finest of its ecclesiastical edifices, the author of "The Loyalist Idea."

The Centenary Methodist chimes, with the chimes to the Loyalists in Trinity—the two religious organizations of St. John in its first quarter of a century—should usher in the historic day, the 18th of May, 1883.

THE SACKVILLE INSTITUTIONS.

We transfer also the letter in which Charles F. Allison, Esq., announced his intention to found the Academy at Sackville. From its perusal our readers will learn how thoroughly the present managers of our institutions there are in accord with the original intention of their founder, who aimed at the establishment of a school under religious auspices in which "not only the elementary but the higher branches of education" should be taught.

ST. JOHN, N. B., July 4th, 1839. REV. AND DEAR SIR:—My mind of late has been much impressed with the importance of that admonition of the wise man, "Train up a child in the way he should go, and when he is old he shall not depart from it."

The establishment of schools in which pure religion is not only taught but constantly brought before the youthful mind, and represented to it as the basis and groundwork of all happiness which man is capable of enjoying here on earth, and eminently calculated to form the most perfect character, is, I think, one of the most efficient means in the order of Divine Providence, to bring about the happy result spoken of by the wise man.

It is, therefore, under this impression, connected with a persuasion of my accountability to that gracious being, whom I would ever recognize as the source of all the good that is done in the earth, that I now propose through you to the British Conference, and to the Wesleyan missionaries in the Province of New Brunswick and Nova Scotia, to purchase an eligible site and erect suitable buildings in Sackville, in the County of Westmoreland, for the establishment of a school of the description mentioned, in which, not only the elementary but the higher branches of education may be taught, and to be altogether under the management and control of the British Conference in connexion with the Wesleyan Missionaries in these Provinces.

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If my proposal should be approved of, and the offer I now make accepted, I will proceed at once to make preparation, so that the buildings may be erected in the course of next year; and I will, as a further inducement, by the blessing of God, give towards the support of the school, one hundred pounds per annum for ten years. I shall be glad to hear that my offer is accepted; and to have the earliest information of your decision on the subject, and am, rev. and dear sir, Yours sincerely, C. F. ALLISON.

REV. W. TEMPLE. A letter from the Rev. Enoch Wood, D.D., will, next week, give some interesting facts in relation to the establishment and early history of the Academy at Sackville.

THE TRANSFER COMMITTEE. The Transfer Committee of the Methodist Church of Canada, met on the 4th inst., in the Dominion Square Methodist Church, Montreal, when the following transfers were made:

I. The Rev. John Potts, P. D., from the Toronto to the Montreal Conference, and the Rev. Hugh Johnson, M. A., B. D., from the Montreal to the Toronto Conference.

II. Rev. F. W. Crowle, B. A., from the Toronto to the Montreal Conference, and the Rev. Benj. Franklin, B. A., from the Montreal to the Toronto Conference.

III. Rev. Benj. Chappell, B. A., from the N. B. and P. E. I. to the Toronto Conference, and the Rev. Joseph Pascoe from the Newfoundland to the N. B. and P. E. Island Conference.

These transfers to take effect on the first day of the Conference to which each brother is transferred.

JOHN G. LAIRD, Sec'y. of Committee.

JOTTINGS BY THE WAY.

A little while ago, I left the land of the Blues for a short trip to the United States. As soon as I landed in Boston I seemed to enter a cloud of tobacco smoke from which I did not emerge till I got back to Nova Scotia.

Sabbath morning found me in a M. E. Church in Boston, where I listened to a good sermon, full of fine chaste thought, well expressed. On the evening of the same day, I found my way to the Horticultural Hall, where I heard an ex-Roman Catholic priest lecture on some phases of the Roman Catholic faith. He went through the form of consecrating the host, and then in a very earnest and impassioned manner descanted on this prominent ceremony of the Romish Church.

Monday morning found me in the Boston Methodist Preachers' Meeting, when I met with that uniform courtesy and brotherly kindness that is generally extended to Methodist ministers at 38 Brimfield St. A paper on the "Faith Cure" was read by one of the prominent ministers—a capital paper, remarkable for its clearness and simplicity as well as for its beauty and power.

A quiet chat with Dr. Pierce revealed the fact that Methodist affairs were moving along very well. I find that Nova Scotians are able to make their mark in this Republic.

One who used to astonish and almost dazzle us with his flashes of oratory and flights of rhetoric, has, by one of his recent productions, (published in a leading newspaper) made such a profound impression that he has been styled the Oscar Wilde of American Methodism.

Philadelphia is a goodly city. I found remnants of its great Centennial in the Memorial and Horticultural Halls. A visit to the Mint in Chestnut St. and to the world renowned Fairmount Park, with its 3,500 acres of beautiful territory, and other places of note also, greatly interested me.

As I paced the crowded streets of New York city, I was forcibly reminded of the intensely earnest and aggressive nature of the age in which we live. New York with its more than 1,200,000 people (one half of whom are foreign born); its keen competition; its departments of arts and sciences; its vast commercial relationships; its charitable and scholastic institutions; its agencies for evil and for good and its great wealth, is a subject of great interest to the earnest student of human affairs. Greenwood Cemetery I found to be a beautiful spot. It has a Receiving Tomb capable of holding 1,500 bodies. It has 16 1/2 miles of substantial stone-bedded avenues, and 17 miles of concrete paths. The lakes, fountains and shrubbery, are all arranged in fine taste. Altogether an enviable spot to rest in till the Master's call to judgment shall be heard.

As I looked around, I thought what a plentiful harvest death has gathered from the adjacent cities. O Greenwood! what a wondrous scene shall transpire within thy sacred enclosure on the morning of the Resurrection. When the voice of the archangel shall resound through thy urns and silent vaults, and thy dead, small and great, shall stand before God. Thank God for the resurrection so full of hope and brightness to us. After the night cometh the morning. After the shadows the sunshine. After the struggles and the battling the victory!

