

The Wesleyan.

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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 XXXVI.

HALIFAX, NOVA SCOTIA, FRIDAY, APRIL 4, 1884.

No. 14

NOTES AND COMMENTS.

"Observer," in a letter from New York to *Zion's Herald*, says: "It takes most churches about two years to get over the results of a 'big preacher.'"

It is a very rare thing for a man to stand still in mental ignorance and make progress spiritually. Some have tried it. We have never known one to succeed.—*Golden Censer*.

Has a preacher a right to shut his eyes and then blindly preach the gospel to his hearers? Or should he look all the time at the top of the house? So asks an exchange.

If you are right, and the Church is wrong in any thing, it needs you. If the Church is right, and you are wrong, you need it. So, in any case, you should be in the Church, and laboring for the Lord.—*Southwestern Meth.*

The "good fellow" with money and social position, whom the easy-going preacher fears to offend by plain talking in the pulpit, will seek counsel and help from a bolder and truer man whenever he sets earnestly about saving his soul.—*Nashville Ad.*

The *Dalhousie Gazette* hopes the attack upon the provincial treasury by the denominational colleges will be unsuccessful. Such expressions from a college which derives a part of its revenues from a legislative endowment, come with rather bad grace.—*Acadia Athenaeum*.

Archdeacon Farrar has met the challenge of the brewers with firm and manly front, they having threatened to aid in the work of disestablishing the Church if the clergy dared to oppose the liquor traffic. Speaking recently at Leeds, he said the Church of England had faced popes and kings and was not going to recoil before the threatened rage of publicans and brewers.

"When a man," says Spurgeon, "gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach the gospel. As for me," he adds, "I believe in a hell that is bottomless and in a heaven that is topless." It will be well for all preachers to be careful lest they whittle eternal verities to the small end of nothing.—*Christian Visitor*.

The Roman Catholic bishop of Nebraska has notified the faithful of his vicariate that he will grant no more dispensations for mixed marriages. If any of his flock wish to marry persons of other religious faith than Romanists they must make their application to Rome. This is a confession that we had not expected from such a quarter. We doubt whether it will be long confirmed to either in letter or spirit.—*Central Ad.*

A California writer in the *Index* declares that in the University of California liberality has reached the limits of the possible, and that this "institution is thoroughly and uncompromisingly secular." Among other proofs of this, he says: "There is no chapel, and there are no religious exercises." In the Faculty there are represented all shades of religious thought from Methodism to Agnosticism.

There is a story of Sparta that it will be well for teachers—especially Sunday school teachers—to remember. When Antipater demanded fifty children as hostages of the Spartans, they sent one hundred chief men instead. Two to one is a high estimate, but if those pagans paid too much respect to their children, we Christians certainly tolerate too many baby farms and Crowley folds and barred convents.

Yarmouth, the old no-license county of Nova Scotia, took the lead after the proclamation of the Scott Act camp sign. Now Oxford, the gem of the Western Peninsula of Ontario, follows. Other counties should fall into line rapidly. Not a day passes now a day without some important temperance event. Public opinion is at last awake on the subject, and not in Canada alone, but in all Anglo-Saxondom.—*Montreal Witness*.

The Episcopal Bishop of Argyle, who, before his promotion, was an advanced Ritualist, has come before the public in a rather peculiar way. During a recent visit to Jerusalem, he celebrated the communion at the Holy Sepulchre. The priests there took him to be a Roman Catholic from his dress and practices, allowed him to say mass at Calvary, and presented him with candles. This procedure by a clergyman would be improper, but what when done by a bishop!—*Methodist*.

Mr. Willis announces his intention to move this week a resolution declaring that the legislative power of bishops is prejudicial to the Commonwealth; and the *Spectator*, never backward to say a word that may cement the union of Church and State, heartily wishes to see the resolution carried, and considers the position of the bishops in the House of Peers one of those "deck cargoes" that endanger the safety of the ship.—*Methodist Recorder*.

According to the *Times* there are doubts, at least, as to the high antiquity given to the manuscript lately discovered—"Teachings of the Apostles." It appears to be disfigured by peculiarities and subtleties which discredit the probability of its having proceeded from the Apostle Barnabas, and, "if not enough to prove it unauthentic, serve at least, to show the gulf Divine Inspiration has left between the apostles and their immediate disciples themselves."

Among the books that should be more widely circulated is the Methodist Discipline. Every family in our congregations should have a copy. In times of awakening it is often found that persons hesitate about offering themselves for membership in the Church, because they "do not know just exactly what the Methodist Church believes on all points." Now we have no reason to wish to conceal our doctrines: on the contrary, the more widely and the more thoroughly they are known the better it is for us as a denomination.—*Western Ad.*

The *Church Guardian* has this suggestive paragraph on "perverts": "The way of the 'Vert' is hard. Almost invariably he or she returns to the true fold or else wanders into the ranks of infidelity. The latest instance is that of Mr. Hutton. Cardinal Newman, in 1879, contributed a preface to an attack upon the validity of 'The Marriage Vow.' The Rev. A. J. Hutton, a clergyman who had been a member of the Oratory at Birmingham. Mr. Hutton has now made another change, having totally renounced Christianity."

Says the *Kansas Methodist*: "The past week a very interesting case has been tried in the supreme court in this city. John Foster, county attorney for Salina county, some months ago refused to prosecute the cases brought before him for wilful neglect of his official duties. He denied the charge, and demanded a jury. The case was tried, and after an absence of about thirty minutes the jury found a verdict of guilty of all the charges made against him. This will oust him from office."

Thirteen thousand two hundred and thirteen petitioners in Massachusetts have asked the Legislature to bestow the right of municipal suffrage upon woman. Four thousand eight hundred and sixty two have prayed for the privilege of voting on all questions relating to the control or suppression of the liquor trade. Four hundred and sixteen have asked for the equal right of suffrage for woman with the other sex. Among the signers are some of the best known and most influential men and women in the State. They will probably pray and work until their petitions meet with a favorable answer.—*Zion's Herald*.

The *New York Witness* justly observes: "It is sad to reflect upon the many crooked ways adopted to raise money for 'the cause of Christ.' Let pastors, superintendents, and Sunday school teachers think carefully over this matter, and, to say the least, permit no entertainments to be given the tendency of which is to injure the youth committed to their charge, and dishonour Christianity." Those churches which resort to such expedients either for the "amusement" of young people or the raising of money are simply pulling down with one hand, what they are striving to build up with the other.—*Evening Churchman*.

The infidels are talking in a despairing way. One has said: "After all we have done for the past thirty years, the people flock to hear these ministers and fill up their mourners' benches and anxious seats, and give their money, and we can't get any money for anything." Yes, friend; it was always so. Run over the history of infidelity, and you will see your doom. Five weeks after you are dead you will be forgotten, but the Church lives on, for it is founded on a rock, and it has prevailed; does prevail; and will prevail. Neither you nor your confederates on the one hand, nor hypocritical professors on the other, can permanently check it.—*N. Y. Ad.*

ST. PAUL ON RETRIBUTION.

But what of the world of eternal loss to which Christ had but a few years before given such appalling vividness? What has this hopeful, progressive, exultant, and triumphant apostle to say of it? We find that he treats it as men are wont to treat a truth which has reached its maturity and is now full grown and fixed beyond debate. He accepts it as serenely as our Lord delivered it. He adds nothing, abstracts nothing, changes nothing. He explains nothing, proves nothing, vindicates nothing. He handles it as a truth which has passed beyond the stage of apology or defense. It is imbedded in the groundwork of his theology. He has now only to build upon it as a foundation, and to use it as a moral force in his practical instructions.

How is it that other men are accustomed to treat principles or facts which have crystallized in a system of general belief or of social order? They treat them chiefly by casual allusion. They put them to use in practical affairs, not pausing to prove or to defend them. In our jurisprudence, for instance, the principles most firmly rooted in civilized government find no statement in statute books. They exist unwritten in common law. They are recognized as authority by courts and juries. Men build empires upon them without once putting them into written speech. So, in ordinary life, usages and precedents which have the prestige of the common consent we do not constantly restate and vindicate. We take them for granted. We use them as things which nobody assails because nobody doubts. Nobody asks for proof because nobody denies.

Thus it is that St. Paul handles the retributive teachings of the older Scriptures. He treats them mainly by allusion here and there. He assumes them, hints at them, gives a glimpse of them and passes on; but never are they contradicted; never are they blinkered or evaded. He applies them to the demands of his case in hand with the same calmness of assurance with which Christ proclaimed them in terrific symbols. No more here than there do we find apology or argument or reserve truth. Never by a word or a silence or speech askance is the idea suggested of any possible misunderstanding of those symbols. Still less is any hint given of their retraction or displacement by later revelations, or their obsolescence through unfitness to later ages.

Fragmentary allusion and practical assumption, however, are not all that the Pauline theology advances concerning retributive truth. We find two distinct affirmations which have great significance in the framework of the retributive sentiment, as it appears in the apostolic range of thought.

One is the positive declaration that life in this world without a knowledge of the Christian faith constitutes a full and complete probation. In the first chapter of the Epistle to the Romans, the chief premise, without which the argument means nothing, is the sufficiency of the light of Nature to give to the heathen conscience a knowledge of God, and therefore, an equitable moral trial. The whole force of that magnificent reasoning is invalid, except on the assumption that men, ignorant of the Christian salvation, have a "fair trial." Even under the moral obligations of hereditary paganism, man, so long as the stars glisten and the rivers flow, has that above and around him which will prove to him the living God. If he sins he is without excuse. If incorrigible in sin his damnation is just. The indignation of God is righteously displayed in his destruction.

The other declaration, equally significant and to the same purpose, is that a knowledge of Christ aggravates the retributive destiny of those who reject him. That is to say, so far as it from being essential to the equity

of moral trial, that men must be put into the Christian range of belief and opportunity; that the working of such privilege, if abused, is to augment both guilt and penalty already incurred. The Epistle to the Hebrews, whoever was its author, may be fairly taken as representative of the Pauline theology. Its argument turns in part on this pivot: "Of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God?"

