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Longworth 1 Est

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 XXXIII.

HALIFAX, NOVA SCOTIA, FRIDAY, DECEMBER 2, 1881.

No 48

THE "WESLEYAN"

OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all moneys remitted should be addressed to S. F. HUESTIS.

All articles to be inserted in the paper and any books to be noticed should be addressed to T. WATSON SMITH.

SUBSCRIPTIONS may be made to any Minister of the Nova Scotia, New Brunswick and Prince Edward Island and Newfoundland Conferences.

FROM THE PAPERS.

A short time since a distillery at Peoria, Ill., blew up, killing twelve persons. The question now arises, How many did it kill before the explosion?

An American correspondent says that the punishment of one Gottingen student, who killed another in a duel, is confinement for a few months within the limits of a town.

Gov. St. John, of Kansas, says that the Brewer's Congress at Chicago authorized the expenditure of an unlimited amount of money to defeat the enforcement of the prohibitory law in Kansas.

Harvard University replied to the request of Miss Kate E. Morris, a graduate of Smith College, for admission to candidacy for the Degree of Doctor of Philosophy, that "the corporation are not prepared to admit women as candidates for a degree."

Richard Watson Gilder, the successor of the late Dr. J. G. Holland as editor of the *Century*, is a son of the late Rev. W. H. Gilder, of the New York East Conference, and nephew of the Rev. J. L. Gilder, of the same Conference. He began his literary work as a newspaper reporter.

The late Rev. Dr. Stuart Robinson bequeathed, on certain conditions, \$25,000 for the relief of invalid ministers. That granite-souled old Presbyterian had a brother's heart as well as a long, hard head. His memory will be kept green in this land of his love and adoption.—*Nashville Ad.*

The Rev. Dr. Randolph McKim, in an address before the Diocesan Conference in Baltimore, said as one of the results of the "Church of England Temperance Society" \$30,000,000 less were last year spent by the higher classes for wine than during the preceding year.—*N. Y. Churchman.*

The new Mexican branch of the Episcopal Church is said to be in such want of funds that either help must come or its work must in part be abandoned. Bishop Riley is credited with having advanced some \$20,000 a year for three years past, chiefly from his own means, and can do so no longer.

How significant are the revenges of Time! President Garfield was of Huguenot descent on his mother's side. And it seems more than a chance affair, that the service in his memory in Paris, was held in the old Huguenot Church of the Oratoire; where 1500 women and children were butchered in the massacre of St. Bartholomew's Day.—*Episcopal Recorder.*

In the Episcopal Congress Dr. Phillips Brooks illustrated the inflexible unadaptedness of the Prayer-book by saying that "if the Queen of England were to die this night, and the Episcopal Church of America, with its heart throbbing in sympathy, should desire to pray to God with the afflicted nation across the sea, it could not do so without violating its Prayer-book rubrics."

Garrett Biblical Institute is more crowded with students than ever before, one peculiar feature of the attendance being that a considerable number are men who entered the ministry from five to ten years ago without preparation satisfactory to themselves, and now have pitched their family tents in Evanston to invest their savings and two or three years in further knowledge and power for usefulness.—*Western Ad.*

From *Religious Telescope*: "Dr. Maclay, who has spent eight years as missionary in Japan, says he never heard a Japanese oath. He never heard a missionary say he had heard one swear. He has heard them trying to repeat some oaths in English learned from sailors. They thought they were learning English. This is another illustration of how other nations copy our vices."

A writer to the *Baptist Weekly*, referring to the value of a religious paper in the family, used the following strong language: "So deeply do I feel the need of such a paper as an educating force in my life and home, that I count it not among the luxuries, but necessities, of my table. And I am sure that where it is taken and read it will be an invaluable educator of both the home

and the Church into the life which we live by the faith of the Son of God."

It ought to be remembered, when many are seriously questioned why divorces are growing so sadly numerous, that one of the fruitful causes is the present passion for novel-reading. Novels generally terminate in marriage, and mislead excited youth by their rose-colored descriptions into expectations which are oftentimes sorely disappointed. In the bitterness of the disappointment the divorce court is appealed to as the only resort.—*Presbyterian.*

The new law with regard to the cemeteries in France, which was passed by the Senate after encountering serious opposition, is about to be put in force by the French Government. Hitherto, as is well known, French cemeteries have been divided into as many sections as there were religious communities in the surrounding district, so that persons of different religious belief should not be buried together. By the new law this distinction is abolished, and the available ground in each case will be open to all alike, irrespective of religious creed.

The two greatest blunders ever perpetrated by the Church of Rome were the promulgation of the dogmas of the Immaculate Conception and of Papal Infallibility. Except for these obstacles the present Pope might find his way through the difficulties that encompass him on every hand. As it is he is compelled to affirm what no one can believe, and claim for himself a sovereignty which not even the most insignificant ruler in the world can think of without smiling at its absurdity. The voice of the Pope has no longer any power among men.—*Central Advocate.*

The Rev. A. B. Mackay, of Montreal, writes to *The Presbyterian*, Philadelphia, that during the past year members of his congregation have cheered his heart by their liberal gifts in behalf of theological education. One of his elders, Mr. David Morrice, has expended \$50,000 or \$60,000 for a hall and library, etc.; another member, Mrs. John Redpath, widow of a deceased elder, has given over \$20,000 toward founding a chair in memory of her late husband, and Mr. Edward Mackay has decided to found another chair, which, it is supposed, will require \$60,000.

In admitting an error into which it had fallen, the *N. Y. Independent* says: "A theological professor, not a thousand miles from New York, two Sundays ago preached a sermon in which he declared that the representation of hope by an anchor was first introduced by Spenser, and that it is by no means the best emblem that could be selected. That was in cold blood, all written out and read from the pulpit, quite forgetful of Paul's 'which hope we have as an anchor to the soul, sure and steadfast.'"

There is trouble in store for some of the "Graveyard Insurance Companies," whose versatile officers, not content with the ordinary opportunities which the system affords, have developed fresh methods of money-making. The holders of speculative policies upon the lives of persons who are expected to die soon have recently been astonished at the frequency of assessments, and an investigation by some of them discloses the fact that persons are assessed for deaths that occurred months before they became members, and are occasionally called upon to pay for the death of an imaginary subject.—*Ins. World.*

It is frequently affirmed that the wine producing countries are relatively free from intemperance. A total-abstinence society has been formed at Geneva of which the Rev. Louis Rochat is president, and in the society's declaration of principles it is affirmed that, "several Swiss citizens, saddened at the ravages caused by the abuse of drink in their country, and afflicted because of the innumerable evils that intemperance brings, have felt the necessity to counteract at any price and with utmost energy the overwhelming force of this stream of evils. To this end they have constituted themselves the Swiss Society of Temperance."

At a recent American Conference great interest was produced by the startling facts and thoughts of Dr. Hartzell, of the Freedmen's Aid Society. The words of that society, the coloured people of the South especially, are making wonderful progress. He represented those who are as yet illiterate and uncultured themselves as insisting on having a very different type from that as their minister. One of them went to the presiding Elder and said, "Elder, we don't want to keep that man any more." "What is the matter—'an't he all right?" queried the Elder. "Well," was the reply, "we don't want to say anything agin him, but—tell ye what, Elder, we can't have him any mo', for we sent him his resignation las' week."

THE PASTOR AND THE CHURCH PAPER.

While indeed it is a duty common to the pastor and his members to secure the proper circulation of the Church paper, it falls in more particularly with the work of the former. It is his duty, both as preacher and pastor, to promote it by the circumstances surrounding him. He will have no trouble on this score if he keeps himself properly in the current of thought, spirit and work of the Church as represented by the good Church paper—none but a good one ought to be allowed at all. A right use and appreciation of it on his part will suggest all the expedients and efforts he need employ. In such a state he will not think it sufficient merely to make an announcement once a year, it may be in a cold, forced, business way, respecting the paper, or speak of it privately only when he can not help it, or happens not to forget it. No; the Church paper will be a live and recognized element in his preaching and in his pastoral intercourse. He will lift others up to the pitch of taking the paper, and reading it too, by the force of his own animus respecting it. They will come to feel that they can not do without it. Yes, his work is not half done by simply getting his members and others to subscribe and pay for the paper. He must secure the proper use of it—its reading with promptness, interest and profit. He must draw first some, then more, and still others into sympathy with him in this matter. Then he will be sure to secure increasing aid in his purpose and work.

A pastor who is unwilling or too lazy for it, should see that it is done. And to what extent? To the extent that every member has the opportunity to read the paper. This means that the paper should at least go into every household of the congregation. Such as are not able to pay for it should be supplied with it. Not only so, but all families who are in part connected with the Church, and many not at all connected should be secured to receive it. With these latter it may in fact be of the greatest service of times. This general range of circulation should be aimed at and secured for the good the paper may do individually and to the congregation. There is, however, another important end which is thus secured—the benefit of the entire denomination the paper represents. It is simply a pastor's duty to have his denomination known, understood and appreciated as far as possible by this most available means. Neglecting this duty argues on his part either a shame to present the claim of his denomination, or a want of interest in it; and he ought not to complain that there prevails around him an ignorance respecting it.

What means shall the pastor use to circulate properly the Church paper? They are varied and must be suggested. Unable to overcome and banish the wretched excuses for not taking the Church paper ("no time to read," "other papers are cheaper," not able to subscribe, "and such trash") he is to be pitied. He will have a hard and long uphill pulling with his membership. He will find help in his work to be very little and weak, Christian activity at a very low ebb, benevolence all the while tending to dry up, and religious knowledge as well as personal piety of very slow growth. The pastor of an ignorant membership, and unable to improve it in Christian intelligence by the introduction of the Church paper, has a hard lot—unless he is ignorant himself.—*The Pastor and People.*

THE ONLY OBSTACLE.

Run through the creed which the Church has lived by and died by, and you will discover that the only obstacle to its reception is the aversion of the human heart. It is a rational creed in all its parts and combinations. It has outlived the collisions and conflicts of a hundred schools of infidelity that have had their brief day and died with their devotees. A hundred systems of philosophy, falsely so called, have come and gone, but the one old religion of the

patriarchs and apostles holds on its way through centuries, conquering and to conquer. Can it be that sheer impotence and error have such tenacious vitality as this? If reason is upon the side of infidelity, why does not infidelity remain one and the same unchanging thing from age to age, and subdue all men unto it? If Christianity is a delusion and a lie, why does it not die out and disappear? The difficulty is not upon the side of the human reason, but of the human heart. Sceptical men do not like the New Testament, the doctrines of sin and grace, and therefore they shape their creed by their sympathies and their antipathies; by what they wish to have true; by their heart rather than by their head. It is an inclination of the will and not a conviction of the reason that prevents the reception of the Christian religion.—*W. G. T. Shedd, D.D.*

HOW TO CONFESS.

To acknowledge the work of God as wrought in the soul, is a duty of prime importance. To confess that work rightly is a task of great delicacy. In this respect there are two extremes—non-confession, and inconsiderate confession. Like all extremes, both are disastrous. Not to confess is to put a bushel over a heaven-lit candle, which must result in extinguishment. To confess carelessly, or without due consideration and reverence, is to evaporate sanctification, to scatter and volatilize divine emotions. As the best of fruit may be shaken from the tree, and wasted, by an immoderate wind before it is ripe or grown, so lightness and flippancy in confession will rob the soul of its fruit unto holiness; it will die in the bud. Peter tells us how to avoid these extremes. He both enjoins confession, and tells us how to make it. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (Peter iii. 15). This direction hath three important parts. First. God must be received and set apart in the heart, in our most secret and hallowed conception of Him—that is, with feelings of holy love and profound veneration. Second. By such preparation we "are to be ready always" to state the ground or "reason of the hope" that is in us. That is, our experience should ever contain an answer to any question that may be addressed to us on this point. Third. This confession is not to be made in a bold and self-confident way, but, "with meekness and fear." Not the fear of severity, but the fear and awe of humble worship. Not the fear of doubt and apprehension, but the fear of trust in ourselves and distrust toward God.—*A. Lovrey, in Divine Life.*

THE ANGLO-CHINESE COLLEGE.

