

LL & CO. BROKERS. All Negotiable Securities. STERLING EXCHANGE. MONTREAL, NEW YORK. STOCKS in the above named Cities. STREET. INSURANCE COMPANY. YEARS OVER \$51,000,000. GUINETTE. W. F. ABBOT & Co. STEPHEN & SON. STOCK. EVERY DESCRIPTION. FISCHE'S LAVODENT. STEPHEN & SON, 103 Barrington St. HALIFAX, N. S.

The Wesleyan.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE Postage Prepaid.

HALIFAX, NOVA SCOTIA, FRIDAY, JULY 15, 1881.

VOL XXXIII.

No 28

THE "WESLEYAN."

OFFICE:—141 GRANVILLE STREET.

All letters on business connected with the paper and all notices sent should be addressed to F. HUESTIS.

All articles to be inserted in the paper and all notices to be addressed to F. HUESTIS.

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

FROM THE PAPERS.

The Christian World calls the "fancy" method of raising money for benevolent objects, "charity in masquerade."

The trustees of Andover Theological Seminary have employed Dr. Sargent, instructor at the Harvard Gymnasium, to make a physical examination of every student and to lay down a course of appropriate exercises.

Dr. Talmage, Sabbath before last, announced that his church within the last thirteen months had received an addition of one thousand and thirty-six persons to its membership.

An intoxicated person going home at night had to cross a railroad. Next morning he was found on the track killed by being run over by the cars.

The editor of the Paris North Texas, says, very frankly: "We are not a church member. We are a rough, wicked man, and have drunk whiskey, periodically, all our life, until the last year, when recognizing the duties of a father, remembering that we are responsible for our example, we quit the accursed practice, and we are in for the war against the traffic—not those who sell and drink it."

The bicyclists of the United States wear knickerbockers and long stockings. A Yankee visitor in Fredericton, observing two gentlemen passing up street, asked, "are they bicyclists?"

In a letter from Ireland to the Western Advocate Bishop Peck notices the fact that the tomb of Richard Boardman, the first Wesleyan missionary to America, is in the English Cathedral at Cork.

A Chicago firm is sending out circulars offering to furnish sermons "printed on fine, clear, white paper, with bold face type," etc., to ministers and students who will send their address.

Although the Bishop of Albany was very confident as to his own Apostolic succession, it is reported that the Rev. Father McDevitt, in a sermon preached the same day, flatly refused to recognize that Bishop's orders, or his ability to help to make another Bishop.

One London bookseller, occupying a good stand, is said to have sold 15,000 copies of the Revised New Testament in a few days.

No opium smoker is admitted to Church membership by any Christian mission working in China.

An able article by an educated Hindu, not a Christian, advocating the English Bible in the Government-schools, has attracted general attention.

"End of the Church Season," is the startling heading which the New York Telegram gave recently to an editorial on the summer closing of the churches.

Father Curci's last book has had the good fortune to be put on the Index Expurgatorius.

The London City Mission employs 449 missionaries.

Archdeacon Denison is still alive, and as long as the veteran and distinguished clergyman remains in the flesh the world will know it.

The Rowland Hill Memorial Fund Committee recently had an interview with Dean Stanley in regard to the remission of the fee of £250 asked for the erection of the bust in Westminster Abbey.

They are very careless, easy souls who, behind a foreign name, find a forger in Guitouau.

In the South Australian Register of the 25th inst. there appears an excellent article on emigration.

She arose from her knees with the peace of God, that passeth all understanding, guarding her heart and mind, and pledged to keep her until presented faultless before the presence of his glory with exceeding joy.

A few months ago a fire broke out in the Japanese prison at Otsee, where 100 prisoners, instead of trying to escape, helped to put out the flames, and, to a man, remained to undergo the rest of their sentences.

"I," "MY," "ME." During the first visit of Henry Morehouse to America he was the guest of a cultivated and wealthy gentleman, who was greatly blessed by the simple testimony it was his privilege to hear.

Then came the third question, asked very solemnly and earnestly, "Would you like to be saved as well?"

He sobbed and wept beside him in the soft and red clouded sea.

But, wiping away her blinding tears, she cried on: "He was wounded for my transgressions, he was bruised for my iniquities; the chastisement of my peace was upon him; and with his stripes I am healed."

She arose from her knees with the peace of God, that passeth all understanding, guarding her heart and mind, and pledged to keep her until presented faultless before the presence of his glory with exceeding joy.

It is this immediate, direct, personal appropriation of the gospel message,

which awakened sinners need. It is not enough for them to know that Christ died for men in general, but to believe in the heart that he died for themselves in particular.

THE TARARUA DISASTER.

At a memorial service, in connection with the death of the New Zealand representatives to the Wesleyan Conference, in the Tararua disaster, conducted at the Arches-street Wesleyan church, North Adelaide, by the Rev. S. Knight, the preacher said: We were promised no warning of the approach of death.

There is a large class of persons that drift about hither and thither without any Church-anchorage.

MEXICO.

A missionary of the M. E. Church writes to the N. Y. Advocate: "The Church at home has just heard of the cruel murder of one of our native preachers in Apizaco, and of the bitter persecution of our missionaries in Queretaro."

TRIVIAL RUBBISH.

A correspondent of the Episcopal Recorder writes: "Dr. Ryle, Bishop of Liverpool, maintains his truly evangelical and catholic character. Speaking the other day at the Church Aid Pastoral Society, he said: "When I had

and which he kept hid away in a small box, as he dared not show it. I promised him one for himself, and he rejoiced at the thought of owning a Bible of his own.

BISHOP BOWMAN.

Bishop Bowman during his recent visit to this city related the following anecdote to a knot of preachers at the Book Room:

CHURCH FLOATERS.

There is a large class of persons that drift about hither and thither without any Church-anchorage.

MEXICO.

A missionary of the M. E. Church writes to the N. Y. Advocate: "The Church at home has just heard of the cruel murder of one of our native preachers in Apizaco, and of the bitter persecution of our missionaries in Queretaro."

A HARD CASE.

The position of a Protestant in the French army appears to be a difficult one. An English paper says: "A curious incident took place at Leon in connection with the attendance of troops on the Fete-Dieu procession."

This little incident will give an idea of what our followers are exposed to in Mexico. My own work in Miraflores is prosperous, but persecution still continues in Ayapago, and this event has filled our hearts with sadness.

BISHOP BOWMAN.