This, in its bearing on the point in hand, can mean but one thing. Christian birth and training do not create the probation to which man is subjected here. They intensify that probation. The rejection of the Christian offer of salvation does not create the doom of incorrigible guilt, nor is it essential to the justice of that doom. It aggravates both the guilt and the penalty. Two distinct systems of moral trial are here going on. One is superinduced upon the other. The light of Nature illumines the one; the light of revelation illumines the other. Each is complete in its way. Trial under either is perfect in its kind. Guilt under either is perfect in its kind. Guilt under either is proportioned to its conditions. Punishment under either is graduated to guilt, and is therefore just.—*Austin Phelps, D. D., in Independent*.

DISCIPLESHIP.

Perhaps there never was a time when it was more necessary than at present to set forth the obligation and duty of Christian discipleship. The tendency of the period is toward religious isolation, and the loosest possible relationship to the Christian Church. We are anxious to bring over the multitude outside into the Church of God, but the fact is that within our sanctuaries are thousands who fail to enter into acknowledged fellowship with us, and we need to address ourselves earnestly to these on the power and blessedness of Christian profession. Many of these have a real knowledge of Christ and of his saving grace, but it is the prevalent notion that it is just as well to decline anything like a bold confession of Christ and to move unnoticed in the background. Our sanctuaries abound with these silent, unconfessed, but in some sense, real followers of the Master, and very much indeed would be gained if these on any considerable scale could be made to feel the virtue of an open acknowledgment of Christ. Secret discipleship is often prompted by very worthy motives, but it is none the less a profound mistake, and one fraught with gravest peril. The first Christians were strong on the question of confession; so the Church has ever in its heroic ages been definite and emphatic on the matter; so our Methodist forefathers insisted on witness bearing. In these days the teachers of the church need to point out the fallacy of drifting along with a vague character, instead of taking up a distinct position in the Christian ranks, and standing before society with a sharp unmistakable religious character. "They overcame by the word of their testimony" is truly a text for the times; men need to understand afresh that a full, uncompromising confession of Christ is a grand element of success, an essential condition of moral triumph.

All profession is in some sort an inspiration. The very act of being true to our convictions, speaking out what is in us, extolling those whom we admire, taking our place publicly with the party which has our sympathy, at once renders our convictions themselves more vivid, and enhances our enthusiasm and courage. This we know to be true in relation to religious sentiment. Whilst we conceal our religious sympathies, disguise our truest self, denying by silence our convictions, we are consciously and increasingly faint; but testifying in any fashion is an invigoration and ennoblement. And many in our con-

gregations need to be taught that they must not wait for the fullness and maturity of Christian life before they acknowledge Christ, but must testify from the very beginning of their religious life and experience. We are told of Dr. Bushnell that for seven years "he was the confessor of Christ without the power of Christ." These years were years of religious doubt and difficulty, years of dim vision and weak faith; but through all that space Bushnell felt in some degree the majesty of Christ, the authority of revelation, the loftiness of the Christian standard, and the grandeur of the Christian hope, and so he still held to the Church of Christ, and was known through his college as a Christian. At length his firm but trembling loyalty was rewarded, his doubts resolved, his heart filled with assurance, gladness and power. We need to enforce on many of our hearers that with little of the power of Christ they should still be confessors of Christ. He who acknowledges Christ as far as he knows Him will soon know him better, and ever be able to bear a grander testimony. The order is not overcome and then testify, but overcome through testifying.—*Methodist Recorder*.

AN HOUR OF TRIUMPH.

The memory of Gobat, first bishop of Jerusalem, is revived in a French work styled "At the School of God, with Jonah the Prophet." The recollection begins with his mission, half a century ago, to Abyssinia, which he proposed to undertake from Malta. But the ship's captain besought him, although he had taken passage, to wait for another opportunity, learning, as he did, that crew and passengers were bent on giving him a rough reception if he persevered. "God will protect me," quietly said Gobat. "He it is who has sent me to Abyssinia, and my errand is urgent." And so he went on board. The captain's prediction came true. In a few days the lone missionary was the butt of annoyances and enmities without number. Turks and Catholics were united in their sarcasms. Whenever he crossed the ship's bridge attempts were made to trip him up. The patience with which he bore all served but to encourage malice. One day a fire broke out, defying all efforts to put it out, and it spread close to the powder store. "We are lost," cried the captain, "the vessel will be blown up!" All was despair. Some blasphemed, others called up on "Allah," and other some on "the Virgin and the saints." In the midst of the hubbub the calm voice of Gobat was heard in prayer. Then, approaching the mast, and holding his Bible in the left hand, he read in firm tones the Luther Psalm: "God is our refuge," and so on. At this point, the flames were arrested, and the ship was saved, with every soul on board. Next morning, when Gobat came to the breakfast table, the whole company arose, and a Romanist priest, who had been the ringleader of his persecutors, stepped out to meet him. "Sir," said he, "I am requested by my fellow-passengers to beg your pardon for all you have had to suffer from them. The calm you showed last night in the face of death, whilst we were all despair, amote us with admiration at your patience and gentleness under all our unworthy mockings. Oh! tell us, we entreat you, whence you obtained that strength to look death in the face and to vanquish with love the wickedness of men!" "The hour of Gobat was come," says the author from whom we quote: "He announced that Gospel which he had lived till then, and had the joy of leading to Christ a number of the passengers, and the priest with the rest. Thus it was that the fire on board revealed to all the fact that they had a man of God among them." As we often heard an excellent preacher, now at rest, remark, "The application is easy."

INDIA.

The twentieth session of the North India Methodist Episcopal Conference, just closed, was one of peculiar blessing and power. The workers have been baptized as never before. Right from the opening devotional exercises, led by our beloved former superintendent, Dr. Butler, down to those at the close, also led by Dr. Butler, the mention of the Holy One rested upon all. There have been 1,169 baptisms and conversions, an increase over last year of 264. Over 600 members have been added, making an increase of over 200. There are now nearly 18,000 Sunday-school scholars, an increase during the past year of nearly 2,000. This great success, as far as converts and inquirers are concerned, has been mainly in Kumaon and Rohilkhand, but Oudh is now falling grandly into line. Bro. Knowles, at Gouda, in the province of Oudh, has baptized a large number, and has also gained many inquirers. The way is also opening in other parts of Oudh, and we may soon look out for great success. Dr. Butler's presence at the Conference was of great blessing. As he surveyed the position and saw all that God has wrought during the past twenty five years, he was quite ready to say, with Simeon, 'Lord, now lettest thou thy servant depart in peace.' Both the good doctor and his wife have a warm place in the hearts of all the brethren. The doctor's words, as he led the devotional exercises, 'Brethren, I esteem this privilege more than any other in my life, will never be forgotten. One instance will show what our native brethren are doing; Abraham Solomon, born in 'Bethlehem of Judah,' baptized eighty-six persons during the year. He is full of faith and of the Holy Ghost. Thus converted Jews are engaged in bringing these gentiles to Christ. Everything indicates a very prosperous year. We are taking God at his word, and expect that many souls will come to Christ.

POWER OF A GODLY LIFE.

The manifestations of a risen Saviour in the lives of His followers is a witness for Him before all people. The Living God is seen and known by His wonders, His faithfulness, and His love, and the world will discern that there is something among a people who love and follow a Living God which is not among those who serve and honor Him not. Laban would have retained Jacob in his service: "I pray thee, if I have found favor in thine eyes, tarry; for I have learned by experience that the Lord hath blessed me for thy sake." This witness is still called forth by many a godly servant in an ungodly household, by many an upright clerk in a warehouse, by many a steward over the estate of his earthly master, by many a soldier over his dissolute companions, by many a converted child in a family at war with the "blessed of the Lord."

I asked a navy, lately converted, if the Holy Ghost had consciously dealt with him before the time he was outwardly changed.

He answered, "Yes. I lived with a relative a farmer; he was a timid man, and never spoke to me directly of my soul's salvation, but I saw he was not like other men, and that he was a praying man. I heard him pray once when he did not know any one was near. I listened, and thought to myself, 'If this man, who seems to have nothing to repent of, can be mourning and crying for pardon of sin, what will become of me who do nothing but sin?' I was left in his service till his death, and then I saw him die; and this man, who bemoaned his sins, died with a smile on his lips—such a smile I never saw before nor since—believing his sins forgiven. I said, 'This is the end of a Christian. Could I die with such a smile on my face? Why, it was heavenly!'—*The Promise and the Promiser*.

Pickard Rev H. DD

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OUR HOME CIRCLE.

A MOTHER'S YEARNING

"If, sitting with this little worn-out shoe
And scarlet stocking lying on my knee,
I knew the little feet had patterned through
The pearl-set gates that lie 'twixt Heaven
and me
I could be reconciled, and happy, too,
And look with glad eyes toward the
jasper sea."

"If, in the morning when the song of birds
Reminds us of a music far more sweet,
I listen for his pretty, broken words,
And for the music of his dimpled feet,
I could be almost happy though I heard
No answer, and saw but his vacant seat."

"I could be glad if, when the day is done,
And all its cares and heart-aches laid
away,
I could look westward to the hidden sun,
And with a heart full of deep yearnings
say,
'To-night I'm nearer to my little one
By just the travel of a single day.'

"If I could know those little feet were shod
In sandals wrought of light in other
lands,
And that the footprints of a tender God
Beside by side with his, in golden sands,
I could bow cheerfully and kiss the rod,
Since he would be in wiser, safer hands."

"If he were dead I would not sit to-day
And stain with tears the we sock on my
knee.
'Bring back again my little boy to me!' I
would beseech, knowing it is God's way,
And that they'd lead me to him o'er
death's silent sea."