The Anglo-Chinese College at Fochow, has just been put in operation by our Fochow Conference. The generous offer of \$7,000 from Rev. John F. Goucher, of Baltimore, for the theological department of this institution has been already noticed. It will be remembered that a wealthy Chinese gentleman, Mr. T. Ahok, has taken a deep interest in the enterprise, and his action in the case is one of the most encouraging circumstances about this whole affair.

Under date of Sept. 13th, Rev. N. Sites says: "The beautiful Chartered Mercantile Bank premises are now purchased (only waiting the deeds from Hong Kong), and counted cheap at \$14,000, \$10,000 of which is the generous gift of Mr. T. Ahok, and the remaining \$4,000, it is hoped, will be chiefly, if not entirely, contributed by the Chinese officials and merchants, leaving the promised help from the foreign community to be applied to the erection of an additional professors' residence, or of boarding-halls on the grounds." Rev. F. Ohlinger writes as follows of the estate now purchased: "The building is in all respects the most substantial one in the place, and the only building (though exposed) that stood the recent typhoon without sustaining so much as a scar. It cost the bank upwards of \$21,000."

Mr. Sites gives us in this connection the following incident: "A long-tried Christian father in the Church came to us this morning from Amoy, 200 miles away, bringing his son, fifteen years of age, to place him in the college. The lad was also recommended by his missionary pastor. Our church life," continues Mr. Sites, "will be everywhere stimulated by this grand lift to our self-supporting movements."—*Western Advocate.*

UNSEEN!

Unseen! What though Jesus, lover and Saviour of our souls is so? The most real and enduring objects are unseen, and the things we see are but the shadows of the unseen. Our spirits, for instance, are unseen, but they shall survive the stroke of death, and live when this body is a heap of unanimated dust. These heavens we see shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up—they shall perish, but not their Maker, and He is unseen. "No man hath seen God at any time or can see Him;" and to tell me that He is unseen in whose service I would choose to live, and in whose blessed arms I would like to die, no more shakes my faith in Jesus Christ than in the existence of God, of my soul, of angels, of the heavens above me, or of those re-deemed and exalted spirits who beckon us there and wait our coming.

Unseen! Yonder light-house tower, away among the tumbling waves, seems to have nothing else than to rest on; yet there it lifts its stately form, beautiful in the calm, and calm amid the rage and billows of the wintry tempest, to warn the sailor off the sunken reef, or guide him to his desired haven, through the gloom of night and over the pathless sea; and this because beneath the weltering waves it has a rock to rest on. Blessed tower, that with its light flashing through the darkness rises on many an anxious eye as the star of hope; what it, resting secure on an immovable foundation, is to a house built on the sand bank, the shifting sand which the last storm threw up and the next may sweep back into the sea, Christ's righteousness and work are to ours—to the best of ours. Hence the language of a dying Christian, of one like Dorcas, "full of good works," whose feet, now cold in death, had long trod in Jesus' foot-prints—this his answer to one who, little knowing what can support a man in such an hour, was recalling the good he had done, "I take my good works and my bad works to cast them into one heap and flee from both to Jesus—Jesus! He is all my salvation and all my desire." Followed as loyally through life and trusted as lovingly in death, may He be ours!—ours with such full assurance that we can say, "Whom having not seen we love, and in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

HISTORICAL NOTES.

At a meeting held in Bristol, in connection with the Ecumenical Conference, the Rev. J. Robinson Gregory read a paper on Bristol Methodism. In the course of his paper Mr. Gregory referred to the fact that at Kingswood, near Bristol, field preaching began. No agency contributed more—perhaps none so much—to the spread of Methodism as outdoor preaching. By no other means could the godless masses of the country have been reached. At Bristol also was built the first Methodist chapel. (Hear, hear.) The foundation-stone was laid May 12, 1739, with the voice of praise and thanksgiving. The chapel is still standing in Broadmead, and is occupied by the Welsh Calvinistic Methodists. Again, probably it was the debt connected with this building that originated the class-meeting. It is wonderful how much Methodism owed to debt. (Laugh-ter.) He must read again Wesley's familiar words, "I was talking with several of the society in Bristol concerning the means of paying debts there, when one stood up and said, 'Let every member of the Society pay a penny a week till all are paid.' Another answer-

ed, 'But many of them are poor, and cannot afford to do it.' Then, said he, 'put eleven of the poorest with me, and if they can give nothing, I will give for them as well as myself; and each of you call on eleven of your neighbors weekly, receive what they give and make up what is wanting.' It was done. In a while some of these informed me they found such and such one did not live as he ought. It struck me immediately, 'This is the thing, the very thing we have wanted so long.' I called together all the leaders of the classes (so we used to term them and their companies), and desired that each would make a particular inquiry into the behaviour of those whom he saw weekly." The classes in London were avowedly organized on the Bristol model. Eighteen Conferences were held in Broadmead Chapel during Wesley's lifetime. Twelve had been held in Bristol since. Bristol stood in close relation with American Methodism. Captain Webb, whose preaching gave new life to the little society in New York, and who induced Wesley to send the first two Methodist preachers to America, was converted in Bristol under a sermon of Mr. Wesley's. The Methodist ministry might be said to have had its rise in Bristol. John Cennick was commissioned to minister to the colliers of Kingswood, and Thomas Maxfield was a native of the city, and converted in the room at Nicholas-street. These were the two first preachers Wesley appointed. Here, too, Chas. Wesley lived, chiefly in a small house in Stoke's-croft, and under noble trees of the Lovers' walk he meditated much of the poetry of Methodism. In Bristol, in connection with the Broadmead-room and Portland Chapel, was fought and won the battle which vindicated for Methodist ministers the right to administer the sacraments, and so consummated the process which changed Methodism from a mere aggregation of societies to a well-ordered, self-contained Church or brotherhood of Churches.—*Meth. Recorder.*

THE SECULAR USE OF CHURCHES.

Most people, we think, will endorse the views given, regarding this subject, by a correspondent of the *Wesleyan Christian Advocate*. He says: "There appears a wide difference of opinion, even among members of the Methodist Church, as to the purpose, or, rather, as to what is an abuse, of houses erected for and dedicated to the worship of God. There are those who appear to think that it is a very proper thing to open churches for concerts, exhibition, and secular lectures; in fact, for any public entertainment that is not actually of an immoral character, and as well for such as are for private benefit with an admission fee as for such as are intended for the benefit of the public. Then there is another class who hold that a house built expressly for the worship of God, and solemnly dedicated to God for that purpose, should be held solely and sacredly for that use. They contend that it is an insult to the Almighty to use a church for public entertainments after such a solemn dedication; that it is giving the Lord something, and then taking it back for our own use for such a time as we choose to use it in our way; and with the latter class I agree. We are taught in the Scriptures that God's temple—His earthly sanctuary—is a sacred place. The only record we have of the use of physical force by our blessed Saviour, was in driving out these who were using the temple for secular purposes. While he had pity and pardon for other sinners, he had only stripes for those who would make his 'Father's house a house of merchandise.' When a house is built expressly for the worship of God, and solemnly dedicated to the Almighty, I do not believe that the trustees who have it in charge, and hold it for that purpose, have either the legal or the moral right to use it, or allow its use for any other purpose. Upon the question of the legal right of trustees of our churches to let them for other purposes than the worship of God, I hope some of our judges of the civil law will give us an opinion through the *Advocate*."

OUR HOME CIRCLE.

COMFORTED.

When the hard moments come, and I recall With tears and bitter crying that last day...

When I count up these things, and add the rest— The things I might have done and did not do...

And thinking all this over, feel my pain Stir like a sleepy snake, and writhe and sting...

Cometh this thought: "My little childish ode Is old in wisdom now as angels are; The far is near to her; the near is far; All hidden things in earth and star and sun At her behest their mysteries unbar."

"She knows not only all my faults but knows That which to me is half understood: The germ of mood that lurked behind the mood; The sharp stinging nerve, thorn of life's daily rose, Love's keenest grievance and vicissitude."

"She makes the excuses which I dare not make; She marks the grievings that I may not still; Balances strife and failure, power and will, Truly forgiving all for love's dear sake, With warmth of pardon distance cannot chill."

"And knowing, comprehending, judging so, Perhaps she smiles amid the smiling throng That I should weep so idly, mourn so long, And waste such bitter penitence and woe Over what seems to her but trivial wrong!"

Smile, darling! I will smile too, comforted. If you were here (oh, empty wish and vain!) I might forget and puzzle you, or pain; But wise now with the wisdom of the dead, You never can misunderstand again. Susan Coolidge.

WHAT SHE COULD.

My washerwoman had finished her day's work, and I had given her her money, and seen her tie it up in the corner of her coarse cotton handkerchief, and still she lingered.

"That was a wonderful good paper you gave me last week," said she, at length. "My father used to take that paper when I was a girl and lived to home. I can't never get out to meetin' in the forenoon, what with the dinner and the baby; and my man ain't no hand to go. But he read that paper out loud to me all the forenoon, last Sunday, and though I couldn't hear it quite all, bein' so busy, I heard enough to know it was wonderful improvin'; most as good as a sermon."

"I prayed in my heart that the Lord would make it a means of good to Sam, and I'm sure if it only just kept him to home 'twould be worth while. If 'tisn't askin' too much, could you give me another one?"

We had all finished reading the last religious weekly, and as I had that very morning had occasion to use some papers in packing away furs and woollens to keep them from moths, I rather thoughtlessly appropriated that. A twinge of conscience was felt at the time, for I commonly try to put good newspapers in the way of somebody's reading after I am done with them. It was some trouble to get it for Mrs. O'Hara, but I went up to the attic, opened the great cedar chest, and substituting a daily for it, brought it down to the poor woman.

"I'm afraid I've made you a heap of trouble," said she, looking disturbed and uncomfortable as she took it. "I wouldn't have asked, but I thought like enough you'd just as soon I had that as the other, if you knew I wanted it."

"To be sure I had!" said I. "You shall have it every week in future." She smiled, as she wrapped it around her apron, and said in a meek way:

"I ain't able, you know, to take it myself, with all I have on my shoulders besides, or I would, and not trouble nobody."

She went away gratified, and I took care, afterward, to save my paper for her every week. Often in the intervals of her work we talked over some of the subjects of interest we had found there, for though illiterate, she was a Christian, and a woman of excellent sense. Well enough I knew "all that she had on her shoulders." Her eldest daughter was an idiot, her aged mother a partial paralytic, and her husband, though trained by religious parents, was addicted to strong drink. The money that went out of his wages to indulge his appetite, she was obliged to make up by washing. To do this, and care for the feeble and little ones in her home, she toiled early and late.

One day I spoke to her of the work of the missionaries in Africa, and the great opportunities for do-

ing good which that new field of the offers.

"It just harrers me up to read about the missionaries, and how the fields is all white, and so few a-reapin' in 'em," she replied. "If I could give even a little, but you see I can't. I don't see how Sam can read it to me. I most wish he'd skip it, sometimes. If I only had money, do you s'pose I'd tighten up my purse strings, and turn away my face? I'd just rejoice to send 'em a good round sum."