Bishop Bowman during his recent visit to this city related the following anecdote to a knot of preachers at the Book Room:

The Rev. John Miller, now deceased, was my first presiding elder, and was one of the Northumberland District, now in the Central Pennsylvania Conference, then in the East Baltimore Conference.

CHURCH FLOATERS.

There is a large class of persons that drift about hither and thither without any Church-anchorage.

MEXICO.

A missionary of the M. E. Church writes to the N. Y. Advocate: "The Church at home has just heard of the cruel murder of one of our native preachers in Apizaco, and of the bitter persecution of our missionaries in Queretaro."

A HARD CASE.

The position of a Protestant in the French army appears to be a difficult one. An English paper says: "A curious incident took place at Leon in connection with the attendance of troops on the Fete-Dieu procession."

Longworth I Esq

OUR HOME CIRCLE.

AUNT NANCY'S MIND.

BY MARGARET J. PRESTON.

And this is the new New Testament, And his come in the sweet 'o the year, When the fields are shining in cloth of gold; And the birds are singing so clear; And over and into the grand old text, Reverent and thoughtful men, Through many a summer and winter past, Have been peering with book and pen,

Till they've straightened the moods and tenes out, And dropped each obsolete phrase, And softened the strong, old-fashioned words, To our daintier modern ways; Collated the ancient manuscripts, Particle, verb and line, And faithfully done their very best To improve the book divine.

I haven't a doubt they have meant it well, But it is not clear to me That we needed the trouble it was to them, On either side of the sea. I can not help it, a thought that comes— You know I am old and plain— But it seems like touching the ark of God, And the touch to my heart is pain.

For ten years past, and for five times ten At the back of that, my dear, I've made and men 'ed and toiled and saved, With my Bible ever near. Sometimes it was only a verse at morn That lifted me up from care, Like the springing wings of a sweet-voiced lark Cleaving the golden air;

And sometimes of Sunday afternoons 'Twas a chapter rich and long, That came to my heart in its weary hour With the lilt of a triumph song. I stand at the precious words, my dear, When a child at my mother's knee, And I tell you the Bible I've always had Is a good enough book for me.

I may be stubborn and out of date, But my hair is white as snow, And I love the things I learned to love In the beautiful long ago. I can not be changing at my time; 'T would be losing a part of myself, You may lay the new New Testament Away on the upper shelf.

I cling to the one my good man read In our fireside prayers at night; To the one my little children lipped Ere they bled out of my sight. I shall gather the dear ones close again Where the many mansions be, And till then the Bible I've always had Is a good enough book for me.

"I WANT TO BE GOODER."

REV. F. G. PENTECOST.

It was at the close of a preaching service in connection with a series of Gospel meetings in a manufacturing town in New England. The meetings were held in a large hall, and the custom with us was to dismiss the congregation, and ask all those to remain who were interested in the matter of their salvation. Probably one hundred persons remained to be spoken to and conversed with by Christians, who had tarried for that purpose. By half past ten most of the inquirers and Christian workers had left. I had been engaged all the evening with a most obstinate unbeliever, anxious for his salvation, but full of difficulties and excuses, which were not reasons for not accepting Christ. I had finally to leave him for that night. He was so utterly wedded to his "own ideas" that there was no opportunity left in his mind to hear or consider God's thoughts, which are not our thoughts.

Somewhat disappointed and sorrowful that I had been able to win no soul to Christ that night, I turned to my coat and hat to go to my lodgings. As I walked toward the platform where my wrappings were, I noticed seated alone on one of the benches what seemed to be a little boy. As I passed him, I thought to myself: Why is that boy sitting there alone, and at this late hour? So I went back to him, and sat down by his side. On this closer inspection I found him a lad of perhaps fifteen years. He was very dirty, face and hands grimed with factory grease; hair uncombed; mouth defiled with tobacco, which made its appearance in juicy coloring about the lips and amber drops lingering in the corner of his mouth. Meanwhile he was cleaving his "quid" vigorously. He was small of his age, being one of the stunted factory children often seen in New England towns, having been put in the mill almost before he was old enough to leave his mother's side. After this survey of him, I put my arms kindly about his shoulders and said: "Well, my boy, what are you waiting here for?"

The reply was the laconic "I dunno."

"What made you come in at all?"

"I just wanted to see what was going on and to hear the singing."

"Well, why do you stay longer, now that nearly everybody has gone?"

"I dunno. 'Cause I don't feel good."

"Do you want to be a Christian?"

"I do. I dunno what that is."

"Why, it is to be saved from your sin and become God's child. Would you not like to be God's child? That is to be a Christian."

"I'd like to be gooder. That's what I'd like to be."

"Well, my boy, that is what Jesus will do for you if you will take him for your Saviour. He will not only make you "gooder," but he

will forgive all your sins and give you a new heart."

"I dunno what you mean by that."

And therein he was like Nicodemus. Indeed he was a young Nicodemus come to Jesus by night. He knew that he wanted to be "gooder," but he did not know how he was to be made so. In fact, under the preaching and singing of the Gospel, that poor, ignorant boy had been made to feel his sin, his moral short-comings and spiritual need. I talked with him a little while about and of Jesus, and how he had come into the world to save sinners; and how he had died for us; and that God had raised him up from the dead; and that he was now in Heaven, looking down upon him then and loving him; and that the Holy Spirit was now opening his blind eyes, to see his sin and need, and so prepare him to give himself to Christ. A good deal of this he did not seem to understand, especially how Jesus could be "away up in Heaven," and yet know anything about him; and particularly he did not know how he was to give himself to Christ. Nevertheless, I went on preaching or talking Jesus to him, trusting the present Holy Spirit, who had awakened him and detained him in the inquiry-room, to enable him to "understand these things" which are dark not only to ignorant factory-boys, but are alike incomprehensible to the natural man when grown to years and "wise and prudent" in the knowledge and wisdom of the world. Finally, as thousands older and younger have done before him, he asked:

"What must I do to be saved?"

I at once replied: "Believe on the Lord Jesus Christ, and thou shalt be saved." But this he did not understand. I tried to explain to him the nature of faith in relation to Jesus Christ; but was unsuccessful, for at length he said: "I don't know what you mean by believing on Jesus Christ."

Apparently dropping the subject, I turned to him abruptly and said:

"Where do you work?"

He looked up, evidently greatly surprised at this sudden turn in the conversation, and told me that he worked in a certain factory, naming it.

"What do you do in it?" I asked.

"I works in the picking room."

"Is it a good job?"

"No, sir; 'tain't! It's long hours and poor pay."