"But O! to know the feet, once pure and
white,
The haunts of vice have boldly ventured in,
The hands that should have battled for the
right,
Have been wrung crimson in the clasp of
sin,
And should he knock at Heaven's gate to-
night,
I fear my boy could hardly enter in."

POWER OF A BOOK.

An old Puritan doctor, Richard Sibbes, wrote a book, years and years ago, called the "Bruised Reed," which fell, just at the right time, into the hands of Richard Baxter, and brought him under the influences of the enlightening power of the Spirit of God. And then Baxter's ministry was like the sun in his strength, and he wrote a book called "The Call to the Unconverted," which continued to speak long after Baxter himself had ceased to speak with human tongue.

That "Call to the Unconverted" went preaching on, until it got into the hands of Philip Doddridge—prepared by his pious mother's teaching from the Dutch titles of a mantelpiece, with very quaint scriptural pictures—and it was the means of enlightening him to a broader knowledge and richer faith, and a deeper experience of the things of God.

And then Doddridge wrote a book called "The Rise and Progress of Religion in the Soul," which, just at a critical period in his history, fell into the hands of William Wilberforce, who wrote a book called "Practical Christianity," which, far down in the sunny Isle of Wight, fired the heart of a clergyman who has attained a broad and wide reputation; and most deservedly, too—for who has not heard tell of Leigh Richmond?

He wrote the simple annals of a girl, and published it under the title of "The Dairyman's Daughter;" and into how many languages has that been translated, and been made of God a power for the spread of truth? The same book on "Practical Christianity," went right down into a secluded parish in Scotland, and it found there a young clergyman who was preaching a gospel that he did not know; and it instructed him in the way of God more perfectly, and he came forth a champion, valiant for the truth upon the earth, until all Scotland rang with the eloquence of Thomas Chalmers.

What a chain! Richard Sibbes, Richard Baxter, Philip Doddridge, William Wilberforce, Leigh Richmond, Thomas Chalmers!—*Watchword.*

"POOR GRINDSTONE."

A year or two ago an old lady died in an inland town of New York, whose fortune and family gave her a high social position, but who bore among her neighbors the odd sobriquet of "Grindstone," because, as they explained, "All the tempers and tongues of the town were sharpened by coming near her."

In her youth poor Grindstone had been a beautiful, warm hearted girl. But she had a keen eye for any ridiculous trait in others, and a scathing, merciless wit in exposing it. She had also a peculiar talent which is attributed to Theodore Hook, of extemporizing verses, each of which satirized some persons present. At every party she was called on for such a song, which was received with loud applause and laughter. But each verse was a stab that cost her a friend.

The girl (like hundreds of other girls who are making the same fatal error) was not ill-natured, and did not mean to hurt anybody by her cruel jests. She only craved admiration, and mistook the amusement she caused for homage to herself. It is probable that she died not knowing why, when her former school-mates were happy wives and mothers, she had been left alone to a bare, bitter old age, with neither friend nor lover.

In every social circle may be found some young girl—usually bright and clever—who assumes superiority to the young people about her, and delights in "taking off" their peculiarities and weaknesses.

In places of summer resort, where common-sense would suggest that people go to be friendly and happy together for a brief month or two, there is almost always a family or group who hold themselves aloof from other people, eye their companions with ill-natured amusement, and apparently find their highest enjoyment in satirizing them.

These unfortunate wits never are conscious that they themselves are the losers, and the only real victims of their poisoned arrows. All happy, genial enjoyment goes by without warming them. They meet men and women with noble natures, high aims and beautiful lives, who could give them priceless helps and comforts through life, but they see only their queer noses, or country manners, or ridiculous gowns, and gain from them only a moment of insane laughter. They would probably have found nothing in Moses but his stuttering speech, or in Paul but his weak and contemptible body. The world, after all, gives us precisely what we choose to take from it. When all in life is pure and good, and noble in that way for us, it is a ghoulish taste to go about peering and groping, to find only that which is diseased and defective and decayed.

SONG.

"We have prayed through the fog, now let us have a song," said Mr. Spurgeon, some four years ago, as he hastily took up the hymn-book after prayer to announce the second hymn of the morning service—the fog lifting itself at the moment just enough to let in a little sunlight. Instantly five thousand voices joined the precentor in a song of praise to God, who seemed, like the song to flood the house with joy and gladness. Even at this distance of four years and four thousand miles, the glad notes of that song reverberate through all the corridors of memory, and fill our minds with thanksgiving and praise. Of a revival of song in all our Methodist Churches during this Century of Methodism! Of music—such as it is—we have plenty; but of joyful sing, O how little! If pastors and people will unite in the effort, much can be done to deliver our worshipping assemblies from the leaden load of inarticulate loudness which makes worship a task.

Why should a congregation sit fifteen minutes waiting for the choir? It ought to be no insult to the choir and no breach of propriety for the congregation to join in singing a good song while waiting for the time for the regular services. It would prepare both preacher and people for a more spirited worship. It would help to put life into the songs of the regular service; it might possibly serve to bring down a baptism of solemnity at least upon that worldly amusement called a voluntary. Not that all voluntaries are worldly amusements, but that many of them are such, and most ridiculous ones at that.

And then, after the sermon, we might have some free and hearty singing, kept up for a longer or shorter time, according to the mood of the congregation and the length of the preceding services. We have no thought of getting rid of the organ and the choir—not we; but we would like in some places of our Methodism to ring-fire these staid institutions, and set them in a blaze of devotion. There is nothing 'twixt earth and heaven more of a bore than much that takes the place of singing. O for a revival of song! Song that swells from the heart, that trembles on the lips, waked by the memory of a thousand mercies, and clinging to the skies like the ladder of Jacob!—*Western Ad.*

Envy is a vice which keeps no holiday, but is always in the wheel and working its own disquiet.

"ANOTHER STONE."

Yes, stone the woman—let the man go free! Draw back your skirts, lest they perchance May touch her garments as she passes; But to him put forth a willing hand To clasp with his that led her to destruction And disgrace. Shut up from her the sacred Ways of toil, that she no more may win an Honest meal; but open to him all honourable Paths, where he may win distinction; Give to him fair, pressed down measures of Life's sweetest joys. Pass her, O maiden, With a pure, proud face, if she pale one! A pure, polluted palm; but lay thy hand in His on bridal day, and swear to cling to him With wifely love and tender reverence. Trust him who led a sister woman To a fearful fate.

Yes, stone the woman—let the man go free! Let one soul suffer for the guilt of two— It is the doctrine of a hurried world, Too out of breath for holding balances Where nice distinctions and injustices Are calmly weighed. But ah, how will it be On that strange day of fire and flame, When men shall stand before the one true Judge? Shall we then make a difference in Sin? Shall He, the searcher of the hidden Heart, in His eternal and divine decree Condemn the woman and forgive the man?

THE VALUE OF MEMORY.

Several weeks since a representative of *The Free Press* was engaged in a general conversation with the late James Burns, when that gentleman remarked that he had an idea that newspaper men must pay especial attention to the cultivation of their memory.

"It is a valuable quality, and most newspaper men, perhaps, do cultivate their memory to the best of their ability."

"Valuable quality! It is one of the best. I had the fact impressed upon my mind when a young man by that great statesman, Daniel Webster, and it was a lesson I never forgot."

Upon being asked to relate the experience, Mr. Burns told how, in 1836, Daniel Webster paid a visit to Detroit and was given a reception by the citizens at the old National Hotel, which stood where the Russell House now stands. Public exercises were held at the Cass Grove, and in the evening the reception was held and was largely attended. "I was about 26 years old," said Mr. Burns, and had just risen to the distinction of being in business for myself. For that reason, I suppose—at all events I know no other cause—I was invited to be privately introduced with a lot of other young business men, to Mr. Webster.

"Well, sir, I went fully impressed with the greatness of Mr. Webster, and I confess, somewhat elated over the honor thus accorded me. We all assembled in the parlor. I remember Theodore Romeyn and the late C. C. Trowbridge were among those present—fifteen or twenty in number. Presently Mr. Webster entered the room and we were introduced. A social general chat of perhaps half an hour followed, Mr. Webster talking all over the room and with no one in particular, after which we took our leave. The remarkable feature which impressed me was the fact that Mr. Webster, who had met fifteen or eighteen ordinary young men for the first time, and that in a general way, called us by name and without hesitation or mistake, as we took our leave."

"I've heard that memory of names was one of Daniel Webster's strong points."

"But the story isn't finished," said Mr. Burns. "Four years later I was in New York buying goods. I had not seen or heard anything of Mr. Webster in that time. I had just turned from Wall-street to go up Broadway when I saw a magnificent figure walking ahead of me. Confident that it was Mr. Webster I quickened my pace, passed him, and at the next corner stopped to get a fair look at him. I was not mistaken in the man, and was immediately filled with a desire to speak to him, but I was held back by the thought that he wouldn't remember a young chap like myself. I followed him a block before I could make up my mind to accost him. Everybody on Broadway turned and looked admiringly at him as he passed, and finally I thought it would be in keeping with Western character to be a little forward. So with 'How do you do, Mr. Webster,' I stepped to his side.

"Turning slightly and half stopping in his walk, he looked intently into my face and said: 'Why, how do you do, Mr. Burns? I am glad to see you, sir.' And so we walked together up to the Astor House. I actually believe he inquired after every man he met at his Detroit reception, and that he called each man by name, as though they were his intimate friends. From that hour I knew the value of a good memory, and from that hour I began to cultivate my own."

"And you believe your experience with Mr. Webster was of value to you?"

"Value! Well, sir, it was one of the most valuable things that ever happened to me. It prompted me to begin a sort of self-discipline which I dare say has been worth thousands of dollars to me."

—*Detroit Free Press.*

FEAR TO BE FRIVOLOUS.