"There is something you can give," I said. "Never you wish that Sam would skip any, but when you are longing to give, lift up your heart to the Lord and ask him to bless the missionaries, and help on their work. If you give a prayer, it may do more good than some people's money. I would put in a penny if I do no more, whenever I got the chance. One leaf of the Bible, with the Holy Spirit's blessing on it, might lead a soul to God, and that soul might lead others, and a penny will pay for more than one leaf."

"So it will; cheap as books are now-a-days!" said she, with a happy smile. "I'm glad I had this little talk with you. I have my health, and earn my own money, and I can spare one cent now and then."

She went away smiling and grateful. One day, weeks afterward, I had occasion to go to her house.

"I want you to look in here a minute," she said, motioning me away from the family into the bit of a bedroom where she slept. When we were alone, she drew out from a hidden corner a small bag made of striped ticking.

"That's my missionary bag," said she. "I've saved five cents out of every washing, and put it in there. So little we never missed it, but you see it counts up to quite a sum. Thirty-five cents! I shouldn't have thought I could give that much, but here 'tis, and nobody the worse off. Thank the Lord that I've got it to give. I want you to take it to meetin', for I can't go to-morrow, and I hear there's to be a collection."

I took the money, and as I dropped all those five-cent pieces into the collection next day, I wondered if any like sum was given at anything like the same cost.—Joy Allison, in The Watchman.

HOW IT WAS DONE.

The Emperor Matthias, in 1610, had guaranteed the peasantry of Bohemia in the free exercise of the Protestant religion. This privilege was now abolished. A beginning was made in the villages where the flocks were deprived of their shepherds. Their Bibles and other religious books were next taken from them and destroyed, that the flame might go out when the fuel was withdrawn. The ministers and Bibles out of the way, the monks appeared on the scene. They entered with soft words and smiling faces. They confidently promised lighter burdens and happier times if the people would only forsake their heresy. They even showed them the beginning of this golden age, by bestowing upon the more necessitous a few small benefactions. When the conversions did not answer the fond expectations of the Fathers, they changed their first bland utterances into rough words, and even threats. The peasantry were commanded to go to mass. A list of the parishioners was given to the clerk, that the absentees from Church might be marked, and visited with fine. If one was detected at a secret Protestant conventicle, he was punished with flagellation and imprisonment. Marriage and baptism were next forbidden to Protestants. The peasants were summoned to the towns to be examined and, it might be, punished. If they failed to obey the citation they were surprised over night by the soldiers, taken from their beds, and driven into the towns like herds of cattle, where they were thrust into prisons, towers, cellars, and stables; many perishing through the hunger, thirst, cold, and stench which they there endured. Other tortures, still more horrible and disgusting, were invented and put into practice upon these miserable creatures. Many renounced their faith. Some unwilling to abjure, and yet unable to bear their prolonged tortures, earnestly begged their persecutors to kill them outright. "No," would their tormentors reply, "the Emperor does not thirst for your blood but for your salvation." This sufficiently accounts for the paucity of martyrs unto blood in Bohemia, notwithstanding the lengthened and cruel persecution to which it was subject. There were not wanting many who would have braved death for their faith; but the Jesuits studiously avoided setting up

stake, and preferred rather to wear out the disciples of the Gospel by tedious and cruel tortures. Those whose condemnation they could color with some political pretext, as was the case with the noble man whose martyrdom we have recorded, they bring to the scaffold. Thus they were able to suppress the Protestantism of Bohemia, and yet they could say, with some little plausibility, that none had died for his religion.—Rev. Dr. Wylie.

RUSSIAN WINTERS.

The Russians have a great knack of making their winters pleasant. You feel nothing of the cold in those tightly built houses where all doors and windows are double, and where the rooms are kept warm by big stoves hidden in the walls. There is no damp in a Russian house, and the inmates may dress indoors in the lightest of garbs, which contrast oddly with the mass of furs and wraps which they don when going out.

A Russian can afford to run no risk of exposure when he leaves the house for a walk or drive. He covers his head and ears with a fur bonnet, his feet and legs with felt boots lined with wool or fur, which are drawn over the ordinary loots and trousers, and reach each up to the knees; he next cloaks himself in a top coat with a fur collar, lining and cuffs; he buries his hands in a pair of fingerless gloves of seal or bear skin. Thus equipped, and with the collar of his coat raised all around so that it muffles him up to the eyes, the Russian exposes only his nose to the cold air; and he takes care frequently to give that organ a little rub to keep the circulation going. A stranger who is apt to forget the precaution would often get his nose frozen if it were not for the courtesy of the Russians, who will always warn him if they see his nose "whitening," and will unbidden, help him to chafe it vigorously with snow.

In Russian cities walking is just possible for men during the winter, but hardly so for ladies. The women of the lower order wear knee boots: those of the shopkeeping class seldom venture out at all; those of the aristocracy go out in sleighs. The sleighs are by no means pleasant vehicles for nervous people, for the Kalmuck coachmen drive them at such a terrific pace that they frequently capsize.

A SONNET.

We know that we must die; then wherefore wail? No protestations, agonies, or tears Avail to change the current of the years: There is one end to every mortal tale And rightly so. Why should not forms that fall Through age or weakness pass away and give Their young hairs room to spread themselves and live, Till stronger growths in turn o'er these prevail? No life but builds itself upon the dead: And when the stern necessities of strife Have cramped the space where growing lives would spread, The tree whose wood is made must feel the knife That fresher growths may flourish in its stead. J. H. Pearce, in the Academy.

I DIDN'T ASK TO BE SAVED.

John Hayne was a young man much given to the use of profane and reckless speeches, and when the village pastor was talking to him about his soul's welfare one day, and asked him if he was not grateful for the offer of salvation, he said:

"No, why should I be? I didn't ask to be saved."

"Well, you will have to ask, or you will not share in the unspeakable blessing," replied the minister, and noticing a look of surprise now stealing over the young man's bold face, he continued:

"A young relative of mine was wounded at the battle of Gettysburg, and for hours was in a state verging upon unconsciousness. After lying a long time on the damp ground he became aware that there were voices near him, and although he could not move as much as one of his fingers or his eyelids even, he thought he felt a hand softly placed upon his heart. Then he became aware that a nurse, he knew that it was a woman by her voice, was pleading with the regimental surgeon, who was on the field, to make one more effort to save some poor fellow's life. Presently he realized that he was the object of her solicitude."

"He is so fine looking and so strongly built," said the nurse. His natural vitality must be great; besides, sir," she continued in a reverent tone, "he may have a wife, a mother, or a sister praying for his safety now."

"It's no use to spend time over him," said the surgeon gruffly, "but if you wish to stay by him you can. I can do nothing for him, and must move on. Remember if you remain you will run the risk of being left alone here in the night on the field."

"Very well," replied the nurse bravely, I will take the risk, and shall do all in my power to resuscitate and save this poor fellow, and only immediate attention can avail now."

Presently the soldier became conscious that his jaws were being gently forced open and that some powerful stimulant had been given him. It was not long before he revived sufficiently to be carried to the hospital, and in good time he entirely recovered. His life had been saved through the prompt and faithful efforts of that devoted nurse."

"Now what if I should tell you," continued the pastor, as he earnestly looked into the face of the young man who had just made the coarse and flippant speech, but who was all attention now—"what if I should tell you that that soldier was ashamed of the noble young woman who risked so much to save his life—that he subsequently went about bragging that he had never asked her to save him—that he had not the least acquaintance with her—that he refused to acknowledge even that she had been any service to him, and never mentioned her name except in a slighting, reviling way?"

"I should say he was a mean, contemptible ingrate," replied John Hayne impulsively. "He was not fit to live; his life was not worth saving."

"Very well," said the pastor, "but this nurse only by a little temporary sacrifice of comfort on her part, at the same time being in the pay of the government, was the means of prolonging the soldier's paltry life for a few brief years in this world of care and sorrow. Jesus Christ, the divine Lord, suffered on the cross and died for you to redeem you from sin, and now offers to make you an heir of eternal life. And yet I have never known you to speak of him, or of those who love and try to follow him, with common respect even."

"My dear sir," replied John Hayne, "I have never looked at this thing in that light before. Of course an ungrateful person is the meanest person living. I promise as much as this now; I will never use the Lord's name lightly again."

The pastor did not press the subject any further at that time. He had set the young man a thinking. Not long afterwards John Hayne was converted, and he says that little lesson on ingratitude, brought him to a saving knowledge of Christ.—Ann A. Preston, in American Messenger.

WHAT IT COSTS.

A gentleman was walking in Regent's Park, in London, and he met a man whose only home was in the poor-house. He had come out to take the air, and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity that a man like you should be where you are. Now may I ask how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, oh, no. I only took my beer; never anything stronger; nothing but my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for sixty years."

The gentleman had taken out his notebook, and he continued figuring with his pencil while he went on talking with the man.

"Now let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself."

And the gentleman demonstrated that the money, a sixpence a day, for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week for self-support.

"Let me tell you how much a gallon of whisky cost," said a judge, after trying a case. "One gallon of whisky made two men murderers, it made two wives widows, and made eight children orphans."

Oh! it's a costly thing.—Dr. Richard Newton.

"BURIED IN WOOLEN."

A rather curious piece of historical information has recently been published which illustrates a feature in John Wesley's character not noticed by any previous writer. Amongst Mr. Wesley's last sayings, and only a few hours before his peaceful death, he said to those standing around his bed, "Let me be buried in nothing but what is

woolen; and let my corpse be carried in my coffin into the chapel." This was his last uttered long sentence. Why buried in woolen? In an old Parish Church register in Warwickshire, at the end of many of the entries of burial about the year 1690 and later are the words, "Buried in woolen." On investigating the matter it was ascertained that toward the close of the seventeenth century the depression in the woolen trade was so great, and was so severely felt by the people in the West of England, that an Act of Parliament was passed ordering that all persons should be buried in woolen cloth, with a view of giving an impetus to that branch of industry. As Mr. Wesley had many of his followers engaged in that manufacture in towns in the West of England he testified his law-abiding principles in almost his last breath, by his request to be buried in "nothing but what was woolen."

COMPENSATION.

It was the time of Autumn. When leaves are turning brown,— Green to yellow and pied and black; And some were tumbling down.

Then poor men fell a-playing, For that their work was o'er; And rich men fell a-sighing, That they could play no more.

For the Summer-time is a merry time, If a man have leisure to play; But the Summer-time is a weary time, To him who must work all day.

Then thanks to God the giver, Who loves both great and small; To every one he something gives, But to no one man gives all.

The rich who careth for himself Finds, after pleasure, pain; But the toiler, whom God careth for, Rests, and is glad again. London Spectator.

THE "BEST" ROOM.

The custom of setting apart the best room in the house as one which the members of the family are to be permitted to occupy only on state occasions is becoming obsolete. The parlor from time immemorial has been considered a sanctum sanctorum, and every day usage condemned as the grossest sacrilege. It is fortunate that this order of things is going out of date, and the fashion of having all parts of the house alike, taking its place. The practice of retaining the most pleasant apartment of the residence for "company" is still in vogue among the rural population, but even there it is giving way. The mere fact that there is a forbidden spot in the household in itself hinders social intercourse. A feeling of restraint becomes diffused through the family and renders the atmosphere of home chilly. When the parlor is opened and visitors received, both the callers and their entertainers are ill at ease. To the latter the place seems as strange as the house of another person, conversation lags and becomes insipid, each one feels that he is in a sacred part of the house, and a sense of his obligation to polish up manners. Topics of interest are barred out of conversation, and when one caller makes the rounds of half a dozen residences he realizes what a hollow mockery the whole thing is. In fact, it is a more a duty than a pleasure, and when leaving one of these rooms, where extraordinary pains are taken to keep everything prime and clean, it is hard to keep from uttering an expression of relief. Most families set apart the healthiest apartment for a purpose which is in no wise beneficial, and at the same time spend their lives in dingy and unwholesome rooms simply to keep one place in good order. There is no philosophy in this; adults and children alike need fresh air and sunlight. Sacrifice the parlor for health every time, and it will be found immensely profitable. If "company" objects to be received by you as you are, then it is better that its coming be dispensed with entirely.