"How long do you work?"

"Oh! different. Sometimes ten hours and sometimes fourteen, according to the way the mill runs."

"And what pay do you get?"

"Only 'bout fifty cents a day."

"Well," said I, "now, Johnny, suppose Mr. So-and-so," naming the manager of a large mill in another part of the town, "should come to you, and say: 'Johnny, I want a boy to work for me in my mill, and I will tell you what I want him to do. I want him to work four hours a day in the mill with two of my own boys, that I am bringing up to know the business. Then I want him to go to school a half-day. I will give him a dollar a day, and he shall eat at my table and live in my house with my boys; and, indeed, I will be a kind father to him and take good care of him.'"

The little fellow listened intently to this imaginary proposition, with an amused smile of incredulity upon his face; but when I had finished and asked him, "Johnny, if such an offer was made to you, would you accept it?" with a smile that spread all over his face, and even up out of the grime and dirt, and far quicker than I can record it, he answered:

"You bet I would! And mighty quick!"

"But, Johnny, what would you do with the old job?"

"I'd throw it up, higher'n a kite."

"And then what would you do?"

"Why, of course, I'd go to work for the new boss. But, say, Mister, you are 'challenging me' now."

With something of a sorrowful look upon his face, as the momentary vision of a better job, which I had conjured up, faded away from his imagination.

I saw the cloud move over the smile that a moment before had been upon his face, and, with a great throb of pity and love in my heart for the boy, I said to him:

"No, Johnny, I am not chaffing you. You are working for a hard master now, and are having long hours and poor pay. Everyone who is living in sin is serving the devil, and the only pay you will get by and by is death. But, my boy, God loves you, and he has sent Jesus into the world to tell you so and to offer to make you his child, put you to work for him, and finally take you to Heaven. Now, Johnny, will you accept this new situation and become God's child? That is what I mean by believing on Jesus Christ and accepting him. Will you take him for your Saviour and new Master?"

Once more the smile came back into his face, and with straightforward, honest love in his eye, he said:

"Is that it? Then I'll take Jesus Christ for my Saviour."

"But, Johnny," said I, "what will you do with the old job of sin?"

Still another ray of light came into his face, and, with compressed lips and firm and determined voice, he said, evidently remembering his other answer: "I throw it up."

"That's it, my dear boy. That is what it is to become a Christian. It is to take Jesus for your Saviour, who forgives all your sin, and for your new Master, and God for your father in Heaven, and throw off the old job of sin. And now will you kneel down here with me, and tell Jesus that you have taken him in your heart, to be your Saviour and Master?"

"Yes, sir." And with that he fell upon his knees beside me, and, after I had offered a prayer of thanksgiving and for the Lord to keep him and make him steadfast, I asked him to pray, which he did substantially in these words: "Lord Jesus, I take you for my Saviour, and I throw up sin. Help me to be gooder than I am and to serve you right." I said the "Amen."

I introduced him to one of the pastors, who had been waiting for me the hour I had been with my little inquirer, and told him how he had thrown up his old job and asked him to look after him.

I was in that city months afterward, and asked the pastor after "Johnny," and he told me he was walking uprightly. Amongst other things he had "thrown up his tobacco."—N. Y. Independent.

SHETLAND PONIES.

The ponies are not an agricultural, but a domestic necessity. In Shetland, as in parts of Ireland, every family depends for fuel on peat, and peat is seldom found near at hand on the shore where the houses stand, but on the hill behind them—there is always a hill in the rear in Shetland, every island consisting mainly of hill with a patch or two of "smooth" land in a few snug nooks by the shore—and as it often is at a distance of several steep and stony miles, each house requires several ponies, the number depending on the distance and character of the road. A family living "convenient" to the peat, may require but two peat carriers, and another family may require half a dozen. The material, after it has been dug and dried in the usual manner is carried home on the back of ponies in blankets called "cassies." It is obvious that the back which has to perform this kind of service should be broad and strong. The Shetland pony is a striking example of development; for generations past he has been bred and reared and trained with a uniformity which could not have been secured in any other part of the United Kingdom. Hence his physique and general character, his hereditary instincts and intelligence, his small size, and his purity and fixity of type. A pony belonging to the breed which has had to pick its zig-zag way down a steep declivity during many generations must be sure-footed. By the same rule a pony whose grooves and playmates include a dozen juveniles—the children of the neighborhood, who roll about underneath him or upon his back—must be gentle; and the pony living on the scathold, on air sometimes, rather than on herbage, must be hardy.

The pony of the Shetland Isles is, in fact, the offspring of circumstance. He is the pet of the family, gentle as the Arab's steed under similar training. He will follow his friends in doors like a dog, and lick the platters or the children's faces. He has no more kick in him than a cat, and no more bite than a puppy. He is a noble example of the complete suppression of these vicious propensities that some of his kind exhibit when they are ill-treated, and of the intelligence and good temper that may be developed in horses by kindness. There is no precedent for his running away nor for his becoming frightened or tired even when he has carried some load from Lerwick to his house, many Scotch miles across the hills. He moves down the rugged hill-sides with admirable circumspection, in loaded-pannier fashion, with two heavy "cassies" of peat, picking his way step by step, sometimes sideways. In crossing boggy spots, where the water is retained, and a green carpet of aquatic grass might deceive some steeds and bring them headlong to grief in the trap, he carefully smells the surface, and is thus enabled to circumvent the danger. In winter the Shetland pony wears a coat of felted hair, and especially suited for the season. His thick winter garment is well adapt-

ed for protecting him against fogs and damps of the climate. It is exceedingly warm and comfortable, fits close to the wearer's dapper form, and is not bad looking when new. But when the coat grows old toward spring, at the season when the new one should appear, it becomes the shabbiest of the kind that you often see. Its very amplitude and the abundance of the material render it the more conspicuous, when it peels and hangs for a while ragged and worn out, and then falls bit by bit till the whole of it disappears. No horse looks at his best when losing his coat, and the more coat there may be to lose the worse he looks.—Ligon Field.

OPEN IMMEDIATELY.

The certain, trust, surest thing I know, Whatever, what else may yet befall, Of blessing or bane, of weal or woe, Is the truth that is fateful far of all— That the Master will knock at my door some night.

And standing without in the silence dim, Will wait till I hasten with lamp alight, To open immediately to Him.

But will I be ready at once to spring In eagerness up, and cross the floor With apronous step, and freely fling In the muck of the midnight wide the door? Or will I have work to be put away, Or the taper that burns too low to trim, To keep me from going without delay, To open immediately to Him.