Frivolousness will ruin any life. No frivolousness succeeds in any great enterprise. No frivolous man succeeds in business of a commercial kind. Business is not a trick in amusement; it is hard work, hard study, daily consideration, incessant planning, wakefulness that ought never to sleep. If so for a corruptible crown, what for an incorruptible? The danger is that we make light of the Gospel because of our disregard for the manner in which it is spoken. Were we anxious about the vital matter, we should not care how it was uttered. All mere study of manner, and way of putting familiar truth, is an accommodation to the frivolity of the age. When we are told to make our services more interesting, our music more lively, our preaching more animated, we are but told to stoop to the frivolity of the time, that we may entrap a truant attention and arrest a wandering mind. Given an anxious people, hungering after righteousness, knocking at the church door, saying, "Open to me the gates of righteousness, I will enter in and be glad; this is the day the Lord hath made," we need not study any mechanical arrangements or urge ourselves to an unusual animation of manner; the urgency of our desire, the purity and nobleness of our sympathy, would supply all the conditions required by the God of the feast, for the pouring out of heaven's best wine and the preparation of all the fatnings of the heavens for the satisfaction of our hunger. God makes all the universe contribute to the soul's growth.

"My oxen and my fatlings are killed and ready, therefore come to the marriage."

He keeps back nothing from the poor. He plucks the highest grapes in the vineyards of heaven for the soul. He seeks out the goodliest and choicest of His possessions and treasures that the soul may be satisfied; He has kept back nothing; last of all, he sent His Son, saying: "They will reverence my Son."

In that fact see the symbol of all that can be crowded into the suggestion that God withhold no good thing that can minister to the soul's growth, in truth and love and grace.—*Rev. Dr. Parker.*

"FOUND DEAD."

I had been keeping watch with a sick child, a bitter January night. The air seemed all ice, the sky was moonless, starless, and dark; the sidewalks like glass, so frozen were they, and the few who were abroad at midnight, wisely deserted them for the car-tracks.

How glad I was when it was daylight once more, but recalled with a shiver the dreariness of the night when I read in the local column of a morning journal a paragraph headed, "Found Dead"—unknown—an inquest was held, the coroner's verdict, died of exposure and intemperance."

Some additional comments there were—a few cents in the vest pocket, a newspaper advertisement, a fragment of a letter in a woman's writing, evidently from a person of culture, some traces of manly beauty on the face, notwithstanding the marks of dissipation—and that was all. I watched for the sequel; it came: "Not having been identified or claimed, the young man who was found dead in the streets on the night of — was buried at the expense of the city." We all know what kind of burials are these!

out that winter's night, a touch of the Holy Spirit may have moved to prayer the anguished heart, and back on the winter-wind may have come the answer, "Thy sins are forgiven thee?" And who can tell but the peace of the forgiven may have left on the dead face something of childhood's rest and purity shining out through the rum-fiend's seal, "Dead and unknown!" Alas for the nameless graves, the blighted lives, the broken hearts!

Similar announcements are not rare in our dailies and weeklies, and yet they seem to make so little impression on the great reading masses! I wonder why we should not collect all such items, some in each State and bring them out in such a form as to rouse, convict, convince with these facts, the thoughtful public, of the humanity at least of putting away by law the evil traffic, which has written of so many, who, but for this might have been good, loyal, useful and great—"Found Dead!"—*Mrs. G. Hulse McLeod, in Union Signal.*

DANCING.—"No man in India would allow his wife or daughter to dance. And as to dancing with another man, if a woman were to attempt it, her husband would leave her at once, as one who was lost to modesty and virtue. In regard to Western nations, there is nothing that more perplexes them, than that fathers and husbands should allow their daughters and wives to indulge in promiscuous dancing. No argument will convince them that it is the proper thing for a virtuous woman or that it is not, at least, of a licentious tendency. The prevalence of this practice is one of the greatest reproaches, in their esteem, to Christian nations. With them, dancing is simply an accomplishment of a prostitute, and even she dances only with her own sex."

It is always a choice of masters to which Christ in urging men. It is not by striking off all allegiance, but by finding your true Lord and serving Him with a complete submission, that you can escape from slavery. Then give yourself to Him completely. Let Him mark you as His by whatever marks He will.—*Phillips Brooks.*

OUR YOUNG FOLKS.

MISSIONARY MUSIC.

Have you ever brought a penny to the missionary box—
A penny which you might have spent like other little folks?
And when it falls among the rest, have you ever heard a ring?
Like a pleasant sound of welcome which the other pennies sing?
This is missionary music, and it has a pleasant sound,
For pennies make a shilling, and shillings make a pound;
And many pounds together the gospel news will send,
Which tells the distant heathen that the Saviour is their friend.
And, Oh! what joyous music is the missionary song,
When it seems to come from every heart, and sounds from every tongue;
When happy Christian little ones all sing with one accord
Of the time when real us of darkness shall be kingdoms of the Lord!
But sweeter far than all the rest which Jesus loves to hear
Are children's voices, when they breathe a missionary prayer—
When they bring the hearty petition to the great Redeemer's throne,
That he will choose the heathen out, and take them for his own.
This is the music Jesus taught when he was here below;
This is the music Jesus loves to hear in glory now.
And many a one from distant lands will reach his heavenly home
In answer to the children's prayer, "O Lord, thy kingdom come."
Then, missionary children, let this music never cease;
Work on, work on in earnest for the Lord, the Prince of Peace.
There is praying work and paying work for every heart and hand,
Till the missionary chorus shall go forth through all the land.

TWO PENNIES.

It was a bright spring evening when little Polly stole softly into her father's room, with shoeless feet, and her golden hair falling lightly over her white night-gown; for it was bed-time, and she had come to say "Good night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you, for mother is too ill for me to go to her to-night?"

"Yes, pet," he answered, tenderly stroking the curly head.

And reverently the child knelt down beside him, and repeated her evening prayer, adding at the close with special earnestness, "God bless my two pennies."

What can the child mean? thought her father in surprise, and when the little white robed figure was gone, he went and asked her mother if she knew what their little daughter meant.

"O, yes!" said the lady. "Polly has prayed that prayer every night since she put her two pennies into the plate at the last missionary meeting."

Dear children, have you ever prayed to God for a blessing on the pennies you have put into the missionary box? If not, be sure you never forget to do so in the future.

A CANAL-BOAT CHILD.

"Please, sir, will you give me a copper?" asked a poor little ragged boy of a grey-haired gentleman from Leicestershire one cold winter day, as he walked down a country lane near Daventry. The child's face had a dull, clayey look; his hair hung in dirty matted masses round his head; his large bright eyes shone out above the thin, hollow cheeks with a hungry wolfish look; the few dirty tatters he had on barely covered his nakedness; a blue bruise on one of his arms where the rags left it bare, his swollen feet and ankles, and his poor, emaciated frame bespoke neglect, hardship, and fearful ill-usage.

"What is your name, my little man?" asked the gentleman, as he felt in his pocket for something to give him.

"Joe, sir."
"Joe what?"
"I dunno, sir, they allus calls me Joe; never nothink else."

"How old are you?"
"Nine, sir, goin' on for ten."
"Oh, thankee, sir," added the little fellow, as he clutched the shilling the gentleman gave him, "you wouldn't split on me, sir, if I told you all about it, would you, sir?" The child looked behind him fearfully, and then with a pitiful expression of entreaty up into the kind face bending over him.

"No, no, my poor child; you may tell me all and have no fear; I should be hard-hearted indeed if I did anything that would bring you into more trouble; you seem to have had sufferings enough already."

"All right, sir. Well, you see I'se runnin' away from t'boat on the canal. My sister Liz, an' me wur took to the boat wen we was quite little uns. Mammy died in the hospital and father fell into the Cut, they telled us; we doesn't mind much about it. Then as there was nobody to take care on us, uncle took us on to his boat to live with his wife and children. They aint been good to us, sir. We gets kicked and knocked about a lot, and don't get much to eat nother. We has often to get up at three in the mornin', wen it is cold an' dark, has me an' Liz to drive the horse when uncle wants to make up for lost time as he has wasted boozing at the "public." Last night he came on to the boat from the bank awful drunk, and kicked me on the arm, an' made this mark. I couldn't stand it no longer I couldn't, so I gets up early this mornin' afore anybody was awake, and comed away as fast as ever I could. I waked Liz softly an' tried to get her to come with me, but she wur 'traid like, so I comed by myself. I walked a main long way to-day, sir."

"And what are you going to do now?"
"Why, sir, I'll try to get some work, and earn a lot o' money so as I can send some to Liz. Maybe by-and-by I'll be able to get her away from the boat and keep her, they does use her cruel bad."

"Can you read?" A sorrowful shake of the head was the only answer to this question. "Write?" Another head shake. "My poor child, have you never been to any school?"

"Oh no, sir, boat-children on the canals doesn't go to school. They has got to work, drive the horse, or steering or legging the boat, or summat like that."
"Come with me, my boy, and I shall see what can be done for you." The gentleman took this poor little wail to his house, and after a good feed and scrub had him dressed in some clothes belonging to one of his own children, a boy about the same age as this poor ragged robin, but how different in appearance!
"Joe was sent to school and then to work. Liz, rescued from the canal boat, when old enough entered the service of Mr. and Mrs. Coledale, the kind-hearted benefactors of the poor orphan children.—*Methodist.*

THE SUNDAY SCHOOL

APRIL 13.

PAUL AT EPHESUS.

ACTS 19: 8-22.

At Ephesus, Paul having instructed certain disciples in the doctrine of Jesus, and had them re-baptized (for they had known of the baptism of John), he continues to labor for two or more years in this chief commercial city of Asia Minor.

NOTES.

Tyrannus—tyrant, a Greek teacher of rhetoric and philosophy. There is no reason to believe that there was any definite leaning to Christianity in his teaching; he probably hired out his school-room to Paul when not using it himself. Asia, not the continent of Asia nor Asia Minor entire, but a small Roman province on the coast, in the west portion of Asia Minor. Its capital was Ephesus. Seven cities, a Jew, and probably head of one of the twenty-four courses of the priests. Magicians' books, the books containing the mystic formulas by which they pretended to influence or determine future events. These books would be costly; the value of those destroyed is supposed to have been about \$10,000. Erastus—beloved, sent by Paul into Macedonia, with Timothy, on a missionary tour. Paul salutes him in his letter to Timothy, 2 Tim. 4: 20. Erastus, "the chamberlain of the city," probably a distinct person, as his office would hardly admit of continued missionary journeys.