BE THANKFUL.

"I don't want any supper," said Kate. "Nothing but bread and milk, and some cake—just the same every night."

"Would you like to take a walk?" asked mamma, not noticing Kate's remarks.

"Yes, mamma."

Kate was pleased so long as their walk led through pleasant streets; but when they came to narrow, dirty ones, where the houses were old and poor, she wanted to go home. "Please, mamma, don't go any farther."

"We will go into the corner house," said mamma.

Some rough-looking men were sitting on the doorsteps. Kate felt afraid, and held tight hold of mamma's hand; but when they went up the tottering steps to the garret. So hot and close it was that they could scarcely breathe. On a straw bed, near the only window, lay a young girl asleep, so pale and thin and still, she looked as if she were dead.

Hearing footsteps, she opened her eyes. Mamma uncovered her basket, and gave the girl a drink of milk, and placed the bread and cake beside her.

Kate's eyes filled with tears as she saw the girl eagerly eat her supper. Not a mouthful had she tasted since early morning.

The poor mother had been away all day working, and now came home wishing she had something nice to bring her sick child. When she found her so well cared for she could not thank mamma and Kate enough.

The supper seemed a feast to them.

"If we can keep a roof over our heads," she said, and get a crust to eat, we are thankful!"

Kate never forgot these words. Let us all learn the same lesson, and cease complaining and fault finding. If we have a home, and food to eat, let us thank God, for many wander the streets homeless and hungry.—Sel.

So the gentleman told the following:

"Once, as I was crossing the Delaware river, I saw a large tug-boat steam up to a great ship. They fastened the two by stout ropes; then the tug pulled and pulled, but the ship would not move. For two or three hours they tried, but at last gave up. Then I noticed that another tug came alongside—a smaller one: this they attached to the large ship. The tug gave a puff, and off went the ship down the river, pulled by a little boat not nearly so large as the other."

"Why," said I to a man who seemed to know, 'could not the large tug pull the ship?'"

"Oh, sir," said he, 'she could not employ all her steam: it was escaped by the side pipes. But the small tug uses every particle of her steam; that gives her more strength.'

"Now, my dear George, this is just the difference between you and Charlie. Your attention is distracted; many little side things take off your mind from your book. But Charlie puts his whole mind on his study. If we desire ever to be of any value in the world, we must fix our whole attention on the thing before us; we should not be busy about a half a dozen things at the same time. Neither let us permit our strength to be wasted on trifles, but let us live for some good, great purpose—the glory of God and the benefit of our fellow-men."

AN UNCOMMON BANKRUPTCY CASE.

A little boy applied to General Clinton B. Fisk for capital to go into business. Amount wanted—seventy-five cents. Business—boot-blacking. Station—near Fulton Ferry, New York. Profits to be divided at the end of six months. The arrangement was made and the firm began business. One Monday morning, however, the working partner came into the general's office wearing a very lugubrious countenance.

"What's the matter?" asked the general.

"Oh," said the boy, "it's all up." "All up!" said the general, "what do you mean?" "Oh," replied the urchin, "the firm's busted." "How is that?" was the inquiry. "Well," said the boy, "I had \$4.92 on hand; but yesterday a man came into our Sunday-school and said we must give all of our money to the Missionary Society, and I put all in—couldn't help it—'an' it's all up with us." We have no doubt that the firm immediately resumed business again—but it is the first partnership we ever have heard of that has been bursted in that way! Hence our extreme sympathy.—National S. S. Teacher.

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SUN

LAST

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II. The taking his f ly a sublime vellous expr We confie of the word God. The duced is ev the subseqc find it prom (1 Samuel Samuel 22; the Psalms of the Rock margin). in the teach 7: 24-27). 10: 4; 1 P suggested by Sinai, and t were still s Jordan. It God is in H strength. itself, in its is in His est what he is, b spends immu ing changes the mountai notwithstanding and winters, the buffeting And in the would be full were the rock of supply"—the rock-ord their land tions." So houses were that founded familiar idea shelter, refu holds in the God is all th for refuge in rock of my st in God."

8. The last reading Mon a blessing on to that which some before He speaks ac knowledge of and spoken a knowledge of case it is the earthly head of forms a most ho career of S. Mag.

Rev. T. L. Norwich, whi ists the othe teacher ought the citizenship dent upon the schools."

SUNDAY SCHOOL LESSON.

DECEMBER 11.

LAST DAYS OF MOSES.—Deut. 32: 44-52.

1. The Israelites had arrived on the borders of Canaan; they were soon to cross the Jordan and take possession of the promised land. But their venerable leader was not to accompany them any further. And so he proceeded to perform all those acts necessary for the transmission of his authority to his successor, for the preservation of the Divine law which he had been the instrument of giving, and for taking formal and solemn leave of the people whom he had led and ruled so long.

1. "The Book of the Law." Some think that summary of the Law contained in the Book of Deuteronomy is meant: others that a complete record of all the laws, ceremonial as well as moral, is intended; and others again that the whole five books of Moses were now handed over to the priests and deposited in the sacred ark. The last view is most probably correct. The history shows plainly that Moses had kept written records from the first (Exodus 17: 14; 24: 4-7). The Book of Genesis may possibly have been written during his sojourn in Midian before the exodus. And now, in his last days, the venerable writer revised and completed the whole; and then formally and solemnly handed the book over to the custody of the priests, whose duty it would henceforth be to keep the people duly informed of its contents. In addition to all other readings and expositions of it, there was to be a formal public reading of the whole during the feast of tabernacles, in the Sabbath year.

2. "The appointment of Joshua." Joshua had previously been designated as the successor of Moses (chap. 1: 38; Numbers 26: 23). And now Moses makes to him the official announcement that the time was come when he would have to take the onerous duties of that office, and assures him of the divine favor and protection in it. This was specially confirmed by a summons from the Lord to the two to appear in the tabernacle. There the Divine glory was manifested, and gracious communications made to the old and the new leader of the covenant people.

3. "A national assembly." It seems probable that day after day during the closing time of Moses' life the congregation were called together. To this assembly he delivered all the discourses recorded in Deuteronomy; to them he gave his final charges, chanted his last song and spoke his farewell blessings. It is a most impressive scene—the venerable lawgiver, 120 years old, but with his eye "not dim, nor his natural force abated," speaking his last words to the people whom he had led so far and so long. It is a scene from which all teachers and preachers should receive an inspiration to greater devotedness.

II. The song which Moses sang in taking his farewell of Israel is not only a sublime composition, but a marvellous expression of faith in God.

We confine our attention to the use of the word Rock, as a designation for God. The impression which it produced is evident from its frequency in the subsequent parts of Scripture. We find it prominent in Hannah's prayer (1 Samuel 2: 2); in David's song (2 Samuel 22: 3); and in many passages in the Psalms (61, 62). In Isaiah we read of the Rock of the Ages (chap. 31: 4, margin). The figure occurs again in the teachings of Jesus Christ (Matt. 7: 24-27), and of the apostles (1 Cor. 10: 4; 1 Peter 2: 8). The figure was suggested by the rocks of Horeb and Sinai, and the scenery by which they were still surrounded on the east of Jordan. It is very suggestive of what God is in Himself. It implies inherent strength. All that the rock is it is in itself, in its inherent nature, because it is His essential attributes; He is what he is, because He is God. It implies immutability and eternity. Nothing changes so little as a rock. On the mountain crest it retains its form notwithstanding the snows of a thousand winters, and on the sea-coast after the buffeting of ten thousand storms. And in the promised land the figure would be full of suggestiveness. What were the rocks to them? 1. "Sources of supply."—It was the streams from the rock-crowned hills which made their land so fertile; their cities and houses were built directly on the rock, that founded upon a rock was a most familiar idea to them. 3. "Places of shelter, refuge and defence"—strongholds in times of national calamity. God is all this to those that flee to him for refuge in their hour of need—"the rock of my strength and my refuge is in God."

8. The last act of Moses before ascending Mount Nebo was to pronounce a blessing on the twelve tribes, similar to that which Jacob pronounced on his sons before his death (Gen. 49: 1). He speaks according to his personal knowledge of the tribes, while Jacob had spoken according to his personal knowledge of their founders. In each case it is the solemn farewell of the earthly head of the race. The blessing forms a most fitting close to the public career of Moses.—Abridged from S. S. Mag.

Rev. T. L. Chamberlain, D. D., of Norwich, while addressing education into the other day truthfully said: "A teacher ought to have a high ideal, as the citizenship of the state is dependent upon the teachings of the public schools."

FLANNEL.

The value of flannel next to the skin cannot be overrated. It is invaluable to persons of both sexes and all ages, in all countries, in all climates, at every season of the year, for the sick and well; in brief I cannot conceive of any circumstance in which flannel next the skin is not a comfort and a source of health. It should be changed from thick to thin before the settled hot weather of the Summer, which in our Northern States is not much before the middle of June, and often not before the first of July. And the flannels for the Summer must not be three quarters cotton, but they must be all woolen, if you would have the best protection. In the British army and navy they make the wearing of flannel a point of discipline. During the hot season the ship doctor makes a daily examination of the men at unexpected hours, to make sure they have not left off their flannels.

USEFUL HINTS.

Scorvy is not caused by salt meat but by its poverty, the pickle having robbed the meat of its strength.

In selecting beef, press your finger on it. If it retains the imprint of the finger, reject it.

Fine glue dissolved in strong acetic acid to form a thin paste is said to be a good cement for repairing glass.

If your hat is badly sunburned, soak it in sour milk a few days. That will bleach it.

Do not water your plants a little at a time too frequently. A thorough wetting, less frequently, is better. Continual wetness kills the plants. A little wood-ashes put on the earth will remedy the trouble sometimes when it has already been about.

The best horsemen use gentle words and means in managing their horses. They are teachable animals. They evidently understand forms of language. Three newly-imported Norman horses on Houghton Farm show their appreciation of the French terms used by a lad from the Island of Jersey. Try the force of good language instead of blows.

This recipe is used by furniture manufacturers for the popular style of ebonyized wood: Logwood chips, 8 ounces; water, q.s.; copperas, 3 ounces. Boil the logwood in one gallon of water for half an hour, and add the copperas. Apply to the wood hot, giving two or three coats. In varnishing ebonyized wood, a little drop black must be added, or the varnish will give a brown shade.

Arrange around jollies or creams a border of any kind of delicate green, like smilax or parsley, or of rose leaves, and dot it with bright colors,—pinks, geraniums, verbenas or roses. Remember that the green should be dark and the flowers small and bright. A bunch of artificial rose leaves, for decorating dishes of fruit at evening parties, lasts for years. Natural leaves are preferable when they can be obtained.

Says Dr. Dio Lewis: "Is that your son—that one with the big head, bright eyes, and small chest? Ah! and so he's the one that took the first prize at the High School? No doubt, you expect great things from him. But let me tell you, confidentially, that you had better take him out of school, and send him to a farm for a couple of years. If you don't, when he is forty years old he will be somebody's clerk, or a third-rate professional man, knowing the books, it may be, but lacking the force to achieve success."