C. P. Bear River. The Lutheran General Synod Mission at Guntour, India, reports more than fifteen hundred accessions during the past year.

THEOLOGICAL STUDENTS.

Several of the Theological students at Mt. Allison College will be glad to perform Circuit or Mission work during the ensuing vacation. Application for their services may be made to the undersigned,

C. STEWART. Sackville, N. B. May 6th 1882.

THE SOUTHERN GENERAL CONFERENCE.

The General Conference of the Methodist Episcopal Church, South, met at Nashville, Tenn., on the 3rd inst., Bishop Paine presiding.

The Bishops' address was read by Bishop McTear. It gave a review of the Church for four years past and a statement of its present condition and prospects, showing cause for gratitude. It shows an increase of 247 itinerant ministers, and an increase of membership to 860,687; 13,000 were added to the communion last year; the Mission Fund in four years has increased \$111,438; there are over 5,000 members in the Indian Mission, 1,900 in the Mexican Border Mission and the same number in the Central Mexican Mission. The increase of the Sunday school has been 2,071,000 pupils; and the circulation of Sunday-school literature is now over 400,000 volumes.

The address also shows a healthy financial condition of the publishing house at Nashville; urges that steps be taken preparatory to a proper celebration of the coming Centenary of American Methodism; urges an increase of facilities for providing colored Methodist organizations with pastors and teachers of their race. In recommending an addition to the College of Bishops, it suggests that with three new Bishops the work of the church can be done for the next four years.—N. Y. Tribune.

IRELAND.

On Saturday last about 8.10 in the evening, in broad daylight, Lord Frederick Cavendish, the new Secretary, and Mr. Thomas Henry Burke, Under Secretary for Ireland, were assassinated in Phoenix Park, Dublin. Lord Frederick Cavendish and Earl Spencer had remained at Dublin Castle engaged in the transaction of official business until six o'clock, when each drove to his respective residence. After dinner Lord Cavendish and Mr. Burke went for a walk in Phoenix Park about half a mile from the city gate, when it is said a car drove up containing four men, two of whom jumped down from the car and attacked Lord Cavendish and Mr. Burke, stabbing both several times in the throat and breast. The upper part of Mr. Burke's body was perforated in a shocking manner. The body of the Chief Secretary displayed the same dreadful wounds, in addition to which his left arm was broken and torn as if he had put it up to protect his breast. Lord Cavendish was quite dead.

After the act the murderers immediately drove off. A large quantity of notes and gold coin, beside their gold watches, were found in the pockets of the victims, which showed that the object of the crime was not robbery. It is said that Burke was the victim whose assassination had been planned, and that Lord Frederick Cavendish was only killed because he was in Burke's company. Telegrams were immediately sent to all the police stations in Ireland and Great Britain giving information of the murder, and heavy sums are offered for the capture of the assassins. Several arrests have been made but a vast importance is attached to them.

Mr. Farrall has expressed his abhorrence of the deed and says this is one of the most atrocious crimes ever committed and that its effect must certainly be most damaging to the interests of the Irish people. A manifesto to the people of Ireland, signed by Messrs. Farrall, Dillon, and Davitt has been issued, deprecating the blow which has fallen like a blight upon what seemed so bright a future for Ireland.

The remains of Lord Frederick Cavendish have been conveyed to England and interred at Chatsworth. Great sympathy is expressed for his family, from the Queen down through all ranks of society. Many columns of the London morning papers on Monday were filled with the names of those who called to express sympathy with the relatives.

Sir S. Northcote has assured the government of the support of the proposition should martial law be proclaimed.

PERSONAL.

Rev. W. G. Lane, through the kindness of friends in this city, has been enabled to set upon the advice of his physician. On Saturday last he sailed per *Sarmatia* for Liverpool, with the intention of spending a few weeks with his relatives.

The Harbor Grace Standard has the following:—"We congratulate our friend, the Rev. J. Goodson, on the highly pleasing news he received by last mail. His eldest son who has been at home for some years at school lately passed the local examination for Junior Student at Cambridge University. We hope to be able at some subsequent date to give further particulars."

Two men of note in the Southern Methodist Church have just passed away—Dr. Leroy M. Lee and S. S. Rozzell. The former was on the verge of three score and ten, the latter had passed that boundary by four years. Dr. Lee had been a member of every General Conference of his Church, and also for twenty years editor of the *Richmond Christian Advocate*. Dr. Rozzell was majestic in bodily form, and possessed of rare mental attainments.

A late number of the Cambridge, Mass. *Tribune* says, "Rev. Mr. Robinson, the pastor, preached a very interesting sermon appropriate to Easter last Sunday morning," and a reference to a Sunday-school concert in the evening: "The singing of the quartette, composed of four of the children of the superintendent, Mr. Geo. Y. Young, was simply wonderful. Said we hear a quartette of voices of children of their age which are their equal." The above names are those of a minister and layman formerly of the Arlington Heights Church, Cambridge.

LITERARY NOTES.

The *Great Revival of the Eighteenth Century*, by the Rev. Paxton Hood, is published by the American Sunday School Union, 12 mo., cloth, with numerous illustrations. \$1.25. This attractive volume consists of a series of papers, from which one may gather a graphic and succinct view of the marvellous awakening under Whitfield and Wesley, whose influence is yet felt in the churches. Few biographies equal in interest this narrative of the lives and work of these great men. The author has added a chapter descriptive of the great revival in America, in which Edwards, Whitfield, Tennent and others participated. A full index also adds much to the value of the book as one of reference.