EXPLANATIONS.

Disputing... persuading, arguing, convincing, proving. Divers, old English for "several," "many." Who hardened, implying that many believed. See also Rom. 11: 8. Separated the disciples, that is from the Jews in the Synagogue. Two years, after removing to the school of Tyrannus; Paul preached three years at Ephesus, see Acts 20: 31; during this period he probably made a visit to Corinth (his second), as Acts 20: 2-3 is called his third. From his body, that is after touching him with them. Handkerchiefs, called also "napkins" in Luke 19: 20, and John 11: 44; strictly "sweatcloths" for wiping the sweat from the face. Aprons, such as artisans and workmen wore. Vaagabond or "strolling," wandering. Exorcists, persons who professed to cast out evil spirits. Call... the name, they pretended to imitate the apostles; if successful they would declare the name of Jesus to have a charm or magical power, showing the religion an imposture. Who are ye? using the name of one ye do not believe. Prevalled against them, the Greek implies that there were two overcome, as expressed in Revised Version. Curious acts, magical or hidden arts; literally "doing around" or "overdoing." What a wonderful scene this burning of magical books must have made in Ephesus! Ended, implying that Paul's work in Ephesus was nearly completed. See Rome, he saw Rome, but as a prisoner. Considered unto him, his hearers, they were sent as pioneers to open the way for him. For a season, to finish his work in Ephesus and in that province of Asia.

PRACTICAL TEACHING?

- 1. False religion and superstition often go hand in hand.
2. Wicked people sometimes try to imitate the works of the good.
3. Some evil people are so inconsistent that the devil himself does not know what to make of them.
4. Better to burn than to sell bad books.
5. Our plans may be carried out, but very differently from our expectations; Paul saw Rome, but only as a prisoner.

SLEEP.

I think the intellectual and moral connections of sleeping have not been sufficiently appreciated. Men and boys have been praised for "burning the midnight oil." Now this "midnight oil" is a delusion and a snare. The student who is fast asleep at eleven o'clock every night and eleven o'clock every morning is going to surpass another student of the same intellectual ability, who goes to bed after twelve and rises before five. In sleep, the plate on which the picture is to be taken is receiving its chemical preparation; and it is plain that that which is the best prepared will take the best picture. Men who are the fastest asleep when they are asleep are the widest awake when they are awake. Great workers must be great resters. Every man who has clerks in his employ ought to know what their sleeping habits are. The young man who is up till two, three and four in the morning and must put in an appearance at the bank or the store at nine or ten o'clock and work all day, cannot repeat this process many days without a certain shakiness coming into his system, which he will endeavor to steady by some delusive stimulus. It is in this way that many a young man begins his course to ruin. He need not necessarily have been in bad company. He has lost his sleep and losing sleep is losing strength and grace.—Hall's Journal of Health.

A Christian should never attempt to try his state while under a temptation; he might as well attempt to examine the face of the moon while she is under an eclipse.—Cecil.

THE GARDEN.

Our vegetables are not as progressive as they might be. Fruit culture has been brought, upon the whole, to a higher degree of perfection than vegetable culture, and there is still much to be desired in the way of growing vegetables. We believe that much fault lies in the manuring of vegetable grounds. The soil is allowed to get too poor, and it is believed that vegetables can be grown anywhere. Many vegetables require a rich, moist soil, and wherever drouths are feared particular pains should be taken to give the earth a moist and full manure. Those dried up beans really lack moisture, so do many carrots and turnips now in the market. The carrots that we have examined have not half the sugar in them they should have, and the best roots are poor in color. Turnips are woody, and that delicious vegetable, the kohlrabi, is as hard as stone, instead of possessing a moist, soft flesh. There is no doubt about it, we want much teaching in the growth of vegetables, and those small, green tomatoes tell their tale also. There is not much encouragement given at fairs for the growth of vegetables. There would be no harm if all agricultural societies, colleges and meetings were to give attention to the vegetable market.—Food and Health.

USEFUL HINTS.

Smoky walls can be cleaned by washing them with pearlash water and rinsing them with clean water before the pearlash is dry.

Do not let the farm hands be exposed in hard, cold rains, at the risk of a long sickness in the busiest time of the year.

Cows that have not wintered well need a little extra care just now. A warm bran-slop, with a little ginger, fed daily will produce wonderful results.

To bake dried beans: prepare them as for boiling; boil them nearly soft, place them in a baking pan, with a part of the water, and let them bake in the oven until moderately brown.

A reasonable application of wood ashes is very beneficial in a garden. But it is comparatively an easy matter to make the application too strong, especially if the ashes are unleached.—Farm and Garden.

A pleasing drink for one with a cold is made by putting a large spoonful of Irish moss in a quart of water; let it steep for a few minutes, drain it, add lemon juice and sugar to your taste; if it is drunk warm at night the effect will be to lessen the coughing.

To clean the scalp and remove the dry skin, an eminent physician, who has given much attention to the diseases of the head, recommends a dressing or wash made of equal parts say eight drachms of glycerine and borax to eight ounces of distilled water. It badly affected use it daily, otherwise not so often.

An excellent pudding is made of tart apples stewed, and then put in layers with fine crackers or bread crumbs. While the apples are still hot, stir sugar and a little butter in with them. This should be baked for half an hour. A little sweet cream is a great addition, but it is good without any sauce.

Have you any cabbage stumps? Set them out in the garden, as soon as the frost leaves the ground, where they will not interfere with other crops. Cover them half their length. Green, tender leaves will soon appear which will give the earliest of greens. The blossom shoots will appear later.—Rural Home Yorker.

The New England Homestead says that the maple sugar crop is one worthy of great attention. Why may not many now useless wastes be set to sugar maple orchards, and so yield a handsome profit in time? Meanwhile the taxes will be no greater than if the land lies idle and grows up in timber. By growing sugar orchards on a large scale, it would be possible to introduce the factory system in sugar manufacture, thus increasing the profits.

A Sacramento Valley pear orchard contains twenty acres. There are 175 trees to the acre. It is four years old. Last year the trees paid the owner \$2.50 a tree and nearly \$450 an acre. In a few years each tree will pay \$10. The orchard is beautifully cultivated. Not a weed is to be seen. Every Fall the top of every pear limb is cut off eighteen inches, to keep the tree down. Chinamen do all the work in the grape and pear orchards.

An exchange has the following:—"A very simple and effective cure for cinders in the eye is within the reach of every one and would prevent much suffering and expense were it generally known. It is simply one or two grains of flaxseed. These may be placed in the eye without injury or pain to that delicate organ, and shortly they begin to swell and dissolve a glutinous substance that covers the ball of the eye, enveloping any foreign substance that may be in it. The irritation of cutting the membrane is thus prevented and the annoyance may soon be washed out. A dozen of these stowed away in the vest pocket may prove in an emergency worth their weight in gold."

JOHN K. TAYLOR MERCHANT TAILOR AND CLOTHIER, UNION STREET, CABLETON, ST. JOHN, N.B.

Advice to Mothers.—Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of Mrs. Wrentham's Sore Gums Syrup for Children Teething. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. Mrs. Wrentham's Soothing Syrup for Children Teething is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents a bottle.

As the price of wooden railway ties increases busy minds are at work to devise a substitute. Of those suggested steel appears to claim the advantage in point of price, it being maintained that the cost of keeping the roadbed in repair would be greatly reduced.

MUCH IN A LITTLE. Many proprietary medicines, if they cure at all, require such a large quantity to produce effect that it makes them very uncertain and expensive remedies. Not so with Burdock Blood Bitters. It is highly concentrated, and for all diseases of blood, liver and kidney, one or two bottles will cure more than gallons of the weak mixtures usually sold. Send for facts and figures.

Geo. Eastman, who invented and perfected the machine which made the first percussion caps in the United States, is now living in Kalamazoo, Mich., at the age of 70.

We notice that agricultural newspapers all over the country are now exposing the worthlessness of the large packs of horse and cattle powders. We put the ball in motion and claim the credit of it. Sheridan's Cavalry Condition Powder are absolutely pure, and are the only kind worth buying.

Some Japanese ladies on seeing an American woman's corset asked her whether it was worn to protect her from rude men or a penitential garment to expiate sins.

I certify that I obtained immediate relief during a severe case of bronchitis, when in camp at Sussex, by the application of Miral's Liniment.—C. CAWSE REED, Lieut.-Col.

Paper wash basins, buckets and similar articles for domestic purposes are generally made of straw pulp, and after they are roughly made into the desired shape they are subjected to hydraulic pressure in strong moulds, where they acquire the finished form.

REST AND COMFORT TO THE SUFFERING.—"Brown's Household Panacea" has equal relief for both internal and external. It cures Pain in the side, Back or Bowels, Sore Throat, Rheumatism, Tooth-ache, Lambs and any kind of a Pain or Ache. It will most surely quicken the Blood and Heat, 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. "It 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.

TESTIMONY OF WORTH.—Mr. G. E. Hutchins, of Roseway, Digby County, states that his wife had been sorely afflicted with Salt Rheum in the hands for a long time, and could find no relief from the pain and distress until she used Gatten's Nerve Ointment which, after using for a short time relieved her of all pain and soreness. He recommends it very highly to those similarly afflicted as a powerful and speedily healing Ointment.

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THE WESLEYAN
FRIDAY, APRIL 4, 1884.

Use every possible effort to get that young convert into the fold. In this unfriendly world the lambs need to be well shepherded. He may not thank you now, he may even, under the pressure of counter influences, repel you, but persevere and some day on earth he will whisper your name in tones of love, and in glory will even mention it in connection with that of the Lord God and the Lamb.