Give your animals good dwellings. The inmates of stables and sheds need light and ventilation fully as much as the denizens of our handsomest houses. And yet thousands of horses, upon whose work men and families depend for their livelihood, are stabled in close dark, filthy inclosures, while cows, of whose lives thousands of children are partakers in the most literal sense, fare far worse in all that pertains to health. It is believed by many careful observers that animals are as sensitive as men even to malarious influences.

A saving woman at the head of a family is the very best saving-bank established. The idea of saving is a pleasant one; and if the woman imbued it at once, they would cultivate it; and thus, when they are not aware of it, they would be laying the foundation of a competent security in a stormy time and shelter in a rainy. The best way to comprehend it is to keep an account of all current expenses. Whether five hundred dollars or five thousand dollars are expended annually, there is a chance to save something if the effort is made. Let the housewife take the idea, act upon it, and she will save something where before she thought it impossible. This is a duty, yet not a sordid avarice, but a mere obligation that rests upon women as well as men.

INFORMATION.

A gentleman afflicted with the chronic rheumatism says: "No description of my case can convey the vast amount of benefit I have received from the use of Johnson's Anodyne Liniment. I believe it is the best article in the world for rheumatism."

The season has arrived when everybody who owns horses, cattle, sheep, hogs, and fowl should begin to feed out Sheridan's Condition Powders. They all need to be braced up for winter. Get Sheridan's. The large packs are worthless.

ULCERS AND OLD SORES.—These painful discharges disappear totally under a course of Dr. L. R. Horriek's Sugar-Coated Vegetable Pills, which restore the impoverished blood and sluggish circulation. These remedies are sold all the world over, and remove all internal pains and aches. They never fail.

PORTLAND, Ont., Feb. 26, 1880. S. S. Scovill writes:—I have sold the Perry Davis' Pain-Killer for over thirty years and the same has always given my customers entire satisfaction, and I have much pleasure in recommending it as a good and reliable family medicine.

It is said that some of the alkaloids which enter into the combination of Fellows' Hypophosphites, are extracted from trees which attain to a great age, and that this fact suggested to Mr. Fellows the idea of their employment. Whether the success of the preparation is due to this, we are not prepared to say, but the idea is a good one.

THE INVIGORATING, FATTENING AND NUTRITIVE properties of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime are such as would indicate its sufficiency to "sustain the body in the performance of its various functions," with the aid of but little solid food. Hence its superior remedial worth in the "Wasting Diseases of Childhood,"—the "Wasting Away,"—in Consumption itself, as well as in General Debility, and all cases of Prostration and Emaciation. Prepared solely by Hannington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1 per bottle; six bottles for \$5. dec 1m

A TONIC WITHOUT ALCOHOL.—Dyspepsia and those suffering from chronic diseases should read the following from Rev. John Gregory, pastor of the Wesleyan Methodist Church, at Pittsburg, Pa.

My Dear Sir:—Having at various times personally, and in my own and other families, tested the great value of the medicine called PERUVIAN SYRUP, or Protected Solution of Protoxide of Iron, I most cheerfully recommend it, especially to those who are suffering from dyspeptic and nervous disorders. As a reliable and powerful alternative, it is, I think, unsurpassed; and as a tonic, free from all the objectionable features of alcoholic remedies, it is a most efficient auxiliary to the temperance cause. One of the greatest hindrances to the temperance reform at present is, as I think, the medical use of alcoholic stimulants. Whatever may be argued as to their necessity in certain cases, we have, in the PERUVIAN SYRUP, a safe and efficient substitute for those dangerous remedies. This testimony is given unhesitatingly, with the hope that some who are not yet acquainted with the valuable properties of the medicine may be induced to give it a trial.

Sold by all druggists.

CLOSE CONFINEMENT in poorly ventilated work rooms, and want of proper exercise, are often unavoidable, but tend to produce Dyspepsia, want of energy, and loss of appetite. In such cases Hannington's Quinine Wine and Iron is the best medicine to use.

FOR BILIOUSNESS, Costiveness, and all troubles arising from a disordered state of the Stomach or Liver, Use "Shanty" Bitters.

AFTER AN ATTACK OF FEVER, Measles, Diphtheria, or any wasting disease, HANINGTON'S QUININE WINE AND IRON is the best medicine to take. It gives lasting strength. dec 1m

MOTHERS! MOTHERS! MOTHERS! Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold every where at 25 cents a bottle. jan 28—1y

Mr. Solomon Stanley, Misipee, N.B., a gentleman of 82 years of age, had long been afflicted with Catarrh until he used Graham's CATARRHINE, less than a box of which cured him and restored his sense of smell that he had lost by that disease more than 25 years previous to using the Catarrhine. 2i

REST AND COMFORT FOR THE SUFFERING. "BROWN'S HOUSEHOLD PANACEA" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. It will most surely quicken the Blood and Heal, as its acting power is wonderful. "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Liniment in the world, should be in every family handy for use when wanted, as it really is the best remedy in the world for Cramps in the Stomach, and Pains and Aches of all kinds, and is for sale by all Druggists at 25 cents a bottle. jan 28—1y

A GREAT DISCOVERY!

GOLDEN ELIXIR will cure Scrofula, Scrofulous Humors, Tumors, Cancer, Erysipelas, Salt Rheum, Consumption, Rheumatism, Syphilitic Diseases, Neuralgia, Sciatica, Spinal Complaints, Kidney Complaint, Liver Complaint, Ulcers, Old Sores, Pimples on the Face, Ringworms, Catarrh, Indigestion, Costiveness, Headache, Dropsy, Pains in the Side and Back, Faintness at the Stomach, General Debility.

Golden Elixir produces appetite and a healthy digestion, renews the strength, renovates the failing power, removes a venation of fatigue, increases the capacity for mental and physical exertion, produces cheerfulness, gives a coolness and dexterity to the mind, confers freshness, originality and energy on the mental processes, produces sensations of muscular power, and stimulates the nerve power.

PRICE ONE DOLLAR.

SPAVIN CURED.

ST. JOHN, N.B., January 6th, 1880

Dear Sir: In regard to your favor of a few days ago, I would say: About one year ago a horse owned by me contracted a large Bone Spavin, for the cure of which I tried a number of the liniments and lotions advertised to cure the same, without any effect, and he became very lame. A friend of mine recommended me to try FELLOWS' LEEMING'S ESSENCE.

I acted upon his advice, and now I am happy to say the lameness has ceased and the Spavin disappeared. I now consider him entirely cured, and would cheerfully recommend FELLOWS' LEEMING'S ESSENCE as the best remedy in the market for all the lameness that horses are subject to.

Yours truly, THOMAS FREY.

RINGBONE CURED.

AUGUSTA, ME., March 8th, 1880.

Dear Sir: I have had occasion to use FELLOWS' LEEMING'S ESSENCE on a horse so lame from a Ringbone that I could not use him. I have been using it about three weeks, and find it does all you claim for it, as the lameness is gone and the enlargement has almost disappeared. I firmly believe a few days more will make an entire cure.

Respectfully yours, JAMES T. PARKER.

Englishman's Cough Mixture

THE GREAT REMEDY FOR CURING

Coughs, Colds, Asthma, Hoarseness, Spitting of Blood, Bronchitis, Loss of Voice, Whooping Cough, Influenza, Soreness of the Throat, Chest and Lungs, and all other Diseases leading to CONSUMPTION.

It will not make new lungs, but will prevent the disease from spreading throughout the whole substance of the lungs, therefore facilitating recovery.

DO NOT FAIL TO TRY IT!

We will give a large reward for a better remedy than

Englishman's Cough Mixture.

Coughs and Colds should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of Consumption; which may be cured or prevented by timely use of ENGLISHMAN'S COUGH MIXTURE.

This popular remedy is infallible. It is highly praised by thousands of persons who have tried its wonderful efficacy, and strongly recommended by all as the best medicine ever known for speedily and permanently removing Coughs, Colds, and all pulmonary diseases.

Englishman's Cough Mixture is a positive cure for Coughs, Colds, Sore Throat, Hoarseness, Difficult Breathing, Inflammation of the Lungs, Bronchitis, Asthma, Croup, and all Diseases of the Pulmonary organs.

LAME HORSES.

FELLOWS' LEEMING'S ESSENCE will cure Sprains, Ringbones, Curbs, Splints, Swellings, and Stiff Joints on Horses. CERTIFICATE.

Spavins Cured

RIVER HERBERT, N.S., June 19, 1880

Messrs. T. B. PARKER & SONS:

Dear Sirs.—I have used FELLOWS' LEEMING'S ESSENCE for Spavins and found it a perfect success. It is a sure remedy if used in time.

Yours truly, T. W. FOREST.

PRICE 50 CENTS.

For sale by Druggists & General Dealers

SORE EYES.

FELLOWS' GOLDEN EYE OINTMENT is a SURE CURE for Sore Eyes

PRICE 25 CENTS.

HOBNER'S ANTI-BILIOUS PILLS

Elegantly Coated, perfectly tasteless; contain no Mercury; produce positive action; act without pain; combination of Vegetable Principles; Unobscured testimonials; gratifying results; most surprising cures; always reliable. Should be available by all. PRICE 25 CENTS.

NEVER

Since Healing Remedies have been used by suffering man has there been known such absolute Pain-relieving agent as

FELLOWS' SPEEDY RELIEF

It Soothes, Heals and Cures.

MACDONALD & CO., HALIFAX, N.S. STEAM AND HOT WATER ENGINEERS,

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

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Public Buildings, Residences and Factories supplied with

Warming Apparatus and Plumbing Fixtures, With all the Modern Improvements, fitted by Engineers thoroughly acquainted with our climate.

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And Roofing Materials in and for the Province of Nova Scotia.

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1881 - FALL - 1881

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Purchased principally from Manufacturers direct in FRANCE, GREAT BRITAIN, UNITED STATES AND CANADA.

Agents wanted for "Our WESTERN EMPIRE" Catalogue.

Just issued, by ablest Geographical scholar, OSGOOD, a list of every State and Territory in colors, every Republic and every principality, illustrated and fully described. Price 50 cents. Sent on application to OSGOOD, 112 Broadway, New York.



CONSUMPTION IS CURABLE BY THE USE OF GATES' Life of Man Bitters, AND INVIGORATING SYRUP.

To MESSRS. C. GATES & CO.— This is to certify that I have been troubled for four years with a bad Cough, Costiveness, and a great deal of the time unable to work by coughing and raising. Consulted several doctors, and they pronounced me in the last stage of Consumption, having pain and soreness of the lungs. I have tried several doctors but with no success, until I fell in with a friend who advised me to try your medicine. After I had taken a few bottles of your No. 1 Bitters and No. 2 Syrup, my cough stopped, appetite returned, bowels became regular, and now I feel quite well, and would recommend it to every person suffering, as I feel that it is by your medicine and the blessing of God that I am now alive.

Respectfully yours, F. B. DAWSON.

Sworn before me at Acadia Mines, this 7th day of July, 1878. by J. M. CAMPBELL, J.P.

M. A. DAVIDSON, MERCHANT TAILOR,

117 GRANVILLE ST., - Halifax, N.S.

HAS secured the services of a first class CUTTER, Mr. McKay, who for many years was a partner in the firm of M. McBreth & Co., and who guarantees a perfect fit to customers without their being put to the trouble of trying on. sept. 23—1y

JUST PUBLISHED. BELCHERS' ALMANAC, 1882.

THE TRADE SUPPLIED. METHODIST BOOK-ROOM HALIFAX, N. S.