Or shall I, with whitened ear grow dumb, The moment I hear the sudden knock, And startled to think He hath surely come, No falter and fall to bid the surety, And hold him awaiting me as I stand Irresolute while my senses swim, Instead of the bound with outstretched hand, To open immediately to Him?

If this is the only thing foretold Of all my future—O, I pray That, momentarily, I may hold The key of a golden faith each day Close shut in my grasp; that when I hear The knock, be it dawn or midnight dim, Straightway I may rise without a tear, And open immediately to Him!

MARGARET J. PRESTON.

ILLUSTRATION OF FAITH.

"But I don't know how to trust Christ as my Saviour," said a young girl. "I hear what is said, but I do not understand how it is; I do not see the way."

"Do you feel," said one who spoke with her, "that you are a sinner and in danger of being lost?"

"I do; I feel that I am condemned for my dreadful sins."

"And what can you do for yourself in the case?"

"Oh, I cannot do anything. I have tried, and tried, but I got no better."

"Jesus says to such as you,— 'Believe in me; cast your sins upon me.'"

"I would if I could; but when I try, it does not seem as if he received me; I am always afraid he does not. Oh, I do not know how to believe and trust."

"Let me illustrate faith to you. The other day a boy climbed a ladder to the roof of a house. It was an unsafe place, and his rother hastened to call him down. The roof was slippery, and his little feet slid in the descent; so he crept to the edge, where his friends stood anxious for his safety. Mr. — reached up his arms and said,— 'Now, Willie, jump, and I will catch you.' Willie looked at the stone pavement below, and drew back. Mr. O—— tried to persuade him, but the child was afraid to trust. 'Willie,' said his mother, 'Mr. O—— says he will certainly catch you; does he not always tell the truth?' 'Oh, yes! he says true!' Willie answered. 'Now, obey, Willie,' said his mother; 'do it make him wait? he is all ready.'"

"The boy trembled, but there was no other way, and he leaped from the roof. His trust in Mr. O—— was faith; and when he was clasped in a pair of strong arms, he did not doubt that he was there—he was not afraid to rest. Christ tells us to cast ourselves upon him just so, and believe that he receives us."

"Is that the way," asked the young girl. "Do you trust Christ so?"

"Yes, just in that way; simple and wholly as Willie threw himself into Mr. O——'s arms. Cannot you do so, believing that he does his part as fully as you trust him?"

"I never saw the way so clearly before. Yes, I can trust him; I do believe him. I will cast myself upon him, sins and all. Oh, I am so glad."

And the face that had been shadowed with doubt and discouragement lighted up with a new-found joy.

THE YOUNGER SISTER.

There is much in the social training of a young girl, says the Philadelphia Times, for which a mother and the elder sister are directly responsible. While it is true that children should not be unpleasantly forward in conversation, it is just as right that they should be heard, and among kindly-hearted people their speech is always welcome if put forth properly. The person

who snubs a younger sister and crowds her out of sight when others are present, does her a sad injustice. The child is to be a woman, and is rapidly becoming one. She needs kind and pleasant culture in everything that tends to make her womanly. A lift on her way helps her to that mental growth which nobody can enjoy if held down under pressure. Her mind needs to be quickened and strengthened by converse and contact with the minds of others. With this lifting and helping and quickening she has a chance to grow in every proper and worthy direction. Without it she retires out of sight and shrivels into a melancholy existence. The Chinese bind and cramp the feet of their girl children. We call it unreasonable. To bandage a child's mind and to withhold from her the chance to attain that for which God has made her, is as undesirable and as culpable as anything the Chinese do in the way of crippling their girls.

WHAT ONE CAN DO.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very well in prayer meeting and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any other object than for the support of the ministry. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service that he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife keep house-plants in winter just for the sake of being able to send little bouquets to invalids. 'He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets.'—Christian Observer.

OUR YOUNG FOLKS.

DO IT WELL.

"Do it well, James." It was Grandpa Clark's voice. James knew that, and he didn't look up from his work of raking the weeds out of the garden path. He raked them carelessly, leaving a weed here and a weed there, and not stopping to remove the long root of knot grass that had caught on the corner of the onion-bed.

"The sky is clouded," said Grandpa Clark, "and if it rains to-morrow, those scattering weeds will take root and be as thrifty as ever. Whatever you do, my boy, do it well. The slighting of any piece of work, however unimportant, leads to neglect of more important things and soon everything the hand touches is passed over carelessly. Habitual neglect makes a bad workman. Let me tell you a story. You are warm and tired; come here and cool off in the shade of this tree, and you will work the better for the rest and for the little lesson you will find in my story."

James dropped his rake and hastened to accept the invitation of his employer. The old gentleman scowled as the long handle of the rake fell across the row of early peas, but he said nothing about it, and as he laid himself on a rustic seat, and fanned himself with his broad-brimmed straw hat, Grandpa Clark went on:

"Several years ago a well-to-do farmer in a prosperous Connecticut river town divided his property, consisting of real estate, stock and farming tools, equally between his two sons, while he and his wife went to another county to live with a married daughter. The boys were twins, but were utterly unlike in character. While they worked under their father's instructions this difference was not particularly noticeable; but when each went to work for himself, it cropped out immediately. While Henry cultivated a little land in the nicest possible manner, Harvey worked a good deal and slighted it all. Each was ambitious in his way.—Henry to become a good farmer, as the surest way to make farming, in the long run, profitable; Harvey, to make money, whatever the consequences to the farm. The first year he did very well. The next year the weeds which had been left around the borders of his field to go to seed were multiplied four-fold; the next, forty fold. Indeed, his crops were swamped with weeds. The people in the town began to look upon the farm as a seed bed which was doing great damage to the whole township of

fine, highly-cultivated farms, and a few of the most prominent men got together to talk it over.

"I have a great regard for the good fellow," said one, "and Harvey is a low plot of Canada thistles, and other noxious plants and weeds, and go to seed on his farm year after year, can be called nothing but a bad citizen, who not only harms himself, but his neighbors also."

"It is a shame for him to go on so," said another, "after we have waged a war of extermination upon these troublesome plants to have him invite them back. He has undone the work of years already."

"He ought not to be tolerated in town," said a third; "we must buy him out."