He is in danger who forgets that the whole secret of difference between the saint and the sinner is in their relation to the blood of Jesus. The recollection of this fact will give that patience and sympathy with the wandering which are absolutely necessary to enable us to do them good. That blood can save them to the uttermost. "I looked," said a New Zealand chief, as he spoke of his dream, "and a single drop of blood from the cross fell upon the mountain of my sins and washed them all away." That dream was a shadow of a glorious reality. It is not the cross but the blood of Christ which saves.

The "immortal dreamer" saw a way to hell close by the gate of heaven. In our happiest moments, and even in the highest order of Christian service, that way must be avoided. The pastor blessed in his work, the Sunday-school teacher meeting his scholar in the inquiry room, the successful collector of finances for Christ's work, must all beware of self-gratulation. Gladdened disciples returned once to their Master with the assurance that even devils were subject unto them through His name. Kindly yet plainly he bade them not rejoice in this fact, but "rather," said he, "rejoice that your names are written in heaven." Our name "written on His hands" must be our glory and joy.

OUR JAPANESE WORK.

The Christian Guardian, of the 26th ult., has a report of a meeting of the Committee of Consultation and Finance held in Toronto on the 20th and 21st ult., at the Mission Rooms, the Rev. Dr. Rice presiding. An important part of the sessions was given to our work in Japan, whence there had come some months since such an appeal for reinforcements and for the establishment of a training school for probationers, as could not remain unheeded. While consequent negotiations were pending, word was received that a proposed basis for union of the Methodists of Japan would shortly be submitted to the committee for its consideration.

This basis the Committee thought it best not to adopt at present, but they unanimously sanctioned the appointment of a committee to confer with another of the Methodist Episcopal Church of the United States, to ascertain how far such an arrangement might be practicable. In accordance with the resolution, which was moved by John Macdonald, Esq., the Revs. Drs. Sutherland and Williams and Mr. Macdonald were named a committee. In the meantime arrangements have been made for reinforcing the Japanese work, the Revs. Dr. Cochran and R. Whittington, M. A., having been selected for the education, and Revs. J. B. Freeman, B. A., and Charles Cocking for the evangelistic work. With the name of Dr. Cochran only the Methodists of the Maritime Provinces are at all familiar, but so favorable was the impression made by his missionary addresses of last autumn that his return to the scene of his former work will give it an increased interest to many of our readers.

A SECOND THOUGHT.

There seems great reason to doubt whether the annual meeting of the Evangelical Alliance will take place next season in Stockholm, as contemplated. The proposition of the Committee was received at first with favor by the Queen and several of the dignitaries of the church, but their feelings underwent a very decided change when they learned that Methodists, Baptists, and others were to be included in the list of visitors and in the membership of the executive committee. These frightened folk, who now urge that it cannot be possible that the foreign branches of the Alliance can wish to force upon them a number of visitors they do not want, have succeeded in

getting some similar protests from Germany, France and Switzerland. The condition now laid down is the absence of the troublesome Baptists and Methodists. This conceded, bishops, professors, etc., will give their adhesion and influence in large measure. Dr. Schaff, of New York, will soon be in Stockholm to endeavor to pour oil on the troubled waters, but it will be almost a miracle if he succeeds.

There is however, in exclusive Sweden, fettered as she is by a formal State Church, an anxious desire on the part of many that the appointed meeting shall take place as announced. In addition to the Methodists and Baptists, who have made good progress of late years, are two hundred Evangelical churches which have adopted the Congregational polity and belief. Not long since they petitioned the King for release from State Church trammels, so far as to permit the celebration of the Lord's Supper without the presence of a clergyman of the established religion. Having shown all the courtesy which the position demanded, they, when the King refused, went forward without the permission for which they petitioned. This fact, with similar ones of which others have told, shows that Sweden needs the light and liberty which she so evidently dreads.

UNDER THE SOUTHERN CROSS.

The South Australian Conference met in January last—the hottest month in the year in that climate. For President the ministers chose the Rev. R. M. Hunter, a Scotchman, born and educated in Edinburgh. This Conference rejoiced over the largest increase of members ever recorded in the colony. Last year the increase reported amounted to 978 members; but this was a year of still larger ingathering, for the returns of membership show an increase of 1,026 full members and 558 on trial. About 3,000 additional persons have been gathered into the Church during the last three years. Financial returns were also good.

By a large majority the Conference recommended to the General Conference the rescinding of the action of 1881, by which Annual Conferences were "empowered to consider special cases on their merits, and to appoint a minister for seven, eight or nine years to city circuits, if in their judgment the interests of our circuits and our work require an extension of the six years' term." The six years' term was the limit in any one place, the length of stay in each charge being as with us—three years. Similar influences, it will be seen, affect our Conferences, the world over.

The "Mixed Session," composed of both ministers and laymen who meet at the close of the "pastoral session," after the English pattern, is the place for burning questions. One was brought forward by a "motion" that it be a recommendation to the General Conference that the Stationing Committee be composed of an equal number of ministers and lay members, and also that the stations of ministers be a part of the business of the Mixed Conference. The motion was lost by a large majority, only a few ministers voting for it. On the subject of Methodist union the discussion was earnest and highly Christian in its tone. While expressing a strong brotherly feeling for other sections of Methodism, the Conference passed a resolution that in its opinion "at present an organic union of all the various sections of Methodism would at least be premature, and would not be likely to increase, but rather to diminish the sum total of the influence exerted and the work done for the kingdom of God." It nevertheless appointed a committee to confer with the representatives of any of the branches of the Methodist Church desiring Methodist union. Like ourselves, the Conference has been obliged to seek for ministers in Britain. The Rev. R. Stephenson, B. A., of Crowshill, near Leeds, received the thanks of the Conference for his services in their selection and despatch.

THE TEMPERANCE QUESTION.

The Morning Chronicle thinks that "it will require, apparently, the proverbial surgical operation to get into the hands of the City Council a correct impression of the position of the license question." How that may be we cannot say, but if our contemporary had substituted the whole Dominion for the City Council, and the broad subject of temperance for that

of license in this city, he would have spoken nothing but the truth. The debate in the House of Commons on prohibition, led by Professor Foster, ended in the passage by a vote of 122 to 40 of an amendment declaring that Parliament would pass a prohibitory measure when it was shown that public sentiment was ripe for it. On all sides protests are uttered against the Dominion Act, which is to be submitted to legal consideration. To this Act, too, Sir John A. Macdonald according to notice was to move several amendments yesterday. This morning the Chronicle gives the following:

One of the decisions in the Supreme Court just delivered is of special importance to the country. The case of Lynda vs Hoar had been argued as an example of a large number of similar cases, and was a motion to quash a conviction under the Scott Act. The judgment was to quash the conviction in this and all the cases, and the Court decided that the Scott Act was not and could not be in force in any county where licenses were not in existence at the time of the proclamation. The effect is to render void all proceedings taken under the Act in the Province, and numerous actions for damages by liquor sellers are consequently threatened.

A private letter from a long-tried temperance worker—one who has given time and influence and money to the service—advocates the doctrine that the country should let this infamous traffic altogether alone, that its very viciousness may work a cure. The doctrine seems somewhat startling, but we are under the impression that an increasing number of thoughtful persons are feeling that licenses under any statute are wrong in principle and injurious in practice, and that where the traffic cannot be destroyed it should not be rendered respectable in any measure by legal enactment. If the darkest hour precedes the daylight there is good ground for hope.

"Prayer as a means of Personal Abuse," is the somewhat odd title of an editorial in the Sunday School Times, which contains some excellent things. Some may have read the familiar story of two boys at bed-time, which affords the starting-point. The story represents Tom as having said his prayers and clambered into bed, while Bill remains upon his knees at the bedside. Bill prays: "O Lord, forgive Tom for being so unkind to me." "Bill! you stop that," cries out Tom from the bed. Bill continues to pray: "O Lord! make Tom a better boy." Tom says: "Bill, if you don't stop that kind of praying, I'll punch your head for you." One more like petition from Bill brings Tom to the floor, and the boys' evening prayers end in a rough-and-tumble. We have heard of a "rub" having been given in prayer, where there was not the least intention to do so, but we have also known cases where the effort was evident enough. Too many persons pray after Bill's fashion; and a great many others feel as Tom felt, on being prayed for, or on being prayed at, in this style. Prayer is often employed as a means of personal abuse; and the immediate effect of such prayer is not soothing to the minds of those prayed for. It is not wise from any point of view, when one may differ from another, to "throw his remarks into the form of a prayer," and fling them at an opponent via the throne of grace. It is a consolation that such prayers cannot take that route. A contemporary truly says that "when one leading in public prayer turns away from speaking to God and speaks at the people present, he is not likely to find audience either above or below."

A Jesuit was one of the contributors to the March number of the Wesleyan Methodist Magazine. The Rev. James McSwiney, S. J., attempted a reply to the Rev. Dr. Osborn's article on the "Reformed Roman Breviary" in the previous numbers of the same magazine—a proof of the importance of the Doctor's papers and of that of the magazine in which they were published. Father McSwiney closes an ingenious and subtle article with a paragraph in which he says: "The question between us and those without, who still, thank God, venerate the Divine Scriptures as the oracles of God, is not, What saith? but, What means the Scripture? and Dr. Osborn will excuse us if we question his competence. Better than Dr. Osborn can I feel the pulse of our brethren in the faith; he will therefore bear with me when I tell him that his surmises, no less than his commitments, are out of joint with the facts of the case, and that his evident lack of offensive intent acquits him of

impertinence in giving them expression." On this the Watchman remarks: "There is an air of superiority and superciliousness about this which seems to us hardly to stop short of 'offensive intent.' A reply from Dr. Osborn is expected in the April number of the Magazine.