D. Lothrop & Co., Boston, have just published *The Pettibone Name*, by Miss Sidney, as the first volume of their intended V. I. F. series. The heroine of the story is not a young, romantic girl, but a noble, warm-hearted woman, who sacrifices wealth, ease and comfort for the sake of others who are dear to her. No recent figure in American fiction has been more clearly or skillfully drawn than Judith Pettibone. Most of the characters of the book are such as may be met with in any New England village. All are from life, and all alike bear testimony to the author's keenness of observation and skill of delineation. Taken altogether, it is a delightful story of New England life and manners; sparkling in style, bright in incident and full of interest.

A volume of *Sermons of the late W. M. Punshon, L.L.D.*, has just issued from the London Book Room. Those who have read a previously published volume of Dr. Punshon's sermons will be glad to place beside it a second volume, containing, with his own latest corrections, these memorials of a preacher who, in his own special line, was head and shoulders above his brethren. Through the reading of these sermons those who have heard this most eloquent preacher will revel in the memories of the past, while to tens of thousands who never saw him the volume will give a very fair idea at least as far as possible in the absence of the living voice—of the fertility of imagination, richness of illustration, and earnestness of this great preacher. Orders should be forwarded to our Book Room.

METHODIST NOTES.

The Methodists of Upper Sackville are to have a church at once. They purpose to build at a cost of \$3,000. There is now subscribed \$1,800.—St. John News.

The new church in Cochrane Street, St. Johns, Nfld., was to be opened last Sunday, sermons to be preached by Revs. C. Ladner, Beaton (Congregational), and Macneil (Presbyterian). The *Leader* speaks of it as "a remarkably handsome edifice, one of the finest in the city, and of capacious dimensions, seating probably over a thousand people."

On Sunday evening seven persons were received into membership at the Grafton Street Church in this city. At Charles Street Church on the same evening nine persons were also admitted to membership. The attendance at the communion service in both churches was large. At the Grafton Street Church allusion was made to the death of Mrs. Harrington, a much respected member of one of the families formerly worshipping at old Zoar Chapel.

From the Random South circuit, Nfld., Mr. Lumsden reports an extensive revival: "The work began at the Lee Light two months ago and has swept round the circuit. Not less, I believe than a hundred have been converted. These include persons of every age, from the youth of tender years to the gray haired man. The blessing has not been confined to our people. Many belonging to a sister denomination have experienced a change of heart. The Holy Spirit is still being poured out. Every week we see some soul won to Jesus."

The Rev. H. Lewis writes from the Random North circuit, Nfld.: "The Lord has poured out his Spirit on this circuit in a marvellous manner. Scores have been won for Jesus; in some cases whole families, the aged and the young. At six of my preaching places

no other topic is talked of, and in many cases secular work is suspended and house-to-house visitation carried on. The work is still deepening and spreading. It does one good to see men once reckless and profane now working for Christ, and organizing to aid each other in standing forever on the Lord's side."

From the Kentville circuit Rev. R. Wasson forwards the following report: "Sabbath, April 30th, was a day of much comfort and encouragement on this Circuit. At one of my appointments the ordinance of Baptism was administered to 15 persons. Some thirty partook of the Lord's Supper in connection with the above service. Bro. Taylor preached on the occasion a sermon of much holy unction. Last Friday four other candidates received Baptism. There are others who will in due time connect themselves with our Church in this place. The Lord does greatly encourage our heart in this blessed work. We have had a year of hard toil, but of most gracious divine assurance and approval. To Him who is over all be glory forever."

The Lunenburg Progress reports a pleasant gathering at the Methodist Parsonage in that town, one evening last week. "After a pleasant time had been spent, and a 'Mite Society' organized by the ladies present for the future maintenance of parsonage furniture, &c., Mr. and Mrs. Tuttle were summoned into the back parlor where Mr. Ohealey, on behalf of the guests, tendered a tableful of friendly offerings and gave brief and heartfelt expression to the feelings of all at the approaching severance of the relations which have existed during nearly three years between pastor and congregation. Mr. Tuttle replied in a very feeling and appropriate manner, thanking those present for their unexpected gifts, and expressing the deep interest he felt in the welfare of the congregation."

Over 600 conversions are reported as the result of a revival in the First Methodist Church of Oswego, N. Y.

At the London Ministers' Meeting two or three weeks since, it was reported that the London circuits show an increase for the year of 797 members, with 1485 on trial, and about 2,200 in junior classes.

The Special Committee of the English Conference has petitioned the House of Commons to take such steps as may be needful to free the Chinese Government from the Treaty obligation to admit opium.

The parliamentary report of the census of Ireland, 1881, shows that, whilst there is a decrease in the number of Roman Catholics of 198,979; Protestant Episcopalians, 32,328; Presbyterians, 12,145; and of all other persuasions, 14,626, there is an increase in the number of Methodists of 4,228.

On the 26th, Bishop Simpson laid the corner-stone of a new church at New Haven. It is believed that it will be unequalled in that city. The church and chapel are 87 feet wide by 143 deep. The material is of brick, trimmed with Long Meadow stone and Spanish tiles, and of the Gothic order.

The Rev. H. S. Chapman, missionary of the Methodist Episcopal Church, South, in the Cherokee Nation, gave in Chicago an interesting account of the Cherokees. They number about 21,000, and have 100 schools and two seminaries, all well attended. The people are turning their attention to cotton raising as more profitable than grain, and will some time make good citizens. Mr. C. has seven churches under his care, with a membership of 215, of whom 36 are whites.

The work of the Sierra Leone district is reported as being in a fairly prosperous and hopeful state. The increase of Church members for the past year in the Free Town circuit is 93, and for the entire district 165, after supplying the vacancies caused by deaths and removals. The congregations in the colony are large and attentive, and the new missions in the interior are encouraging.