"So they set a value upon the farm; each one told what he would pay toward it, and one was chosen to make the offer to Harvey. He caught at it very readily, as it was a liberal one, and he supposed he could purchase another farm in the vicinity; but to his surprise there was not a farm for sale in the township; the people were all leagued against him. When he found out the truth of the matter he was very indignant, and said he had a right to seed his whole farm to ox-eyed daisies, wild parsnip and butter-and-eggs, if he chose, and that he would get the better of them yet. He bought a farm in the next town, but the succeeding session of the State Legislature prohibited the sowing of the seeds of noxious weeds.

"So poor Harvey was not able to revenge himself in that way. It seemed for a time that he made an effort to correct his shiftless habits, but he found it a hard matter. All his life he was hampered by that early contracted habit of slighting everything he undertook to do. Bad luck followed him, of course; and while his brother Henry became a wealthy man, a good citizen and an active Christian, poor Harvey lost all his property, and today would be a public charge were it not for the kindness of his brother, who provides for him and his wife."

"Thank you, sir," said James, heartily. "I think I shall get an old broom and sweep out the walk; then I shall be sure to get every weed. After this I will try and make your lesson—'Do it well,' my motto. I shouldn't like to be tramped out of town." And James picked up his rake and hung it upon the bough of an apple tree, while he hastened away after his wheelbarrow and broom.

A LITTLE GIRL'S ACT.

When the Boston train came steaming into the depot the crowd rushed for seats. As a band of recruits mounted the platform they shouted back to their friends who had accompanied them to the train, the various slang phrases they could command, interspersed with an oath now and then. As the train moved on, they pushed each other into the car, where many ladies were seated, including Mrs. B.—and her two boys.

Then the oaths came out thick and fast, each one evidently trying to out-do the other in profanity. Mrs. B.—shuddered for herself and her boys, for she could not bear to have their young minds contaminated with such language. If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after the coarse jesting had continued nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and going up to the ring-leader of the group, a young man whose countenance indicated considerable intelligence—she presented him with a small Bible.

She was a little, delicate looking creature, only seven or eight years old; and as she laid the book in his hands, she raised her eyes appealingly to his, but without saying a word went back to her seat. The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said he would always keep the little Bible for her sake.

The little girl's mother afterwards told Mrs. — that her child had been so troubled by the wickedness of those young men that she could not rest until she had given her little Bible, which she valued so highly herself.—Chris. Ins.

1. Aaron Egypt sharp, and had peccation of family hope, or must have prize, then, to receive a into the w we are not u as on other the mode, it and its diva evidenced There must plect and than the sit ord, or Aar where to fi the Mount sacred spot. Himself, as Moses must of Aaron be eye. Egypt. What a t often given in this world years; a did two bro such an ing, which these 2. When lost no time of the Israe the spok only because be such on 14), but bec troduce his tyemen. M to his own well known all the reve known to M wrought ti appointed of their au effect on t all that c lieved; the and they b shipped the grateful r brance of t A work o been going what the I 7. 9). He fiction, by The infern afflictions of God of the hearts. In in Egypt, in the depl ed their be the cause is of their su and with a government them, but 3. Having preston to next task s seek an ac purpose of which the make. T the forme court wou ready accep poses of h must not repeated who and w made any name, so p his connec man, must is probably of his re court whic access to t speak to t greater fre more atten ite could b The req would alt the wilder val. It v oordance (chap. 3. 3. lated to d timate int at the sad Pharaoh, to grant favorably decisive o had read, the reply the W by the quest ing, 'now will not' to every o to teach taught P ful visita they sub 4. The was most dens and ed by i were imp all this. Lord had dantly b bring t They ou been s from ver faith is School M

5. If you dipther cool air your roof feasant o Too muc this matt

SUNDAY SCHOOL LESSON.

JULY 24, 1881.

MOSES AND AARON—Exodus 4: 27-31; and 5: 1-9.

1. Aaron had been all these years in Egypt sharing the bondage of his people. He had probably given up all expectation of ever hearing anything of his distinguished brother. The more he thought of him, the more he felt that he was to be delivered. What a surprise, then, it must have been to him to receive a message from God to go into the wilderness to meet Moses. How the message was communicated we are not told—perhaps by a dream, as on other occasions—but whatever the mode, it was sufficiently distinct, and its divine authorship sufficiently evidenced to admit of no mistake. There must have been much more explicit and detailed directions given than the simple injunction in the record, or Aaron would not have known where to find Moses. They met "in the Mount of God" (verse 28). That sacred spot where God had revealed Himself to Moses must have been appointed as the meeting place, and Moses must have waited for the arrival of Aaron before starting on the journey to Egypt.

2. When they arrived in Egypt, they had no time in summoning the elders of the Israelites together. Aaron was the spokesman on this occasion, not only because he had been appointed to be such on behalf of Moses (chap. 4: 14), but because it was necessary to introduce his brother to his fellow-countrymen. Moses had become a stranger to his own kindred, while Aaron was well known. So Aaron told the people all the revelations that had been made known to Moses, and then the brothers wrought the miracles which had been appointed as a confirmation of the divine authority of their message. The effect on the minds of the people was all that could be desired. They believed; they were deeply impressed; and they bowed their heads, and worshipped the God of their fathers in grateful reverence for His remembrance of them in their affliction.

A work of preparation had evidently been going on. This is implied in what the Lord said to Moses (chap. 3: 7, 9). He had not only seen their affliction, but had "heard their cry." The inference is inevitable that their afflictions had led them to cry unto the God of their fathers with penitent hearts. In the days of their prosperity in Egypt, they had forgotten the Lord; in the depth of their distress they turned their hearts to Him. This view of the case is in keeping with all the facts of their subsequent history as a people and with the principles of the divine government, not only in relation to them, but in relation to all.

3. Having produced the desired impression upon their own people, the next task of Moses and Aaron was to seek an audience of Pharaoh for the purpose of making the request to him which they had been instructed to make. There can be little doubt that the former position of Moses in the court would help to secure him that ready access to the king which the purposes of his mission required. "It must not be supposed that, when he reappeared in Egypt, it was forgotten who and what he had been, or that he made any concealment of it. His very name, so peculiar and distinctive, and his connection with his brother Aaron, who accompanied him as his spokesman, must have suggested the fact. It is probable that it was the knowledge of his former connection with the court which procured him more ready access to the king, and enabled him to speak to that haughty personage with greater freedom, and to win from him more attention than any other Israelite could have secured."