Agents wanted for "Our WESTERN EMPIRE" Catalogue. Just issued, by ablest Geographical scholar, OSGOOD, a list of every State and Territory in colors, every Republic and every principality, illustrated and fully described. Price 50 cents. Sent on application to OSGOOD, 112 Broadway, New York.

6,000 Agents Wanted for Life of GARFIELD

It contains the full history of his noble and eventful life and dastardly assassination. Surgical treatment, death, funeral obsequies, etc. The best chance of your life to make money. Beware of "catch penny" imitations. This is the only authentic and fully illustrated life of our martyred President. Fine steel portraits. Extra terms to Agents. Circulars free. Address NATIONAL PUBLISHING CO., Philadelphia Pa.

CANADIAN PACIFIC RAILWAY. EMORY'S BAR TO PORT MOODY.

NOTICE TO CONTRACTORS. Tender for Work in British Columbia.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the West-end of Contract 60, near Emory's Bar, a distance of about 85 miles.

Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st January next, at which time plans and profiles will be open for inspection at the latter office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.

Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

F. BRAUN, Secretary. Dept. of Railways and Canals, Ottawa, Oct. 24th, 1881. nov 4 12

EX-SOLDIERS and their HEIRS should all send for sample copy of that wonderful paper, THE WORLD AND SOLDIER published at Washington, D.C.

It contains stories of the War, Camp Life, Scenes from the Battle-field, and a thousand things of interest to our country's defenders. It is the great soldiers' paper. It contains all the Laws and Instructions relating to Pensions and Bounties for soldiers and their heirs. Every soldier should own it in his name under the WORLD AND SOLDIER banner at once. Eight pages, forty columns, weekly, \$1 a year. Sample free. Address WORLD AND SOLDIER Box 588 Washington, D.C.

BUCKEYE BELL FOUNDRY.

Bells of every size, Cast Iron, Brass, etc. Full size of Bells, Fire Alarm, Farm, etc. FULLY WARRANTED. Catalogue sent free. VANZETTEN & TWT, Cincinnati, O.

LITERARY NOTES.

The American Sunday-school Union has in press a Pictorial Commentary on the Gospel according to St. Mark. This Gospel is to be the subject for the International Lessons for 1892, and large preparations are being made by the publishers to supply the Sunday-schools with all the needed aids and illustrations. The Union was to issue its Commentary on the 25th.

Whatever value may be attached to Yenor's forecasts of the weather, it is certain that the purchaser will find much to interest and instruct him in Yenor's Weather Almanac for 1892. A careful reader will lay it down with the conviction that he has learned something worth knowing respecting the laws which govern the natural world. The Toronto News Co., and the Montreal News Co., are the sole agents for Canada.

The November parcel of Periodicals from the Wesleyan Conference Office, London, contains the Wesleyan Methodist Magazine, Christian Miscellany, Sunday-school Magazine, and smaller serials. All these maintain their well-known character. The Magazine is adorned with a portrait of Rev. W. H. Dallinger, F.R.S. Its table of contents is varied by articles from able pens which make one long for an amount of time for reading which cannot be enjoyed by an editor.

The North American Review for December is in fortunate contrast to the preceding number, the moral tone of which deserved and received keen rebuke. The writers are eminently competent for the tasks assigned them, while the subjects possess living interest. The first article is by Hon. J. A. Kasson. On "The Monroe Doctrine in 1881." Then follows a discussion of the Death Penalty, by the Rev. Dr. Cheever, Judge Hand and Wendell Phillips. Mr. Gladstone's Irish policy is strenuously defended by Mr. H. G. Foster, son of the Chief Secretary for Ireland. Four physicians and surgeons of the first rank, also review President Garfield's case.

Pearls from the East: or Stories and Incidents from Bible History, is published by the American Sunday-school Union, Philadelphia, in very attractive style and embellished with numerous illustrations. To say that Rev. Richard Newton, D. D., is the author of the book is to say that it is suited at once for the child and the adult, and calculated to interest by the simple beauty of its style while it gently leads the reader up to the true spiritual significance of the incident under notice. Christian love and faith will not fail to find utterance in the beautiful hymns which are scattered through the book.

One of the latest issues of Cassell's Popular Shilling Library, is The Life of John Wesley, by the Rev. R. Green. This little book has received favorable mention from the Methodist papers of Britain. The writer does not claim that it is "an adequate biography of Wesley," but says that as it was written under the control of a belief that the greatness of Wesley's career and the lofty nobleness of its aim would be best illustrated by a recital of its incidents; that the most effective way of setting forth the special characteristics of Wesley's work, within the limits of the writer's disposal, would be to present in detail such portions of it as might properly be taken as illustrations of the whole. The copy before us is from the counter of D. MacGregor, Hollis St.

FROM JAPAN.

Two or three years since, at the time that the Rev. Dr. McDonald visited these Provinces, the Sackville Sunday-school undertook to contribute one hundred dollars per year for the support of a native minister in Japan. From the minister designated—the Rev. T. Hiraiwa—letters are from time to time received by the superintendent of the school. Through the kindness of a friend in Sackville we are permitted to give our readers one of a late date:

TOKIO, JAPAN, 10th Oct. 1891.

My dear Mr. Bowser.—I have been glad to hear from Miss Pickard, and from you again. It gave me pleasure to know that you all and your Sabbath-school are doing well. I told to the little group of children in my Sunday-school what your Sunday-school feels toward them; then they asked me to return their thanks and give their "yoroskie" or good wishes to you and the children of the school. The children here listened with great pleasure to my reading (of course translation into Japanese language) of some portions of "My Papers," "Good Words," "Good Cheer," and "Old and Young," which you kindly send me. I thank you very much for your continually sending me those papers as well as "Guardian" which I am interested to read. Great thanks for the revised New Testament. I have been longing for it. I immediately made the cloth cover, and am using it every day. The revision makes many passages clearer to my eye, and in some part removed great difficulties in explaining to my inquirers. I hope this revised Testament shall be soon universally used.

I think you are aware that I have been ordained to the full work of ministry three weeks ago, together with three other young men. The service at the occasion was very solemn and impressive. Mr. Meacham preached very faithful, timely ordination sermon. I feel more and more the responsibility laid upon me by being entrusted of God with the greatest and noblest work in the whole world. Please pray for me more than ever before, so that God's

grace may be sufficient for me. I held lately again every night meetings for some weeks; the day before yesterday was the last day of it. I had some fruit, though not much as last year; but the indirect influence resulted from the meetings were great in the neighborhood of my church. Among the converted there is a woman of 77 years of age and a man of 65 years of age. They met with the blessed Saviour and are now happy. There is another interesting case of a converted man recently, though not by this meeting. He is an elderly person and has been very "religious." He has fasted now four times for special purposes within the last five years, every one of which continued for seven consecutive days! Notwithstanding all his efforts and works, he did not find peace in his heart. One day he happened to see a colporteur selling several portions of a Japanese Bible in the street, and he bought a copy of the Acts of the Apostles. By reading the book, he was surprised to see many wonderful works recorded, and also noticed that there must be some other book or books which preceded this (he never heard of Bible before) and so went to buy them. Whereupon he bought Matthew. He was surprised more and more to see the works of God abundantly recorded therein, and he came one day to our preaching. After some time he knew the Saviour and heard perfect satisfaction and peace of heart which "passeth knowledge," and which he has been seeking many years.

It was last Saturday that a young man, who is a teacher of a village school 7 miles distant from my church, and used to come to the church for some time from that distant place, called on me at my house to enquire more closely into Christianity. He stayed at my house over night, and asked me numbers of questions, among which the chief and his greatest difficulty was that of Christ's divinity, and also that of future existence. I explained to him about the subject to my best ability. After the conversation he began to see light—the light of the world. He will be Christ's soon I believe.

Yesterday morning (Sunday) a little event occurred in my church which may be interesting to you I think. Our beloved and aged steward, one Mr. Kubo, of whose conversion and happy death you have read already from my report to the Mission Room, I believe, left behind him two daughters and two sons. They are not Christians—the eldest daughter alone began to attend the church after her father's death, and as she is wishing to join the church she is on trial now. They are very poor, and on the last Friday the youngest son died of sickness. What a blow to the poor family! They could not bury the dead for want of money, and they have no one to go to for help. The eldest daughter came to the church yesterday morning, and told the chapel keeper the condition of the family. We had prayer-meeting, and I brought her case to the throne of mercy, and after that I asked the congregation to do something for her. Then every one of them cast a few cashes into the box, and so I got a sufficient amount to cover the expense of the occasion. Handed to the poor woman. What a joy it gave to our hearts to see her gladdened and relieved face with tears! Perhaps you will laugh at me stating such a small affair and matter of course doing for Christians. But allow me to tell you we have no rich men among our number yet,—most of them are hard working and struggling for daily living. Miss Wada, our Sunday-school teacher, was married a month ago. The husband belongs to a Congregational Church. They have been engaged for a number of years now.

Recently Shintoist (a religious sect) and Buddhist adherents began to make vigorous hindrances to the spread of Christianity throughout Japan. They don't begin persecution yet, but if they should begin, it is not matter of surprise. Our Government is quite liberal towards Christianity, though the eye of the law does not recognize the existence of Christianity in Japan.

Dr. McDonald and Mrs. McDonald are quite well, and the Doctor can preach now tolerably well in Japanese language. My family are all remarkably well. My baby is growing fast. My sister is boarding at a Christian school established by the M. E. Church, and is studying English as well as Japanese. She wrote lately she had begun to study music and play on the organ. I have a little sister yet at home, whom I am intending to send to the same school. My brother is studying law at the Tokyo University, where I have been before. My wife wishes to give you and Mrs. Bowser her warm love. Please remember me kindly to teachers, officers and children of the Sabbath school. Please tell the children that they ought to be very thankful for their happy lot, having happy Christian parents. Some of the children here in my Sabbath school have parents who are not Christian, and as they disregard the Sabbath and tell them to study school books even on Sunday, or to do something which should not be done on the Sabbath. The most of the children are not Christians themselves yet, nor their parents, so they have great difficulties in attending Sabbath school.

Praying that God may bless you abundantly, I remain yours very faithfully, T. HIRAIWA.

ROBERT LONGWORTH, ESQ.

We take the following from the Charlottetown Patriot of the 23rd ult. Mr. Longworth is the father of Israel Longworth, Esq., of Truro:

Last week, there departed from our midst one of the old and influential residents of our city. A gentleman whose unobtrusive and courteous deportment,

sterling integrity and devout Christian life, had won for him amongst all classes in the community, a more than ordinary share of esteem. We allude to Robert Longworth, Esq., who has gone to reside in Truro, Nova Scotia, where he and his esteemed wife expect to spend the evening of their days.

As President of the Merchants Bank, Director in the Ocean Steamship and Steam Navigation and other Companies he will be missed, but especially will his loss be felt in the church with which he has been associated from his early manhood, and in which he for many years, held important official positions.

We understand that on the evening prior to his departure, the trustees of the Methodist Brick Church presented him with an appreciative address accompanied by a valuable gold watch, as an expression of the esteem in which they held him as the senior member of that Board.

Mr. Longworth was a good citizen. A man whom we could ill afford to lose, and we desire for him in his new home the realization of the kind wishes of his numerous friends in this city.

ORGANIZED.