The Rev. George Brown, of New Britain, said in a recent missionary address in Australia, that when lately in Melbourne he had an interview with Mrs. Turner, widow of the Rev. Nathaniel Turner, one of the early Methodist missionaries of Tonga, who was present at the reception of the first five Tongans into the Christian Church. Now there are no idols and idolaters in Tonga, but the entire population is professedly Christian.

GLEANINGS, Etc.

THE DOMINION. The prorogation of Parliament is likely to take place to-morrow.

Applications for letters patent have been made by the Nova Scotia Steel Company of New Glasgow.

The stockholders of the Bank of P. E. Island held a meeting on the 4th inst., and after a brief discussion adjourned for two weeks.

During the month of April one hundred and eighty-three patents were granted at Ottawa for which the fees amounted to \$5,109.

Eighty men are now employed at the antimony mine at Prince William. It is turning out 30 tons a day, valued from \$75 to \$99 a ton, and the output can be indefinitely increased.

A careful analysis of the present House of Commons shows that out of 206 members there are only 56 lawyers, or about one-fourth of the House.

\$1000 have been loaned by the Dominion Government to the fishermen of Prospect and Dover as relief after the destruction of their nets and boats by a gale in 1881.

Mr. George Stephen, President of the Canada Pacific Railway, who has returned from England, says immigration to the North West from England will be overwhelming this year.

A petition is to be presented by the Public School Board of Toronto to the Board of Education asking for the establishment of the Kindergarten system in connection with the public schools.

Archdeacon Kirby says when he went to Red River, in 1852, he met a little barefooted boy, and asked him if he did not want to go to school. He said he did, and went. That little boy is now Mr. Jas. Norquay, Prime Minister of Manitoba.

The Dominion Government has decided to abolish newspaper postage to take effect on the 1st of June. The loss to revenue will only be about \$50,000, and the gain to both publishers and readers will far more than compensate this small sum.

The daily papers have given at length the judgment in the Gammell will case. By this judgment the decision of the judge of probates is set aside, and the alleged second will is declared to be fraudulent and of no effect. No costs are to be paid out of the estate.

The St. John, N. B., Board of Health have ordered that no dead body be allowed to be landed or brought into the city, or town of Portland, from any place outside of the Province, unless it be hermetically sealed in a leaden or metal coffin.

The St. John News says that it is known that definite arrangements have been made for the Princess Louise to sail in the steamer *Sarmatia* on the 25th of May. The people of the Dominion will be glad to learn that the Princess returns much improved in health.

The Committee of the Infants' Home have purchased Belvidere, once the centre of gaiety and fashion in Halifax. Lately this property was owned by Mrs. Whidden, from whom the Committee have purchased it. It is a salubrious and attractive locality.

The "Morning Chronicle" is authorized to contradict the statement made by its Ottawa correspondent that Bishop Binney was in that city engaged in visiting members of the Government with a view of preventing the deceased wife's sister bill from becoming law.

Ottawa despatches announce the death of Mr. Jennings Taylor, first clerk assistant, and master in chancery of the Senate. He was an Englishman who had been in the Civil Service of old and new Canada for nearly half a century. He was the author of three volumes of biographical sketches of prominent Canadians.

Despatches from P. E. Island establish the fact that the Sullivan Government has been sustained, but by a largely reduced majority. The number reported are: Government, 16, Opposition, 14, with two to be reported from Belfast. The Government may find itself in a difficult position, while its opponents are scarcely able to take the reins.

Two men were drowned at Annapolis on the 4th, while starting to up-river. They were F. H. Mitchell, representing Townsend & Co., produce merchants of London, and Albert Lewis, colored. Edw. Clark, fruit tree agent, was saved. Mr. Mitchell's body has been recovered and interred.

The electors authorize the Town Council of Moncton to exempt the capital stock, real estate and personal property of the Cotton Mill Company from taxation from town taxes for a period of twenty years, and to obtain legislation accordingly. Work on the foundation of the factory will be commenced in a week.

On Tuesday in the House of Commons at Ottawa Dr. Borden presented a petition from the Windsor and Annapolis Railway Company, protesting against the passing of the bill before the House respecting that road. Several petitions were presented praying that an Act be passed to prevent the running of trains on the Lord's Day.

NEWFOUNDLAND.

The provisions of the License Act of 1875 are proposed to be extended to the coast of Labrador. License fees are to be fixed by the resident magistrate, and are not to be less than fifty dollars. A penalty of two hundred dollars is to be visited upon

On the 28th ult., the House of Assembly passed an Act which grants to a number of New York capitalists a charter of incorporation to enable them to construct a graving dock in the harbor of St. John's. The government gives the company a subsidy of \$2,000 per annum for 15 years, and endorses their bonds to the extent of \$600,000 also, and grants to the dock syndicate the lands necessary for the construction and extension of the dock and the erection of buildings and other essential works.

any person who shall sell, give or deliver intoxicating liquors to an Esquimaux Indian. For that coast, as elsewhere, prohibition would be the safer course.

Temperance advocates have achieved a victory in the passage of the Local Option Bill through the House of Assembly. The Temperance organizations have shown their appreciation of the services rendered by Mr. John Freeman, through whose untiring energy the petition was forwarded to the outports in time to be returned with the necessary signatures for presentation at the present session of the House. The petitions numbered nearly two hundred.

GENERAL.

The county jail at Brookhaven, N. Y., was destroyed by fire on Sunday night, and three colored prisoners were burned to death.

Over seventy thousand immigrants arrived at New York during the month of April. About 40 per cent of all arrivals were Germans.

Oscar Wilde is reported to have failed in making his expenses in Western towns; which fact is highly creditable to the West.