The request was simply that the king would allow the Israelites to go into the wilderness to hold a religious festival. It was put into this form in accordance with the Divine instruction (chap. 3: 18). It was a request calculated to disarm suspicion as to any ultimate intentions they might have, and at the same time to test the feelings of Pharaoh. Did he show any disposition to grant the request it would augur favorably for the reception of a more decisive one later on. But the Lord had read his heart and told Moses what the reply would be (chap. 3: 19).

"Who is the Lord?" etc.—This is the question of a hardened, unbelieving, rebellious heart always; and "I will not" is the answer of such a heart to every divine demand. The Lord has to teach such rebellious ones, as he taught Pharaoh, "who He is" by painful visitations of his displeasure, before they submit.

4. The result of this first interview was most discouraging. Greater burdens and more cruel tasks, accompanied by harsher treatment than ever, were imposed upon the Israelites. But all this had been foretold, and the Lord had declared that he would abundantly vindicate his authority and bring them out with a strong arm. They ought not to have doubted and been so soon discouraged as we find from ver. 20, 23. How weak human faith is!—Condensed from Sunday School Magazine.

If you wish to keep scarlet fever and diphtheria out of the house, let in the cool air every day. Thoroughly air your rooms; there is no other disinfectant equal to the sharp, pure air. Too much attention cannot be given to this matter.

THAT GATE.

Instead of climbing over, going around or lifting a rickety gate several times a day, fix it at once. Every time a person passes through such an entrance, he is reminded of something which needs immediate attention. If the owner of the place passes, he receives an impression that is anything but agreeable. If propped up, or hanging by one hinge, or if there is something wrong about the fastening, cattle, swine or other animals are likely to break through and do more damage to garden or shade trees than twice the cost of repairing the gate, saying nothing about the risk of losing one's temper, or the probability that the stock are liable to injury, or tempted to fall into bad habits. Repair the gate at once; you will feel more like a man, and everything will put on a brighter appearance.

EAT SLOWER.

A respectable elderly lady patient went to London to consult the very highest authority about her dyspepsia and its accompanying ailments. She waited very patiently for her turn, entered the awful presence, told her pitiful story, put out her furrowed and creased tongue. The doctor listened, and said: "Um! ah! yes, just so!" Then he looked profoundly, awfully wise. "Now doctor, what shall I do? I have tried everything, and nothing does me any good. Can you do anything to help me?" "Yes, madam; you must eat slower."

She waited for her prescription, but the doctor did not write; and was evidently expecting her to go. He thought she might be hard of hearing, and spoke louder, "Eat slower!" "By an involuntary but slight movement of his right hand she saw there was nothing to do but pay the fee. The two guineas dropped, and she sadly left his presence.

Two guineas for two words! But they are richly worth the money. "Eat slower" is very wise and important counsel. There is a time for everything—and as eating is one of the most important things of our mortal life, the time we take to do it rightly is of very great importance.—Golden Rule.

USEFUL HINTS.

Ripe tomatoes will remove ink and other stains from white cloth and from the hands.

A simple way to test the freshness of eggs is to put them in water. A good one will lie flat, and those musty with age will out egg Columbus's egg in standing on the small end.

Squashes can be hastened in the ripening by cutting of the vines when several are set upon one branch. Nip off superfluous blossoms also; the benefit will be seen in the size and flavor of the squashes.

You would make a great mistake to kill the ants merely to save your fruit trees from tainted depositions. It is questionable if the ants do any harm whatever to fruit, while it is certain that by destroying vast quantities of aphids, or plant lice, they do an immense amount of good.

The Rural New Yorker expresses a very excellent idea when it admires fresh fruit growers that large table fruits (pears, apples and such) are really not so desirable for some purposes as smaller ones. They are not widely disposed of at the table, and go to waste in the kitchen. Hotel-keepers feel this loss very considerably.

A very good plan, where the owner has not time to pick up the fallen plums, is to turn swine into the plum orchard during the season when the stung fruit is dropping. They will readily dispose of fallen plums and grubs together. Poultry, also, will snap up the grubs as they emerge from the plums preparatory to descending into the earth.

A traveller writes as follows to the Christian Union: May I suggest to the housekeepers that there ought always to be a rough towel in the spare-room? There are so many of us who are accustomed to take a morning bath and want a good rub down after it is over—and the number is happily increasing—that to leave a guest with nothing but a towel as smooth as a pocket handkerchief is to deprive him of a luxury which is almost a necessity.

INFORMATION.

SPRAINS. I had my ankle sprained so severely that I was obliged to use crutches for four days before trying Graham's Pain Eradicator. Having proved its efficiency I have since then, six years ago, kept it constantly in my house, and always found it to be a valuable and I think the best family medicine in use.

Charles E. Bishop, Port Williams N. S. May 10, 1881.

FOR DYSPEPSIA.—Take one teaspoonful of Perry Davis' Pain-Killer in sugar and water immediately after each meal. Let your diet be nourishing, but take at regular intervals, being careful not to overload the stomach at any time, nor to eat too soon after severe exercise.

OPPRESSION OF THE CHEST.—This dangerous and distressing affection may arise from cold, sedentary habits or various other causes. Whatever its source, it disappears at once before DR. L. R. HERRICK'S SUGAR-COATED VEGETABLE PILLS, which sweep away all internal ailments. Try them. They are sold everywhere.

Wherever coughs, colds, and consumption exist Ayer's Cherry Pectoral ought to be known and used. There never existed a sentiment so universal among all classes in favor of any other medicine, as is entertained the world over, in regard to Ayer's Cherry Pectoral. The humblest patient in the pioneer's cabin, and the proudest dame in the metropolis, alike use it, appreciate it, and speak its praises.

It is no longer an idle dream or boasting to affirm that Fellows' Hypophosphites, wherein are united nature's forces, will strengthen man and make his life not only endurable, but sparkling with ruddy and joyous health; this then we recommend when vitality is on the wane, or when the organism becomes enfeebled.

RHEUMATISM OF THE BLOOD AND DEBILITY.—HAVERHILL, Mass., March 17, 1881. Gentlemen.—Fifteen years ago I was troubled with rheumatism of the blood. My blood was in such poor condition that when I retired my arms would become so paralyzed that I could not move the clothes over me. I used various remedies, and tried rubbing, but nothing seemed to help me. At last PERUVIAN SYRUP was recommended, and on taking two small bottles I was completely restored to health, and had no occasion to use it again for ten years. About three years ago I was taken with kidney complaint, and had dreadful pains in my back and side. At times, when in the street, I would have such severe attacks that I would be obliged to sit down on a doorstep, and I would cry like a child. After suffering for some time I remembered what the PERUVIAN SYRUP had formerly done for me, and the use of one large bottle entirely cured me. A few years since my sister's health was completely broken down. She was so weak that she could do no work. She consulted Dr. Durkee, of Roxbury, who recommended PERUVIAN SYRUP. He said it was just the remedy to meet her case, and the only one he knew of. The result proved the correctness of his opinion, for the use of one bottle completely cured her.