The Women's Missionary Society of the Methodist Church of Canada was permanently organized by the adoption of a constitution and the election of officers at a meeting of the ladies held in the hall of the Wesleyan Female College, Hamilton, on the afternoon of Tuesday, Nov. 8th. The following permanent officers have been elected:—President, Mrs. Dr. Hamilton; Vice-Presidents, Mrs. John Macdonald, Toronto; and Mrs. Charles Morton, Montreal; Mrs. Geo. H. Starr, Halifax; Mrs. Howard Sprague, St. Stephen, N.B.; Mrs. H. Clark, Mrs. Leister, and Mrs. Sanford, Hamilton; Corresponding Secretary, Mrs. Dr. Strachan, Hamilton; Treasurer, Mrs. F. W. Watkins, jun., Hamilton. Board of Management, the officers of the Society, Mrs. Dr. Potts and Mrs. J. C. Aikins, Toronto; Mrs. Sheriff Glass, London; Mrs. D. Skinner, Kingston; Mrs. John Wakefield, Mrs. J. W. Ross, Mrs. Geo. Brown, Mrs. J. G. Scott, and Mrs. H. Clark, Hamilton. The objects of the Society are to engage in efforts toward the evangelization of heathen women and children, to aid in sustaining female missionaries and teachers or other special laborers in foreign or home fields, and to raise funds for the work. Mrs. Crosby, wife of the missionary at Port Simpson, B. C., addressed the ladies, giving an interesting description of her work among the Indian women. In the evening a public meeting in connection with the newly-organized Society was held in Centenary Church. A large number of people were present. Addresses were delivered by Rev. Mr. Crosby, Missionary; Mr. John Macdonald, lay Secretary of the Missionary Society; Rev. Dr. Burns, Dr. Sutherland and others, after which Dr. Burns opened a subscription list for life memberships, which was speedily filled up to \$1,000. The collection was then taken up, and a large amount contributed, after which the meeting closed.—(Christian Guardian.)

A NOBLE WORK.

Benevolent work has reached a high level of efficiency and completeness when, as Mr. Brace says in the annual report of the Children's Aid Society, "there is no need for any child in New York to be homeless, or to beg or steal for a living." Every year adds to the vast sum total of work accomplished by this beneficent association. It has sent 60,000 children to good homes, chiefly in the West, rescuing them from the streets, and giving them the chance, which is in almost every case improved, to become respectable and useful members of society. It has sheltered, fed and taught, in its lodging-houses, about 200,000 different boys and girls; has taught over 100,000 little girls, not twenty of whom are known to have drifted into criminal lives; has cared for 13,000 children in its lodging-houses during the past year, with only two deaths, and at an average cost, including food, and clothing, nearly fifty per cent less than the average cost of the public school scholar, who gets neither food nor clothing. It is impossible that such a work should go on in a community without producing a perceptible effect upon its moral condition by robbing the army of crime of so many thousands of its natural recruits; and the officers of the Children's Aid Society are clearly justified in their belief that the steady decrease of crime in this city, which is proved by the police records, is due, in some part, at least, to their labors.

DR. THOMAS.

It may be of interest to Methodists, that I asked Dr. Thomas whence came the major portion of the flock he called his church, whether they were from the Methodist connection, etc. He replied that those who had been members of other Methodist churches in this city formed but a meagre percentage of his congregation; that it was mainly composed of people who had no previous Church connection, and had not been in the habit of attending elsewhere. The theatre chairs are all leased for the year at from \$5 to \$25 each, and the doctor's salary is \$3,000. He does not keep a "parsonage," but with his wife and son (soon to graduate in medicine) boards at the Farwell House. This week, for the first time, the society has organized a weekly prayer-meeting and a Sunday-school. Since the conference action he has preached each Sunday morning, regardless of the possible loss of his appeal thereby. He says he does so under advice from several eminent legal counsel that he does not thus risk the loss of a hearing before the judicial conference. But I understand that his

clerical counsel, Dr. Emory Miller, of Iowa, has expressed the feeling that the preaching will cost him all further privilege in the Conference.—Chicago Chr. of Christian Aid.

RESTITUTION.

A report from Baltimore says that a man named M. P. Whalen had arrived there in search of Rev. J. P. Wilson, who is now stationed in Calvert county, Md., to whom he wished to hand over \$500 and interest, the proceeds of a murder committed eight years ago. It appears that, on January 3rd, 1873, an old lady was murdered in Baltimore, and her murderers were detected and executed; but one of them, before he was arrested, gave his brother \$500, his share of the plunder, without telling him how he had obtained it. The brother retained the money for eight years, but now has resolved to restore it, with accrued interest, to the husband of the murdered woman. He states that, having been brought under Mr. Moody's teachings, and having heard his strong sermons on restitution, his conscience troubled him, and he resolved to give up the money. He sought out Mr. Wilson, so that the restitution might be made through the medium of the clergyman who was the murderer's confessor.—Watchman.

A WIDE FIELD.

The exclusion of high-caste women is more rigid in Bengal than in other presidencies, and Dr. Francis, of the Bengal medical service, says European women missionaries could easily obtain the monopoly of this practice. There are upward of 34,000,000 women in Bengal, of whom perhaps one-seventh are among the secluded class and can only be treated by a foreign male physician through a native nurse. There is now open a wonderful field for women medical missionaries of the right stamp. Missionary societies can afford to send all for whom an adequate training can be procured, for the practice in the high-caste zenanas will doubtless prove lucrative. Says The Times, "It is highly creditable to missionary societies that they have initiated this method of spreading Christianity." The lady doctors, it adds, "will carry enlightened ideas into the darkness of Hindoo homes; and when the mass is once melted it will be ready to receive the impressions which our Christian missions seek to convey."

METHODIST NOTES.

The old organ for a long time in use in the Methodist church in this city, has been sold to Rev. Father Gagne, of Marie, Quebec, for the Catholic chapel in that place.—Fredericton Reporter.

ABROAD.

The Rev. William Taylor has been spending several weeks in Nevada and California, pushing forward his plans of evangelistic work as efficiently as ever. He goes thence by steamer to the western coast of South America.

The general indications of a revival throughout the Philadelphia churches grow stronger. In the use of their ordinary means of grace many of them are making considerable advancement in compassing the conversion of sinners.

In spite of all the opposition in Germany from the clergy of the State Church, and the Government of Saxony and Bavaria, who have again forbidden the Methodist preachers to preach, sing and pray (in Pirmasens, Bavaria, the preacher in charge was lately fined fifteen marks for preaching), the work is still on the advance.

In September the Theological School of the Methodist Episcopal Church in Frankfurt-am-Main, Germany, opened its new "Semester" with fourteen promising young men, who are being educated for the work in Germany and Switzerland. One came from Mount Ararat, Armenia, to be trained as an evangelist for his native country. This Institute has given to our Church about ninety ministers.

GENERAL CHURCH NOTES.

The women of the Chicago Presbytery hold the Banner of that denomination, having contributed \$10,000 last year to missions, recently sent out two young ladies to India, and having 62 flourishing societies in the 46 churches and the various Sunday-schools of the Presbytery.

GLEANINGS ETC.

The Canada Pacific Railway company has ordered thirty locomotives to be built in Glasgow, Scotland, to be ready early next year.

The Woodstock Relief Committee is receiving generous aid from St. John and Fredericton. Alex. Gibson, Esq., has forwarded \$200.

Cotton goods to the value of \$830,643 were imported into the Dominion during September, and woolen goods to the value of \$1,313,198 in the same month.

The total value of goods exported from the Dominion during October was \$13,628,512, of which \$13,163,831 was the product of Canada.

The steamer "Avlona," which sailed from Quebec on the 24th instant for London, was the last vessel to leave that port this season.

The first of the line of monthly steamers between Canada and Brazil, the "Compte d'Eu," left Rio Janeiro, via other ports, for Halifax on the 23rd instant. Others will follow.

As the steamer "Dominion" last Friday night was leaving Yarmouth for St. John, Mr. G. Hilton, her quartermaster, was caught between her bow and the wharf, and crushed so badly that he cannot recover.

We understand that the patent for Abell's mower is about to be purchased in Amherst for \$10,000 and a company formed to manufacture the machine for the Maritime Provinces and the English market.

On the 22nd ult., at the Woodpoint, Sackville, stone quarries, a bank of earth caved in and buried a man to his throat. One leg was broken in three places, and his collar bone was also broken. It is thought he will recover.

Last week, George Mahar, a truckman, was instantly killed at St. Stephen by a car attached to the shunting engine. While standing on the track, he turned his head to see if his horse were standing, when, not noticing the train, he was knocked over and the wheels passed over his head.

The Dominion Steamship Co. is building three large iron vessels on the Clyde, two being of 4,000 tons, and one of nearly 6,000 tons. These steamers are only intended for passenger service. The Allan Co. have contracted for another steamer, companion to the "Parisian," but of still greater capacity.

The death is announced at Grand Falls, of Charles A. Hammond, Esq. He was a kind, courteous and hospitable host, a man of great integrity, and justly esteemed all through the upper country. All who knew him will have some kind thought for this worthy old gentleman's memory.

Diphtheria of the most malignant type is raging at Newcastle, Miramichi, and vicinity, and the question as to what is to be done is being eagerly discussed. The same disease is very prevalent in the western part of P. E. Island. Six children, all of one family, were carried away with it week before last.

Judge Palmer gave judgment on Monday in the appeal of the Queen vs. Outhouse (Sackville liquor case), holding that the Canada Temperance Act was in force in Westmoreland County, and setting aside a conviction under the license law. He held that Moncton was not a city within the terms of the Scott Act, thus disposing of a strong point raised by the opponents of prohibition in Westmoreland.

The French steamer "St. Germain," from Havre for New York, put in on Tuesday for coal. She left on the 12th ult. with 40 cabin and 400 steerage passengers. The second day out she had heavy westerly gales, which lasted for ten days, ending with a violent hurricane. The next two days she had the same weather and another hurricane. One steerage passenger, name unknown, was washed overboard. During the two nights of the hurricane—about 1,500 miles from Havre—the passengers gave themselves up as lost, and were praying and despairing.

Vigorous efforts are being made to secure the erection of factories in our Provincial towns. Charlottetown will exempt a woolen factory and a boot and shoe factory, established there this year, from taxation for five years; the proprietors of each agreeing to pay not less than \$5,000 per annum in wages. The people of Truro, through a public meeting, have also authorized \$100,000 to be given in bonuses for the promotion of manufactures in that town. The prospectus has been issued of the Truro Agricultural Implement Mfg. Co. (Limited). An effort is also being made to establish a woolen mill at Barrington.

The Bank of P. E. Island suspended payment on Monday. The true state of affairs is not yet known; but is believed to be pretty bad. The Chronicle says: "It appears to be the old story of directors allowing the cashier to manage the business, and the cashier making advances of an illegitimate character."

A despatch on Tuesday to the same paper says: So far as known at present Mr. Breen's flight was not owing to personal misappropriation of the bank funds, but to the wild and reckless advances to third parties against the directors' express orders. The Charlottetown papers speak in a hopeful tone, and seem to regard the suspension as only temporary. The shareholders must suffer severely.

The London Times estimates the loss to American commerce through the lack of American shipping to be \$80,000,000.

Four ships from Philadelphia are the only steam craft carrying the American flag across the Atlantic.

The Hon. E. A. Baker was expelled from the Legislature of New South Wales on the 9th inst. for bribery and corruption.

It is authoritatively stated that Mrs. Garfield is greatly harassed by the receipt of begging letters, of which from thirty to sixty come to her every day.

Nine physicians and four clergymen in the next Legislature of Massachusetts make a pretty fair sprinkling of both professions in the legislature.

The consumption of tobacco in England is large enough to support nearly 300,000 licensed dealers, each of whom pays a tax of 5s 3d.

The pension list of the U. S. government for the coming year amounts to \$120,000,000—which is about one-third of the expected revenues.