Death knows no barrier, and sorrow cannot be kept out by armed guards. Once more the Queen suffers the pangs of bereavement, this time through the death of her youngest son, Prince Leopold, Duke of Albany, one of the most popular of her children. Despatches state that sympathy with the widowed Duchess of Albany and the Queen is universal. Tennyson, in an ode to the latter of these distinguished sufferers, wrote, upon one occasion, "Weep not, for thou art royal." The nation at large does not expect the literal observance of this counsel in the present sorrow, and feels accordingly. The Duke's health had always been feeble, but his death was unexpected. It took place suddenly on Friday last at Cannes, when about to leave that place to attend the marriage of his niece. It is believed to have resulted from a fit, but the precise circumstances are not yet fully known. The body will be brought to England by the royal yacht. Flags on the citadel and elsewhere are flying at half-mast as a token of respect. The deceased Duke is said more than any of his brothers to have resembled his deceased father.

From Pleasant Hours, our excellent Sunday-school paper, we clip a paragraph which should at once remove any scruples which occasional individuals may have entertained in reference to the support of Reformatories or Infants' Homes:—

Col. Bain, the eloquent Kentucky orator, in a recent lecture in Toronto, mentioned a remarkable fact. A hundred years ago there were two brothers, one virtuous and industrious, the other idle and vicious. Of the descendants of the one twenty became ministers of the Gospel, others professors of colleges, many occupying high places in Church and State. Of the descendants of the other over fifty became convicts in prisons and penitentiaries, and many fill drunkards' graves. More remarkable still is the fact mentioned by Dr. Clarke, Superintendent of the Toronto Lunatic Asylum. In the March number of the Methodist Magazine he writes: "Dr. Dugdale of New York traced by reliable records the individual history of each of the descendants of the notorious Margaret Jukes, a profligate woman of that State, throughout six generations, and from this mother sprang 700 persons, every one of whom were either idiots, murderers, thieves, robbers or vile and vicious women. Criminal statistics," he adds, "are full of such examples." Is it not vastly better to save the young than to let them grow up to curse society, and to burden it with the cost of maintaining and punishing an army of vagabonds and criminals.

From his sick room, our afflicted brother, Edward Lloyd, Esq., sends us an extract from a note from his brother—a surgeon in India, in reference to the Rev. Dennis Osborn who is soon to be in America as a delegate to the Methodist General Conference in Philadelphia. The writer we believe is not a Methodist: Dr. Lloyd says:

Mr. Osborn is a man who has never been out of India. He is rather dark in complexion. He was a government clerk, getting £480 a year. He shucked up this and all right to a pension, though he had served many years, and became an evangelist on his own account and held meetings in Allahabad, where he soon got a large though poor congregation around him. They subscribed a pastor's fund of about £140 a year for him, because he could not live on air—besides he had a wife and family to support. Then the Wesleyans began to be attracted by him and at last ordained him. He gradually collected funds for a place of worship and has built one of the most elegant churches in Allahabad. His fervid Christianity and humility and marvellous flow of language (thoroughly to the purpose) are making him a marked and highly respected man.

We find this "modern miracle" in the Nashville Advocate:

At the close of the first morning session of the Mexican Conference all eyes were arrested by the embrace and tears of two of the members. When it was explained we found that one of them was Crisanto, who had come in with Rev. D. F. Watkins. He was the bandit who was induced by the priest to head the mob which killed the missionary Stephens—now an earnest evangelist. The man he held in his arms was with Stephens at the time that he was killed, and only escaped death by climbing a tree to the top of the house. This latter was one of Dr. Patterson's preachers. The two had not met since the night of Stephens' death.

The Senate of Massachusetts a few days ago passed a bill to provide a whipping post for wife-beaters, but the lower house promptly rejected it. Of such a punishment the class of offenders named is certainly deserving, but it certainly may well be questioned whether its brutalizing influence on the man swinging the lash, as well as upon the necessary witnesses, is not to be feared. The man—if he ought to be called such—who could be hired for the infliction of the brutal work should be locked up between occasions. Something surely can be done to make the penalties for wife-beating heavier without resorting to modes of punishment which modern progress has repudiated. One might think otherwise, with a member of the Massachusetts legislature, if the whipping could be done by a machine.

"Another Sackville correspondent" writes by way of correction of a statement which appeared in our columns: I cannot agree with your last week's Sackville correspondent, who, in reporting the burning of Mr. Pickard's barn, says: "No doubt exists but that it was the work of a low set of ram sellers, who have been frequently fined and imprisoned." There is no reason to suppose that Mr. P. has been the object of the special ill will of this class of our community. He has not been a member of the Temperance community whose duty it has been to seek to have the law enforced against these offenders, for more than a year past. And the two other barns which have been destroyed in the same mysterious manner in this place within the last few months, did not belong to parties who had rendered themselves obnoxious to the rum sellers by taking part in any proceedings against them. I therefore regard the above quoted sentence of your previous correspondent as unwarranted and unwise.

A correspondent of the Richmond Advocate, in speaking of a large class of Methodists who know little of Methodist doctrine or history—a class by the way to be every where found—thus meets an old objection:

When this class of brethren are requested to take the Church paper, they readily draw an invidious distinction between the price of it and some secular paper; knowing, as they do, that not one secular paper in ten could be sustained were they not patronized by the political parties and paid heavily from the political purse, especially during an exciting and important campaign. Yet the Church paper, that has no endorsement, and gets no pay for publishing all the Church advertisements, must be published at starvation prices, simply because it is a church organ. Can any man of one grain of common sense, mixed with the same quantity of justice, deny these facts?

"Why I am a Methodist" is a tract published at our Toronto Book room. The stock arguments used by the Ritualist clergy in the attempt to draw sheep over the fence are briefly and clearly met. The author makes use of the oft forgotten statement by Lord Mansfield—that ordination is separation. This legal opinion is of no small value when applied to John Wesley's career. Charles Wesley held the same view, and sometimes sought to restrain his brother, who was independent enough to say, "If any man choose to dispute about diocesan episcopacy let him do so—I have better employment." This tract—2 cents per copy; 20 cents per dozen; \$1.25 per hundred—should be ordered at our Book-room in this city.

An English Wesleyan minister, the Rev. E. H. Sugden, B. A., B. Sc., recently lectured in Belfast on "Thought Transference." A note in the Methodist says that in the course of the lecture he gave some startling illustrations of what can be accomplished by "muscle reading" and "facial sensibility." Articles hidden in various parts of the room, persons thought of amongst the audience, and the number of a bank-note, which the lecturer did not see, were discovered by him with marvellous rapidity and accuracy. Mr. Sugden denied the possibility of "thought reading," and threw a flood of light upon the subject generally.

We are not at liberty at present to publish a communication from "A Methodist" in reference to the position of Methodists in the civil service of Canada. Admitting that the somewhat surprising statements of our correspondent are correct, it would yet be a legitimate question how far Methodists are by choice themselves responsible for their absence from that branch of the public service. Until this could be ascertained any statements on the subject would be premature.

We are afraid some brethren do not read the Wesleyan. On three or four occasions we have shown that the Baptists of the United States are not more numerous than the Methodists, our last correction having been in the shape of a quotation from Zion's Herald; and yet a brother writes that we ought to correct the erroneous Baptist statement and propose that we copy the already quoted paragraph of our Boston contemporary!

The action of Mount Allison in formally throwing open the doors to lady students was some time since imitated by Dalhousie and Acadia Colleges, and now, by a vote of the Ontario Legislature, lady students are also to be admitted to the Toronto University.

EVANGELISTS.

Methodism, if it is any thing more distinctively than another in its spirit and history, is an evangelism. Yet it (American Methodism) is now found in the anomalous attitude of having no place for evangelists as such in its organic structure. It has a constitutional place for pastors, missionaries, editors, teachers, chaplains, secretaries, and agents ad libitum in the role of its appointments from its effective ministers: but can not appoint of its ten thousand travelling preachers one to do the work of an evangelist exclusively. Nor, can it receive into its effective ranks one for the avowed purpose of being appointed to such a work. No Church has been more fruitful in producing mighty evangelists than Methodism, such as Taylor, Harrison, and Inskip. Yet, when Methodism has brought forth and nourished these spiritual Samsons, she must discard them organically. What a reflection it is upon our system, that William Taylor, the peer as a theologian, organizer, and preacher of the most talented minds of our Church, is compelled to take a location in order to prosecute the great evangelistic work to which he is indisputably called. It is almost a confession that vast as Methodism is, the magnitude of William Taylor and his orbit is too great for its present organic dimensions. Now when Rev. John S. Inskip is no more, our Church is beginning to appreciate him and his work, and to feel that it is unenviable history to read that when this spiritual Hercules was in the height of his wonderful soul-saving successes, he had no other recognition on the minutes of his Conference than "superannuated," or "superannuated." It is the opinion of many of the best minds of the Church that this folly in our Israel of producing great evangelists and then giving them no organic recognition should cease.

Already English and Canadian Methodism have taken the initiative in abandoning the displacement of special evangelism, and have inaugurated a utilization of its agencies which has vindicated its wisdom and efficiency. Eighteen hundred and eighty-three was one of the most successful in the history of English Wesleyanism. It is now agreed that the progress and increased results are attributable more largely to the labors of Thomas Cook, one of its preachers, who was appointed Connexional evangelist, than to any other cause. He traveled throughout the Connexion, holding in conjunction with the pastors great revivals. This was the first official recognition the Conference had ever given to special evangelism, and so satisfactory were the results that this year Rev. H. Price Hughes, who is the equal of Punahon in oratory, one of the rarest minds and choicest spirits of the Conference, has been appointed evangelist, and gratifying success is already attending his work. The Montreal Conference of Canada has set apart Rev. Mr. Winters as an evangelist, and the Guardian, of Toronto, in speaking respecting it, says: "One is led to wonder (!) that this kind of work, so much in harmony with the genius and spirit of Methodism, has not been more recognized and provided for in the different branches of the Methodist family."