Yours very truly, MRS. CARRIE A. DAVIS, No 5 Nicholas street.

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. NO LADY WHO DELIGHTS IN FLOWERS, and likes to see them do well and bloom abundantly, should be without Hanington's Food for Flowers. Ordinary packages 30c.—sufficient for 20 plants for one year.

A SIMPLE CURE FOR INDIGESTION. The worst cases of indigestion can be permanently cured by taking Hanington's Sugar-Coated Dinner Pills according to directions. They seldom fail. July 1. 1m.

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

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 no mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere at 25 cents a bottle. Jan 28-1y

"PULMONARY CONSUMPTION arises from a decline or deficiency of vitality in the natural bioplasm or germinal matter, and this deficiency manifests itself not only in a general wasting or atrophy of the whole body, but also in a peculiar degeneration, chiefly in the lungs and lymphatic system, of portions of this bioplasm into a sluggish, low-lived, yet proliferating matter, which instead of maintaining the nutrition and integrity of the tissues (which is the natural office of bioplasm) clogs them, and irritates them with a substance which is more or less prone to decay, and eventually involves them also in its own disintegration and destruction."

To remedy this deficiency by sustaining the vitality of the bioplasm, and thus provide for the general building up of the whole system, is the office and design of Robinson's Phosphorized Emulsion of Cod Liver Oil with Lactophosphate of Lime. Prepared solely by Hamington Bros., Pharmaceutical Chemists, St. John, N.B., and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00. June 24 1m

A GREAT DISCOVERY.

GOLDEN ELIXIR WILL CURE

Scrofala, Scrofulous Humors, Tumors, Cancers, 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, Constiveness, 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 sensations 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 increased muscular power and stimulates the nerve power.

GOLDEN ELIXIR acts directly on the blood, vitalizing and enriching it to a surprising degree, building up the system and throwing off the germs of disease. It thoroughly renews the general bodily health and restores the nervous system to a proper healthy condition; no matter from what cause impaired.

GOLDEN ELIXIR will vitalize, purify and enrich the blood, regulate the supply of blood to diseased nerves, act as a general tonic, invigorate the whole system, afford a ready mode of gaining strength, is pre-eminent as a means of gaining the appetite. Particularly useful for delicate females.

GOLDEN ELIXIR may be considered a specific for Scrofula and blood diseases; its remarkably rapid and lasting effects in these complaints is most wonderful.

GOLDEN ELIXIR will assist the digestive juices to convert what we eat and drink into a healthy matter, so as to afford nourishment to the body, is most useful in allaying the nervous, irritable and weakly state occasioned by over-brain-work, mental anxiety, loss of rest, violent shocks, fast living, over taxing the powers. It is very pleasant to the taste and will not injure the most delicate constitution of either sex.

GOLDEN ELIXIR is food for the brain, blood and nerves. Is infallible for all low fevers. Is a preventive of contagion. Is very useful in Rheumatism. Is given with great success in General Debility. Is the best remedy for failing powers. Will cure depression of spirits.

GOLDEN ELIXIR is the only safe, prompt and reliable remedy for Overworked Brain, Worry, Anxiety, Excitement, Late Hours, Business Pressure, Nervous Prostration, Wasting Diseases, Asthmatic, Consumptive, Stomach and Liver Complaints, Impaired Nutrition, Impoverished Blood, Premature Decline, and all morbid conditions of the system dependent upon the deficiency of Vital Force.

GOLDEN ELIXIR Purifies and enriches the Blood; Clears the Skin; thoroughly invigorates the Brain; Nerves and Muscles; Re-energizes the Failing Functions of Life; and thus imparts Energy and Fresh Vitality to the exhausted Nervo-Electric Force, and rapidly cures every form of Nervous Debility, Paralysis, Nervous Mind and Blood Diseases, from whatever causes.

GOLDEN ELIXIR cures all humors from the worst Scrofula to a common Blotch, Pimple or Eruption, Erysipelas, Salt Rheum, Fever Sores, Scaly or Rough Skin, in short all diseases caused by bad Blood, are co-located by this powerful, purifying and invigorating medicine.

Especially has it manifested its potency in curing Tetter, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings.

If you feel dull, drowsy, debilitated, have a sallow color of skin or yellowish brown spots on Face or body, frequent headache or dizziness, bad taste in the mouth, internal heat or chills alternated with hot flashes, irregular appetite and tongue coated, you are suffering from TORPID LIVER or BILIOUSNESS. As a remedy for all such cases GOLDEN ELIXIR has no equal as it effects perfect and radical cures.

PRICE ONE DOLLAR.

Sold by Druggists and General Dealers, Forsyth Suteliffe & Co., Halifax, Agents for Nova Scotia.

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

Importers of Cast and Wrought Iron Pipe, with Fittings, Engineers' Supplies and Machinery. Manufacturers of all kinds of Engineers' Plumbers' and Steam Fitters' BRASS GOODS AND THE HEAVIER CLASSES OF BRASS AND COPPER WORK ALSO VESSELS' FASTENINGS AND FITTINGS. 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.

SOLE AGENTS FOR THE SALE AND APPLICATION OF WARREN'S FELT ROOFING And Roofing Materials in and for the Province of Nova Scotia. Nos. 162 to 172 also 306 Barrington Street, Halifax.

SMITH BROTHERS, WHOLESALE

25 Duke Street, - - - - Halifax, N.

SPRING IMPORTATIONS OVER 500 PACKAGES.

- COMPRISING IN PART: 15 cases White Cottons, 57 bales Grey do., 43 cases Prints, 10 cases Oxford Shirtings, 15 cases Ducks, 4 cases Tickings, 10 cases Lining Cotton and Sclacia, 50 bales Cotton Warp, 14 cases Knitting Cottons, 10 cases Cloths, 18 cases Grass Cloths, Linens, &c., 18 cases Muslins and Lace Goods, 8 cases Frillings, 6 cases Cashmeres and Merinos, 12 cases Coloured Dress Goods, 17 cases Alpaccas, Cords, &c., 19 cases Shirts, 7 cases Flannels, 11 cases Clarks' Reels, 5 cases Corsets, 3 cases Umbrellas, 4 cases Fringes, &c., 3 cases Ribbons, 2 cases Kid Gloves, 15 cases Hosiery, 14 cases Flowers, Feathers, &c., 14 cases Silks and Satins, 4 cases Shawls and Mantles, 32 cases Straw Hats, 20 cases Small Wares.