The necessity for a European combination against American products is being discussed in the Italian Chamber of Deputies.

The city of Racine, Wisconsin, was almost destroyed by a conflagration on Sunday night. The loss is estimated at ten million dollars.

The six European steamships which sailed from New York for Europe on the 6th inst., carried out a total of more than six hundred saloon passengers.

Vennor thinks that the recent display of the aurora borealis indicates that the approaching summer is going to be cold and wet over a very considerable portion of the continent west and south.

Mr. Hoffman has received telegrams, signed by Captain Berry, from Kolinok, North-East Siberia, stating that thirty of the thirty seven persons on board the *Rodgers* were lost.

Secretary Chandler has received the following telegram from Engineer Melville, dated Irkutsk, May 5: "Found Delong and party dead. Found all his papers and books. Will continue the search for Chipp."

Mr. George Howard, M. P., who has just succeeded the late Lord Langston, as heir to the earldom of Carlisle, and the Castle Howard estate, has closed up all the taverns, hotels and breweries on that ancient estate.

The Khedive of Egypt gives \$75,000 a year from his private purse for the support of the public schools of that country, and sends his own sons to them. He also intends to establish schools for the education of girls and young women.

At the inquest held on Monday on the bodies of Lord Cavendish and Mr. Burke, medical evidence was given that the victims had apparently been stabbed simultaneously, before and behind, with long bowie knives. The wounds all appeared to have been inflicted with exactly similar weapons.

The Daily News confirms the report that Sir Charles Dilke has declined the Chief Secretaryship for Ireland, which post is now filled by George Otto Trevelyan, late Secretary to the Admiralty. The intention of releasing the suspects is now completely abandoned.

Mr. Thomas H. Burke, the murdered Under Secretary, was a permanent official, with a salary of \$10,000 per annum, and, as intimated in the despatches, had incurred the hatred of the extreme Irish party. We believe Mr. Burke was 63 years of age, the son of William Burke, of Knocknagor, Galway, and heir apparent to Sir John Lionel Burke, of Glinsk.

James Mooney, President of the Irish National League, has issued the following proclamation to the Land League of America:—"The execrable and cowardly assassination of Lord Frederick Cavendish, the newly appointed Chief Secretary for Ireland, and Under Secretary Burke, has horrified the world, and is especially painful and abhorrent to every true friend of Ireland."

In consequence of obstructions laid by the Sultan, Lieut. Conder with his assistants has been obliged to retire from the east side of the Jordan; and Mr. Laurence Oliphant, whose pet plan is the colonization of European Jews in that section, has been compelled to suspend operations.

One of the most recent annexations to the British colonial empire is the island of Rotumah, near the Fiji group. Some of its inhabitants have petitioned the governor of Fiji for the restoration of their independence; but it is believed that the petition expresses the views of only a small minority.

Late mails from Australia describe the fearful heat and drought which still prevailed at the time of their departure. For several months scarcely any rain had fallen, and widespread disaster seemed unlikely to be averted by the steady and lasting down-pour which alone could prevent it. The heat in the inland districts had been terrific, the mercury once reaching 124° in such shade as was obtainable.

CORRESPONDENCE.

FROM THE WEST. (For the Wesleyan.)

MR. EDITOR:—In my last letter I promised to write again. As I now have leisure I give you some of my not very full notes taken while in Kansas.

From Sun City, where your readers left me, I take in all I can of the surrounding country. Here is a great valley stretching out east and west. Through this valley flows the Medicine River. This, though called a river here, would be considered but a small stream in the Provinces. The valley is of fair width, and the heights on each side come sloping down to its edge. This valley is beautiful; were it not for the scorching droughts it has to contend with, I would not be surprised to learn that even a preacher of the gospel sighed for just one section of it.

Very rare, however, it is for a crop to grow here that is really worth harvesting. Some poor fellows are trying to live by agriculture, but they have a hard soil to hoe—six years of hard toil and no crop worth speaking about yet is the experience of some of these discouraged ones. Every spring that the best season would unite upon them; but their hopes have been blighted to an extraordinary degree. Instead of reaping a good harvest, they have not reaped "the fruit of their own doings," directly at least, but a burnt up crop such as this dry region gives. In the fall, when their hopes are blasted as to the wheat, corn, etc., they resort to some other means to obtain a livelihood. Hauling cedar posts and buffalo bones becomes then quite a business. Near the Indian Territory cedars are plentiful, and cedar posts are valuable as in any kind of posts in this prairie country. Buffalo bones have been very numerous here at some time, and their bones are scattered over the wild prairie. They haul them more than a hundred miles to market. It takes them about two weeks to get a load of either, and they are about the same price—\$10 a load. The bones, of course, are ground up for a fertilizer. The pay is seldom in money, but in wheat, oats, corn, etc. This is a great country for cattle. They will, as a general thing, winter out on the prairie and do well. There is seldom a winter severe enough to hinder their doing well on the buffalo grass. This buffalo grass cures up on the ground in the fall and remains good all winter.

Cattle owners are not of much benefit in advancing the settlement of a country. They come west to make money by keeping cattle, and the most of them intend to do so at all hazards, and therefore stand ready to block up any wheel that shows signs of coming in their track. They oppose everything that tends to bring the country out of its wild and made state, for the more rude the state of things the better for their work. Railroads, facilities for travel, improvements generally would fill the country with people, and the heads of cattle would be forced to "go west" to a newer and wilder region. This Medicine Valley is one of the finest spots for grazing in the West, and they are doing all they can to hold it as long as possible. Strife goes on continually between the farmers and cattle owners. The latter get the better of the fight as matters are now; but were this country good for farming, and a railroad run through it, the herding would soon be a thing of the past. A railroad is talked of. It is built, poor as the land is for agriculture, I think the cattle men will be partially, if not altogether, routed. Along the banks of the Medicine River there is some timber. This timber breaks off the wind and storms from the cattle, and provides for them a good shelter, unless in rare cases. Kansas winters are generally mild and good, with very much sun shine. In this timber birds sing in the branches of the trees, and young cattle play beneath them in December and January.