During the first nine months of the present year 195,743 Germans left their native land for the United States, against 96,370 during the same period last year.

The Berlin correspondence of the "Morning Post" says: "M. Gambetta has issued a circular defining the Tunisian policy of France as an efficient protection of French and European interests in Tunisia."

Colorado's cattle raising business this year has been the best in its history. It is estimated that 100,000 head have been shipped from the State and 35,000 consumed at home; the whole worth \$4,000,000.

The Supreme Tribunal of Brazil has annulled the judgment delivered against the claim of the slaves in Morro Velho Mine to freedom twenty years ago, and ordered that wages be paid to them from that time.

Henry A. Pingree, an employe of the Leyland Steamship Company, recently recovered in a Boston court \$7,000 damages for the loss of two fingers of his right hand by a defective steam winch.

Numerous disasters at sea involving serious loss of human life, and great destruction of cattle have been reported during the past week. The gale of Sunday last on the British coast will doubtless add to the list.

Father Sheehy and T. M. Healy, M. P., addressed an immense audience in the Boston Theatre on Sunday evening, under the auspices of the Land League. Governor Long presided and made an address of sympathy. Mayor Prince was also on the platform.

Thomas Nast, the cartoonist, has invested \$40,000 in a silver mine. Receiving unfavorable reports, he went out to see what he had paid for. Accompanied by an expert, he found that he had invested in an open quarry which wouldn't pan out five cents to the ton.

It is stated that Lefroy fully confessed to the murder of Gold and also of Lieut. Roper—murdered in Chatham Barracks some time ago. The latter confession he afterwards endeavoured to recall. His execution took place on Tuesday.

Berehaven light house, ten miles from Bantry Bay, has been washed away and six inmates have perished. Five men were seen on the rock on Monday, and Her Majesty's ship "Salamis" was sent to their assistance; but owing to the roughness of the sea they could not be rescued. Another attempt at their rescue was to be made the next day.

Mrs. Chambers, the "Theodora" of Diarselli's "Lothair," died a few weeks ago in her English home. She was a woman of great determination of character, and frequently handled a revolver in the days when her hero, Garibaldi, took the field. Her husband, Colonel Chambers, gave his name to a book called "Garibaldi and Italian Unity," of which it is said Mrs. Chambers was the real author.

A secret printing office, with hand presses, was discovered near St. Petersburg. Six persons, including a woman, were captured and several university students arrested. Another has been frustrated. A balloon was to ascend near Gatchina, carrying dynamite and explosive fire balls, with appliances to cause the balloon to fall and set the palace on fire. In the confusion on the intended to seize the Czar and family. Numerous arrests have been made.

POSTRY.

WITHIN THE WALL.

They never seem to be far away, The loved and dear who have left my side!

When morn is fair in her silver mists, Or eve is dark with her shadows gray,

They are only gone where our Jesus is, And never can that be far away;

Why should they seem to be far away, Loved and dear for whom Jesus died!

MEMORIAL NOTICES.

EMILY BURNS.

Died of consumption at River View, Albert Co., Mrs. Emily Burns, daughter of George Cochran, Esq., Mechanic's Settlement, in the 32nd year of her age.

At 12 years of age, during a revival under the ministry of the Rev. Robert Tweede, she was led to give her heart to God.

And yet another item. A great argument against the amendment was:—"It will drive business from the State."

It proved to be true; at eleven o'clock her happy soul went by angel guards attended into the presence of her Redeemer.

T. L. W.

Elgin, Nov. 22, 1881.

A SORROWING HOUSEHOLD.

The following deaths have taken place in the family of Daniel and Margaret Cameron, formerly of Wallace, N. S., since their removal to the United States.

Richard Smith, third son, aged 20 years, died at Somerville, Mass., 1873. He was a young man of exemplary habits and a conscientious Christian.

Annie, daughter of Mr. and Mrs. Cameron, and beloved wife of J. C. Patton, Principal of the Savannah, Missonri, schools, died July 30th, 1881, at Allston, Mass. after a severe illness of five months.

Robert Alder Temple, of the same household, died August 12th, 1881, at Allston, Mass., aged 18 years. His health had been failing for more than a year, so that he was compelled to give up his business.

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MISCELLANEOUS.

WHAT PROHIBITION DOES.

The city marshal of Iowa writes:—"We have only had one drunk on the docket since March." This is a town of about 1,500 inhabitants, but a new railroad has been built there this summer, and about three hundred employes have quartered there.

he can't get the whiskey, and so he spends the money on his family, and we have all we want to eat and to wear." The experience of this woman was probably the experience of a great many others.

The Parsons "Star" says: "Does prohibition prohibit? We should say it did, in Parsons, at least. During the month of June, last year, there were ten arrests for drunkenness.

Why should they seem to be far away, Loved and dear for whom Jesus died! While as a star in our hope one day To enter, and with them be satisfied!

PRIMARY SCHOOLS.

That Superintendent MacMillan, of the Union schools, is shown as much in his fourteenth annual report, just issued, as by his preceding ones.

Investigation shows that the other business is taking the place of the saloons, and using the very houses formerly occupied by them.

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SCENE IN A CHURCH.

The lives of some 200 persons assembled for special services, Christ Church, Carmarthen, on Friday evening, were interrupted by the fire of the heating apparatus being fouled by damp, which, opening in contact with the fire, lit for the first time since last winter, gave out almost imperceptibly noxious fumes.

BEECHER AS AN EDITOR.

If to be the editor of a paper is to sit at its desk, examine its manuscripts, determine its weekly contents and read and revise its proofs, Mr. Beecher has never been an editor.

Mr. Beecher came in somewhere about the time his manuscript was expected; sometimes boiling over with excitement, sometimes bubbling over with humor.

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AN ALLEGED "CONVERT."

The Dowager Duchess of Athole writes as follows to a "Society" paper:—"My attention having been called to a pamphlet entitled 'Home's Re-orientation,' where my name appears among the number, third on the list, I take the opportunity of this recent publication to give the statement my most unqualified denial.

Somebody else will, if I don't. This is one of the devil's pet proverbs. Whether or not coming events cast their shadows before depends upon the position of the sun.

To keep his neighbor's cattle out of his fields an ingenious farmer stuck a few nails in a clothes-line. A shrewd man saw this device, and soon after patented the "barbed-wire" fence.

Conscientious guard—"I'm afraid, sir, the young lady can't be permitted to travel on a half ticket; she's much over twelve years of age!"

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BROWN'S Universal Pills (SUGAR COATED.)

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

They were troubled as far back as 1790, in England, with the same kind of organists that trouble the souls of some of our good folks at this day.

A letter by Mr. Seward has just been published, addressed to a young man, in which he says: "I am glad to know you have got into the country. It is the best place for young men. Allow me to give you a word of advice.

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For GRAMPS and PAINS in the STOMACH, BOWELS or SIDE; SORE THROAT, RHEUMATISM, LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHOEA, &c., &c.

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REVIEWS.

Somebody else will, if I don't. This is one of the devil's pet proverbs. Whether or not coming events cast their shadows before depends upon the position of the sun.

I have seen preachers shake their fists at their hearers with a look, and tone, and attitude suggestive of danger.—Southern Christian Adv.

"What part do you perform in the great drama of life?" asked a wit of a peasant. "I mind my own business," was the quiet reply.

To keep his neighbor's cattle out of his fields an ingenious farmer stuck a few nails in a clothes-line. A shrewd man saw this device, and soon after patented the "barbed-wire" fence.

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PREACHERS' PLAN HALIFAX AND DARTMOUTH SUNDAY, DECEMBER 4th, 1881. 11 a.m. BRUNSWICK ST. 7 p.m. Prof. Forrest Rev R Brocken

MARRIED At the residence of the bride's mother, Nov. 14th, by the Rev. W. Meggs, Mr. T. B. Huestis of Summerside, to Miss Lucretia Tuppin, of Margate.

At the Parsonage, Brooklyn, by the Rev. F. H. W. Pickles, Nov. 23rd, Mr. Darius Mosher of Avonville and Miss Georgie Mosher of the same place.

At the Parsonage, N. E. Harbor, Shelburne Co., N. S., by Rev. J. C. Ogden, Nov. 20th, Mr. George C. Kinney, Arcadia, Yarmouth Co., to Miss Jessie R. King, of N. E. Harbor.

At Point DeBute, N. B., on the 22nd ult., at the residence of Benj. Trueman, by the Rev. G. W. Fisher, Mr. Arthur Moffat, of the firm of Moffat & Munn, Amherst, to Miss Mary Weldon of Pt. DeBute.

On the 23rd of Nov., at the residence of the bride's father, Granville Ferry, by the Rev. George Johnson, assisted by the Rev. James Strotbard, George Johnson, Esq., of Toronto, to Sarah A. Bunting, daughter of Robert Mills, Esq.

At North Sydney, on the 18th ult., by Rev. J. B. Giles, Mr. Joseph Coleman to Miss Mary Grace Scott, daughter of Capt. David Scott.

At the Parsonage, Annapolis, 22nd ult., by Rev. E. B. Moore, Geo. W. Jordan, of Truro, to Mary E. Brothers of Annapolis.

At Port Mouton, on the 17th ult., by the Rev. J. G. Bigney, Mr. Alex. Bell, to Miss Mary Leslie, both of Port Mouton.

By the Rev. G. O. Huestis, at Burlington, on the 24th ult. Mr. Edward W. Falser to Irene Card, both of the above named place.

At the Methodist Parsonage, Guysboro, Nov. 19th, by the Rev. F. Westwood, Mr. Joseph Edward Green to Miss Margery Jane Neale, both of Tor Bay, Guysboro Co.

On the 18th ult., at the residence of the bride's father, Jacksonville, by the Rev. M. R. Knight, Mr. C. S. Harper and Miss Athelia Alterton, all of Jacksonville.

At the Parsonage, Caledonia, Queens Co., Oct. 31st, by the Rev. R. Williams, Mr. Burton Mack, to Miss Minnie Mailman, both of Mill Village, Queens Co.

On the 23rd ult., by the Rev. W. G. Lane, at the Parsonage, Göttingen St., James Layton to Eugenie McKinnon.

At Spryfield, Nov. 19th., by the Rev. George B. Johnston, Mr. Joseph Alexander Marryatt of Spryfield, to Miss Mary Ann Catherine Martin, of Pennant.

At Halifax, on the 24th ult., by the Rev. J. J. Teasdale, Mr. William Gibson to Miss Anna Ross.

At the residence of Chas. R. Clark, Esq., on Wednesday the 23rd ult., by Rev. J. J. Deinstadt, Miss Eliza Hayes, of Summerside, to Rev. William Johnstone of Bideford.

On the 14th day of Nov. at the Methodist Parsonage, Pownal, by Rev. Geo. M. Campbell, Miss Eliza A. daughter of Mr. William Wood, Lot 49, to Mr. Wm. Wood, of Lot 48.

At "Lawndale," the residence of Robert Bridges, Esq., on the 15th day of November, by Rev. George M. Campbell, Mrs. Jessie B. Rider, of Charlottetown, to George Mason, Esq., of "Clifton Farm," Lot 48.

At the residence of the bride's father, on the evening of the 23rd ult., by Rev. W. Weddall, John Miller to Maria E. Young, daughter of Samuel Gammon, Esq., all of Bathurst, N. B.

DIED Suddenly at Point Angora, U. S. E. on the 19th ult., abscess on the brain, James E. beloved son of T. A. Smith, Esq., Newport, Hants Co. aged 23 years.

At Murray Har'or South, P. E. I., on the 21st ult., Mr. James Howe, aged 70 years. His end was peace.

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