There is but little doubt that the approaching General Conference will do something quite favorable and decisive toward the incorporation of special evangelism into our system, under the sanction and supervision of the Church.—S. A. Kirk, in Western Ad.

IS IT A FACT?

A Southern paper gives the substance of a statement made by a lawyer to several clergymen. The lawyer was not an adversary, but a friend,—a devout Christian and a member of a Christian church. Said he:

Lawyers, however fiercely they may antagonize each other in the courtroom, almost uniformly observe a large and generous courtesy toward each other elsewhere. As a rule, a lawyer never criticises another's management of a case. He may have been employed to take the place of another lawyer; he may know that his predecessor's conduct of the case has been egregiously faulty; yet he refrains from adverse criticism, even in talking to his client. But ministers criticize each other severely, anywhere and everywhere, concerning almost any kind of ministerial act. They almost invariably find fault with each other's sermons. Even when they have spoken in high praise of a ser-

mon, character fort," etc., to nullify this effect, "but," in recitatory criticism, pulpit work, tion, in all its every case a ode are prom admistrati of criticism in terial circles little regard

N. B. A. N.

The Special Conference, upon the 18th 1884, (instead of the time for the Session.) This change cause the d United Con Fourth Wed

Barbours, March 2

SACKVILLE

Owing to the absence of Special session in St. Lawrence of N. meet on the instead of the Conference, District Me June 10th, instead of T at F. D. M.

Sackville, N. March 31st

EDUCATION

P. Circuit, Charlottetown Cornwall Little York

Powall Bedouque Tryon Margate

Summerside Biddford Murray Harbor

Souris Mount Stewart Alberton

ANN The attention this District meet made a meeting for nial meetings, pits on the s

Bear River

FROM THE JUVENILE

We beg to we are prepa Book Present ary Collecte received hav very desirabl of the childr circuit, the the amount case, should Sutherland, Rooms, Torc this should be that all ord Conference.

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CHARLO

As one of connection w ran at our m November, w this city, of a man's Musco It had been minds of som are foremost work, to ent and they seiz to give the invitation ran not a nu vestry of the terested them of the social s and the work with Miss C following wer the society or pointed. which have been attended and terest

At the close operations members and are two life Beer, and M society gives s all organizing the mission w

THE WIDENING WORLD.

BY W. H.

By the words standing at the head of the present contribution, we do not specially refer to the material world around us; though in this respect it is true that the boundaries and limitations of the physical horizon, as they appeared to our fathers of the ancient time, have broadened and expanded as the years have rolled away.

Nor is it to the ever-widening circumference of the living human world, that we particularly refer, though this fact of itself carries with it the deepest significance, and is invested with considerations of the most suggestive and important kind.

And still the ever-increasing stream of human life rolls on and on with the flood of years, the families of earth are multiplying every hour; the old limits of man's habitation are being constantly broadened, and man is asserting his original sovereignty, and making the whole wide world all his own.

After glancing at these two preliminary considerations, we invite attention to other themes to which the title of this paper more properly applies. When we contemplate the constantly widening realm of true and inspiring thought the fact of extension and advancement is more fully seen.

And it is not true that the realm of motives and inspirations to pure and noble living, is ever increasing with the multiplying years? The failure of lives built on wrong foundations, and the stability and final triumph of the Christian character, are demonstrated more fully, and the range and review of moral

conduct is expanded as the race moves on its way from year to year. How the pageless catalogue of noble and heroic names, of the good and true is brightening and enlarging as the generations come and go!

"Oh for the touch of a vanished hand, And the sound of a voice that is still," forgetting that in a very true and tender sense they are with us to-day, and though dead, still, still, they speak. In the influences which are helping to mould our lives, and shape the moral character and countenance of our age, the hands, and hearts and voices of the dear departed are tireless in their endeavour to make the fashion of our lives and times better and more beautiful than those which have gone before.

Another indication of the broadening world, is found in the fact that the Church is most surely entering the gates once barred by cold and superstitious hands—to a nobler catholicity in religious thought, feeling and righteous endeavour.

The popery of head and heart is doomed. The distinctions of a merely human and denominational kind are quietly finding their true level and importance, and the grand confederating bonds of the Gospel are demonstrating their divine and blessed power.

And with reference to the higher and grander spiritualities of man's being and the universe, was it not an immense advancement, when the Redeemer poured His enlightening and heart-healing revelations over our troubled and shadow-wrapped world, nearly two thousand years ago?

When he has parted with the "Times," the "Eternities" of light and life are his. The future of the saved man as viewed from the standpoint of the Christian revelation is one of undecaying activity, unfettered thought, unbounded affection, unlimited progress, and unending, eternal life.

MEMORIAL NOTICES.

BY A. CANN, third daughter of Lyman and Sarah Cann, died at Yarmouth on the 7th February, 1884, aged 17 years. Over three years ago, her friends, with painful solicitude, observed in her the symptoms of consumption. It was hoped however that by the prompt use of remedies the disease might be conquered.

dent that recovery was very improbable, her submission to the will of heaven was ready and complete. Although not a professor of religion previous to her sickness, yet having been trained in a Christian home, a regular attendant at the Sabbath-school and the sanctuary, her mind was well instructed in religious truth.

There came to her a clear revelation of her need of Jesus Christ as a personal Saviour; and those to whom she unfolded the experience of her inner life know the sincerity and earnestness with which she sought to "be found in Him."

Bro. N. was laid aside from active life for nearly a year before his death. During that time he suffered much bodily pain and weakness, but was never heard to murmur or complain. He was always cheerful, and enjoyed the society of his family and friends, especially the ministers of the gospel, to whom he was always a sympathetic friend.

J. A. R. Yarmouth, March, 1884.

MARY KINNEY, widow of the late Oliver Kinney, of Hopewell, N. B., entered into rest at the house of John R. and Watson A. Kinney, near Bridgewater, on the 23rd ult., in her 79th year.

Between fifty and sixty years ago, sister Kinney, together with her husband and others, became a member of the first Wesleyan Methodist class formed at Hopewell Hill, just after the writer was appointed to the Peticodiac mission; embracing at that time the last named place.

On Monday the 25th, after a funeral service at the house, her earthly remains, accompanied by her two faithful sons, were conveyed by rail for interment, to Hopewell, where on the 28th they were deposited by her partner's, (the remains being carried out by Rev. L. S. Johnson,) to sleep till the illustrious morn, when that voice of the great Redeemer which all will obey will call, and he will answer.

Dec., 1883, at the age of 55 years, was a man of more than ordinary ability and piety. He was converted to God about twenty nine years ago, under the ministry of the late father Barratt. From that time he continued a devoted and consistent member of the church of his choice.

There are probably a hundred or more persons in this and neighboring towns who daily suffer from the distressing effects of kidney troubles, who do not know that Johnson's Anodyne Liniment is almost a sure cure. In severe cases great relief may be obtained, if not a perfect cure.

D. W. J. Hillsburg, N. S.

BREVITIES.

Mr. W. S. Gilbert has made enough out of his wit to enable him to build a \$250,000 residence.

We come to be skillful doers through the bungling, yet earnest, efforts of the beginning.

Because a girl wears a wing in each side of her hat it doesn't prove that she is an angel. Neither is it conclusive evidence that she is a goose.

Beware of those who are homeless by choice! You have no hold on a man whose affections have no tap-root.—Southey.

"Is the howling of a dog always followed by death?" asked a little girl of her father. "Not always, my dear. Sometimes the man that shoots at the dog misses him," was the parent's reply.

Out West the cellar is the place to go in time of a cyclone, and when a man has a barrel of cider in the cellar, it is surprising how many times a day he thinks there's a cyclone coming.

It is easier to recognize error than to discover truth; the one lies on the surface, and can be lightly picked up by a sharp eye; the other lies below, in depths which it is not every man's business to sound.

A five year old boy who could not keep awake through a long sermon suddenly became wide awake, and noticing that the preacher was still holding forth, inquired, "Mother, is it the Sunday night or next Sunday night?"

Of the rich newspaper men James Gordon Bennett runs two yachts and four-in-hands; Robert Bonner is the owner of 170 horses; Charles A. Dana keeps a Pullman parlor car, while we are putting in a foundation for a barn.—Marlboro' Times.

A physician says: "In buying clothing care should be taken to investigate the hygroscopicity of the cloth. We always do; but as singular as it may appear, many persons buy a coat and never give a thought to its hygroscopicity. This is a great mistake.—Norristown Herald.

Things which never could have made a man happy develop a power to make him strong. Strength, and not happiness, or, rather, only that happiness which comes by strength, is the end of human living. And with that test and standard the best order and beauty reappear.—Phillips Brooks.

A young mother proposed to visit, with her little children, the grave of a loved one, who had been but recently laid away; and when she spoke of the matter her young daughter asked to be dressed altogether in white to go there.

Emerson says: "Do not hang a dismal picture on your wall, and do not deal with sables and glooms in your conversation." Beecher follows: "Away with these fellows who go howling through life, and all the while passing for birds of Paradise. He that cannot laugh and be gay, should look to himself. He should fast and pray until his face breaks forth into light."

Miss Muloch tells us that it takes a heroine to be economical, for it will not many a woman rather run in debt for a bonnet rather than wear her old one a year behind the mode?—give a ball, and stint the family dinner a month after?—take a large house and furnish handsome reception-rooms, while her household huddle together anyhow? She prefers this a hundred times to stating plainly, by word or manner, "My income is so much a year,—I don't care who knows it,—it will not show me to live beyond a certain rate, it will not keep comfortably both my family and my acquaintances. And, society, if you choose to look in upon us, you must just take us as we are, without any pretences of any kind, or you may shut the door and say good bye!"

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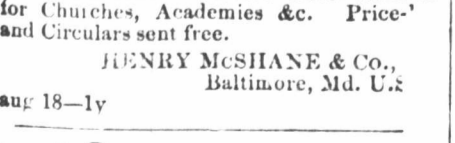
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