Kansas has many rude buildings. This section is not without some of the poorer sort, but there are also some good buildings. The buildings are made of wood (frame and log), bricks, gypsum, sods, and "dug outs." Looking across the prairie you would not think there were many inhabitants, but a closer inspection would show the settlers more numerous than at first would be supposed.

(To be concluded.)

MUSQUODOBIT HARBOR MISSION.

DEAR EDITOR:—As we review the work accomplished through the year there are many reasons to be humble before the giver of all blessings. The nature of the work upon this circuit is very arduous. The appointments are far apart and the roads extremely rough. The broken appearance of some portions of classic lands led one of the oldest of the poets to conceive a war of the gods, but if he had ever, or could ever, visit this eastern shore, he would think there had been some stone throwing here also. We puny mortals conceive that if we had had the making of nature around us, we would not have so deeply indented this bay or lifted the ridges of the cape so scarily from the inlet of the ocean, nor would we have made the coast so rocky. As we have seen the primary formation of nature broken, rugged

and seamed as the human face after a dreaded disease, we have said "give us more evenness and beauty, more graceful lines of contour;" forgetting that the true riches may often lie in the rough exterior as the pure gold in the quartz of the broken formation of these shores. Such have been our thoughts as we have gone to and come from our appointments, travelling up and down the shores of the arms of the sea, that stretch themselves far inland, holding in their embrace portions of land.

We have performed a certain amount of extra work which God has blessed. The Church has been revived. Old members have taken their proper place in the church. Three classes have been established, and are in good working order. We have received into the church twenty-four members by the right hand of fellowship, and there are some others which will make the number over thirty which will be added to the church this year.

It was my privilege to receive into the church at Musquodobit Harbor last Sabbath seven members. It rejoiced the heart of my worthy Circuit Steward, who has labored so faithfully with me, for they were the fruit, with one exception, of his faithful planting, having grown up under his care and admonition. To God be all the praise.

G. F. D.

Musquodobit Harbor, May 2nd, 1882.

MEMORIAL NOTICES.

MRS. ROBERT McNEIL.

At Westworth, on the 23rd ult. Mrs. Robert McNeil, aged 56 years. The deceased, having experienced the converting grace of God and having also united with the Methodist Church about three years ago, under the ministry of Rev. F. H. Wright, A. M., was a consistent and faithful member until the end. Her last illness was quite brief, but she was found ready to depart. She leaves a sorrowing husband and six children to mourn their heavy bereavement.

A. F. W.

MRS. ESTHER HYDE.

Died at Truro, on Jan. 21st, Mrs. Esther Hyde, aged sixty-nine years. This lady was for many years a member of the Methodist church in Truro, and until laid aside by severe affliction was a regular and constant attendant on both the public and social means of grace. She loved the cause of God, and as long as she was able took an active part in everything that tended to promote its welfare. Her hospitality abounded, as many of our ministers who always found a hearty welcome to her pleasant home can testify. Her kind and amiable manners endeared her to a large circle of friends, by whom she is still affectionately remembered. Her sufferings were protracted and severe, but although her faith was not of that triumphant character which can rejoice in the prospect of death and the grave, it yet firmly sustained her through all, and when the end came, she with calm confidence in her Saviour passed through the cold waters of Jordan, and up the shining way, to find an abode to that "great multitude who have washed their robes and made them white in the blood of the Lamb."

A FRIEND.

ARTHUR BEACOM.

At Gagetown, Queens Co., N. B., on the 22d of April, Arthur Beacom, in the 55th year of his age. He emigrated from Ireland to this Province some thirty years ago, where he resided to the time of his death. Bro. Beacom entered upon the Christian life in special services conducted by the Rev. H. McKeown about twenty-five years ago. Without delay he connected himself with the Methodist Church, and during the time referred to lived an active, consistent and exemplary life. For a number of years his health had been failing, but during the last few months the painful disease with which he was afflicted grew worse, and it was evident that his work on earth would not be done. After a very serious illness two or three weeks ago it was thought that his journey was about to close, when, to the surprise of all, he rallied for a short time and was able to go out once more; but on Wednesday, the 19th, the disease returned with increased violence, and after passing through great suffering he expired about noon on the 22d.

The writer visited him a short time before he passed away, and found him fully resigned to the solemn change which he knew well was rapidly approaching. At his request the sacrament of the Lord's Supper was administered, and though he was in great distress and pain, engaged earnestly and impressively in commemorating the dying of his gracious Lord. Having finished repeating to him the first verse of that beautiful and consolatory hymn, "Jesus, lover of my soul," &c., he continued and said, "Other refuge have I none," &c.

All through his painful affliction, and amid the gathering solemnities of the dying hour, he found in his comfort that the Divine shelter failed him not in the time of sorrow and his greatest need. Bro. Beacom was emphatically a good man in the very highest and best sense of that word. Many in and around the community where he lived, who make no profession of religion, have for

years been compelled to acknowledge the consistent, godly example which our departed brother ever endeavored to present. Belonging to him a sweet and blessed reality, and his life, walk and conversation became a demonstration of convictions and experiences of the most satisfactory and abiding kind.

A larger and more respectable funeral has not been witnessed in Gagetown for many years. The service was held in the Methodist church and a more general expression of esteem for the memory of the departed could not possibly have been given than was evidenced by the large congregation on the occasion referred to. May he who is the God of the widow and the fatherless comfort and support the family in this hour of sorrow and bereavement.

W. H.

SYDNEY CIRCUIT.

The Rev. J. S. Coffin, under date of April 17th, 1882, writes to the Editor of the Cape Breton Advocate:

SIR.—Herewith I forward for publication a copy of a statement, bearing the imprimatur of C. H. Harrington, Esq., J. P., in regard to the case of Stewart Burns, Esq., who has been recently convicted for a violation of the Canada Temperance Act. Also resolutions of the Jubilee Methodist Church and congregation based thereon.

The character of Mr. Burns, and the manner which has inspired this prosecution which has been brought against him, are so thoroughly understood by those who attended the trial of the case, that so far as this community is concerned, the publication of the matter now submitted is not necessary. But the grossly slanderous and absolutely false statements that have been given to the public by the Sydney Express, in regard to this affair, seem to demand that some one shall place the whole subject properly and fully before the people of this County at large.

I am dear sir, Yours sincerely, JOS. S. COFFIN.

STATEMENT, IN THE CAUSE OF HER MAJESTY THE QUEEN VS. STEWART BURNS, FOR VIOLATION OF "CANADA TEMPERANCE ACT, 1878."

I. The defendant has for several years past been authorized and required by the Municipal Council of the County of Cape Breton, to vend liquors for medicinal, sacramental, and mechanical purposes. His commission hereto was renewed, for the present year by the Municipal Council at the last session of that body.

II. The Canada Temperance Act came into operation in this County on the 15th of January last. According to its provisions all vendors of liquors for purposes above stated, must be licensed thereto by the Lieut. Governor—the Municipal license lapsing with the introduction of the new Act. During the same month the defendant was duly recommended to the Government by Hon. Mr. Moseley for the required license. The public newspapers contained notice of the appointment having been made, and the defendant understood from the Hon. Mr. Moseley that he had been duly designated to vend liquors according to the provisions of the Act.

III. Acting upon this understanding the defendant sold liquors to certain applicants. The sworn evidence in hand establishes: 1st. That he sold solely for medicinal purposes. 2nd. That the liquors so sold were used only for such purposes. 3rd. That they were sold only on the written prescriptions of the physicians; and in the cases of two applicants who first made request for liquors without such prescriptions, the defendant refused to accede, until these had been secured. And 4th. That the total quantity of liquors put into stock by the defendant since Sept. last, is five dozen; a portion of which is still unsold.

IV. It now transpires that the Governor in Council has, for some reason failed to confirm the recommendation aforesaid, of the Hon. Mr. Moseley, thus leaving the County since Jan. 15 in such a position that, however urgent the case may be, no liquors can be legally sold within its bounds, even for medicinal purposes.

The foregoing statement, so far as it relates to the evidence and judgment in this case, I certify to be correct.

Signed O. H. HARRINGTON, J. P. Acting Magistrate in the Case.

At a special meeting of the members of Jubilee Meth. Church and congregation, held on Saturday evening, 15th inst., the following resolutions were moved by John E. Burdell, Esq., seconded by Charles Maggab, Esq., and passed unanimously:—

I. That the statement of facts which has been submitted in regard to the action recently brought against Stewart Burns, Esq., the Recording Steward of this Circuit, be and is hereby adopted by this meeting.

II. That while we do not think it necessary to confirm to Mr. Burns, by any formal resolution, the high and undiminished regard which we entertain for him, we assure him of our sympathy, in the trouble to which he has been subjected in this matter; and we deplore the spirit in which the prosecution seems to have been brought and conducted.

III. That copies of the statement now adopted, and of the foregoing resolutions based thereon, be forwarded to the Sydney Express, No. Sydney Herald and Cape Breton Advocate, with the respectful request that they be inserted in their issue. Justice Church, Sydney, April 15, '82

BREVITIES.

A life that masters self has a compense about it that is never misunderstood.

I have noticed that silks, broadcloths, and jewels, are often bought with other people's money.

Let us learn that everything in nature, even motes and dust here goes by law, and not by luck, and what we sow we are invariably sure to reap.

"The oldest inhabitant" is not a natural liar. He simply lets his imagination play in the open lot reformer occupied by memory and reason.

Better be cold than to affect to feel. In truth, nothing is so cold as assumed, noisy enthusiasm. Its best emblem is the northern blast of winter, which freezes as it roars.

A polite notice in a Southern saw-mill reads, "Please do not handle the buzz-saw while in motion." "Hands off," would be more concise and quite as appropriate.—Boston Transcript.

There is no such thing as a menial office when you put a true man into it. A menial office is an office with a mean man in it; and it makes no difference whether it is a king's office or scavenger's office.

Let us beware of losing our enthusiasms. Let us ever glory in something, and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life.—Phillips Brooks.

"How did it come about?" "A fellow spoke disrespectful of my sister—said she was cross-eyed—so I—" "Well, but does she—?" "Haven't got a sister, sir. It was the principle of the thing that I got licked for!"

Mean folks in this world? There are! A mean father asked his son if he felt too tired or lame to go to Benjamin's Circus; and when the boy said "No," told him to go and bring up a hod of coal. And the boy couldn't say he wasn't able.

Senator Thurman regretted that on his recent European tour he did not see either Bismarck or the Queen of England, as then he might be able to say he had met two people in Europe who did not want a sixpence of him.

If I am between two moral evils I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie to save from the necessity to steal; nor to break the Sabbath lest he should not be able to pay his debts. Never choose to do wrong.—John Hall.

When Lottie was a wee bit of a girl she came running in to her mother one day with a handful of roses, and asked, "Ma, how did God make the roses?" "But before her mother could reply she said, "I know, God said, 'Let there be roses,' and there were roses."

Running water is sweet. It is your tight tank that gets slimy, and putrid, and unwholesome. He who opens his eyes to see the wants and needs of other people, and goes to work to relieve them, will somehow insensibly forget to make a fuss about his own trifles.—Congregationalist.

"Edward, what do I hear—that you have disobeyed your grandmother, who told you just now not to jump down these steps?" "Grandma didn't tell us not to, papa; she only came to the door and said: 'I wouldn't jump down those steps, boys; and I shouldn't think she would—an old lady like her!'"

A Sunday-school superintendent on the Sabbath preceding last Independence Day was warning the boys against the use of fire-arms, and asked the question, "now, boys, what is the very worst accident which could possibly happen in this village on the Fourth?" A little fellow in one of the lower classes called out, "Rain."

The thumb, in China, is regarded as a better means of identification than the face itself. Celestial vagabonds are not photographed for a rogues' gallery, as in this city, but their thumbs are smeared with lamp-black and pressed down upon a piece of paper, thus furnishing a rude impression, which is carefully kept in the police records. A face may be altered, say the Chinese; but a thumb never changes.

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DISTRICT MEETINGS.

YARMOUTH.
The annual meeting will [D.V.] begin in Providence Church, Yarmouth, on Friday, 16th June, at 9 a.m.
Lay Delegates will please be in attendance at 3 p. m. in Friday.
By order of the President,
W. H. HEARTZ,
Fin. Secretary.

GENERAL CONFERENCE FUND.

Receipt for General Conference Fund from the N. B. and P. E. I. Conference.
St. John, Centenary.....\$4 00
C. STEWART,
Treasurer.
Sackville, May 6th, 1882.

PREACHER'S PLAN, HALIFAX & DARTMOUTH.

SUNDAY, MAY 7th, 1882.
11 a.m. BRUNSWICK ST. 7 p.m.
Rev E Donkin Rev R Brecken
11 a.m. GRAFTON ST 7 p.m.
Rev J J Teasdale Rev J J Teasdale
11 a.m. KAYE ST 7 p.m.
Rev W H Evans Rev J L Spangale
11 a.m. CHARLES ST 7 p.m.
Rev J J Teasdale Rev W H Evans
11 a.m. COBBOURG ROAD 7 p.m.
Rev H P Doane Rev J E Donkin
11 a.m. DARTMOUTH 7 p.m.
Rev R Brecken Rev H P Doane
11 a.m. BEECH ST 3 30 p.m. Rev S F Huestis
Services at the JOST MISSION CHAPEL every Sabbath evening.
Preachers' Meeting every Monday morning, at Brunswick St Church, at 10 o'clock.

MARRIED

At the residence of the bride's father, West Branch, Kent Co., N. B., April 11th, by Rev. Isaac Howie, Pastor, daughter of Mr. Terrance Curran, to William Lennox.
At Salisbury, on the 3rd inst., by Rev. William Penna, J. F. Kirkland, of Salisbury, to Miss M. A. Kenny, of Elgin.
At the residence of the bride's mother, Nicholas River, Kent Co., N. B., May 2nd, by Rev. Isaac Howie, Caroline, daughter of the late Henry Warman, to Richmond Peters.
At N. E. Harbor, Shelburne Co., N. S., by the Rev. J. C. Ogden, April 26th, Capt. Swaine to Miss Phoebe A. Foster, Port Medway.
At the parsonage, Bridgetown, April 25th, by the Rev. W. Johnson, A. S., Mr. Robt. F. Felton to Miss Euphemia M. Durling, both of Lawrenceton.
At the residence of the bride's brother, on the 1st ult., by Rev. Henry Penna, Mr. Jno. G. Sherwood of Hammonds, King's Co., N. S., to Miss Hettie F. Merritt, of Upper Kent, Carleton Co., N. B.
At Dartmouth, May 9th, by Rev. H. P. Doane, Mr. Joseph McLaughlin, of Dartmouth, to Miss Christy A. Gilbert, of Musquodoboit.
On the 8th March, at Lanouli, India, by Rev. J. H. T. Blunt, Ernest F. Dawson, F. W. D. Irrigation Department, son of the ex-Mayor of Charlottetown, P. E. I., to Allison, only daughter of John Steel, merr. L. C. E., and granddaughter of Sir John Steel, B. A., Edinburgh, Scotland.

DIED

At Barrington, April 9th, Albert G., son of Daniel Sarcent, Esq., in his 8th year.
On the 23rd inst. of pneumonia, Annie M., beloved wife of William M. Harrington, Esq., in the 67th year of her age.
At N. E. Harbor, Shelburne Co., April 28th, of diphtheria, William and Moses, sons of William McKeay, aged 16 and 10 years.
At Jordan Falls, Shelburne Co., April 28th, Mrs. Susan McKay, widow of the late Mr. Donald McKay, Kowsey, aged 61 years.
At English Settlement, Derby street, N. B., on the 2nd of February, of diphtheria, John Waterhouse, youngest son of Mr. John Waterhouse, aged nine years.

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TELEGRAPH LINES.

SELKIRK TO EDMONTON
NOTICE.
SEALED TENDERS will be received by the undersigned up to Noon on WEDNESDAY, the 17th day of May next, in a lump sum for the purchase of the Government Telegraph Line (embracing the Poles, Wires, Insulators and Instruments), between Selkirk and Edmonton.
The conditions to be that a line of telegraph communication is to be kept up between Winnipeg, Humboldt, Battleford and Edmonton, and that Government messages be transmitted free of charge.
The price tendering must name, in addition to the lump sum they are prepared to give for the telegraph line, the maximum rate of charge for the transmission of messages to the public.
F. BRAUN,
Secretary.
Department of Railways and Canals.
Ottawa, April 18th, 1882.



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