REPEAT ORDERS BY CABLE AND MAIL TO ARRIVE. INSPECTION INVITED. Bottom Prices Guaranteed.

WILLIAM CROWE IMPORTER OF ANDALUSIAN, SHETLAND, MERINO, WELSH, FLEECY, and BERLIN WOOLS —AND— SCOTCH YARNS.

Filloseil, Floss, Embroidering Silk, Linen Floss Silk, Mohair, Worsted and Cotton Braids; Stamped Strips, Yokes and Trims; Canvas, Cloth, Velvet and Kid Slippers; Fancy Work of all kinds, with Materials; Work Boxes; Jewel Cases, Glove and Handkerchief Sets; Cardboard Mottos; White, Black, Colored, and Gold and Silver Cardboard; Fancy Baskets; Bracket Saw Frames; Sorrento, Fleetwood and Dexter Foot Saws; Walnut, Holly, Rosewood, etc., for Amateur Fret Sawyers.

133 BARRINGTON STREET, HALIFAX.

Sewing Machines

ALL KINDS OF MACHINE NEEDLES SENT BY MAIL TO ANY PART OF THE PROVINCES.

AGENCY FOR Mmc. Demorest's Patterns of Ladies' and Children's Garments.

CATALOGUES OF WHICH WILL BE MAILED FREE. WILLIAM CROWE, 133 Barrington Street, HALIFAX, N.S.

CLAYTON & SONS, CUSTOM TAILORING Manufacturing Clothiers, IMPORTERS OF CLOTHS & TAILORS' TRIMMINGS 11 Jacob St., - - Halifax, N.S.

Good Black Broadcloth Suit, made to order.....\$22 50 Serviceable, all Wool, Tweed Suit, made to order..... 15 00 Very Fine, do., do., made to order.... 17 75 A very large assortment of goods from which we make our Celebrated Trousers to order at \$4.75. CLAYTON & SONS. march 11-1y

PEA SOUP!

SYMINGTON'S PREPARED PEA SOUP! Made from their Celebrated Pea Flour, to which is added

LIBBIG'S EXTRACT OF MEAT Delicious, Nourishing Anti Dyspeptic. Made in one minute, without boiling. Sold everywhere in 25 cent tins. Wholesale by

WILLIAM JOHNSON, 28 St. Francois Xavier St. MONTREAL, SOLE AGENT.

CORNER GRANVILLE & SACKVILLE STREETS. NOVA SCOTIA Machine Paper Bag Manufactory The Cheapest in the Market.

SEND FOR PRICE LIST.] ALSO BOOK BINDING IN ALL ITS BRANCHES. G. & T. PHILLIPS.

THE WESLEYAN

FRIDAY, JULY 15, 1881.

IN NEW FIELDS.

The wheel of the itinerancy is again in motion. The frequent tap of itinerants at our office door, and the entrance of familiar faces, has often reminded us during the past week of Wesley's motto—"The world is my parish." Last Sunday some worshippers were scarcely able to repress curiosity as the new pastor entered his pulpit, and the modest pastor, shrinking from curious gaze as he made a bee-line for the pulpit, for once almost wished it were of the old-fashioned pattern, and available for a few moments as a hiding place.

Yet the Methodist pastor, trained to this ever-shifting style of pastorate, which is to others a matter of accident, frequent accident, rather than of habit, soon adapts himself to his changed circumstances. Even though familiar faces seem to come up between himself in the pulpit and his hearers in the pew, that one simple utterance, given as a beautiful lesson by Jesus—"Our Father"—strangely reminds him of the relation between his newly-found flock and himself, and outstretched hands and welcoming words and informal introductions soon prepare the way for pleasant and harmonious performance of duty.

A faithful pastor will aim at an early acquaintance with the people of his charge. Till he can glance over the occupants of the pews nearest the doors and feel that all these, and they are often the most diffident hearers, are known to him, he will not be satisfied. By house-to-house visitation, and by early presence at the prayer-meeting, where a few minutes before the opening hymn may well be occupied in pleasant words with assembled brethren, he may soon place himself in pleasant relations with all, and thus be prepared to preach as their "varied states demand."

Even here a little caution may not be unnecessary to a young pastor. Very wisely he may sometimes decline the proffered assistance of willing guides. Thoroughly independent movements may often serve him best in the end. Now and then an artful stranger may seek to capture his confidence and control his movements. Prejudices have sometimes in this way been excited against the worthier members of a church and prepossessions formed in favor of persons less deserving of the pastor's full confidence. Such influences, too, have sometimes resulted from the guidance of men who had no intention of arraying the mind of the new pastor, but who almost unconsciously made him a partaker of their likes and dislikes. At any rate it is best to avoid a position in which it may be said of a pastor, when uttering words of candid Christian counsel in the course of an early visit, that he has only fired a gun which others have loaded.

An intimate acquaintance with the children of our congregations should be aimed at by every pastor who desires truly to serve his Master. The influence or absence of a kind word in greeting or farewell may help or harm the whole future life, present and eternal, of the child who seems almost unconscious of the minister's presence. "Mr. ——— wouldn't he have done that," said a little girl, too small to speak the words plainly, as a minister burdened with care closed the door, bidding "good-bye" to her seniors, in forgetfulness of her presence. One kind word, one warm shake of the hand, a single question respecting his progress at school, may change for life the course of that boy who carelessly swings his strap of books over his shoulder as he meets the pastor. That dear old minister—John B. Strong, by a few pleasant words and a warm grasp of the hand gave himself an imperishable place in the memory of the writer of these counsels many years ago. And many of the apparently eccentric movements of later life, inexplicable to contemporaries, result from attractions and repulsions, experienced in childhood and gathering force all along the years of busy life.

An indispensable aid to a pastor's success is a well managed Bible-class. Immense circuits to be travelled over once rendered this means of usefulness almost unavailing, but with the diminishing area of our charges, such classes should grow much more numerous. The modern aids to Sunday-school work, crowding out in too many instances our catechisms and other aids to the formation of spiritual back-bone and muscle, render it imperative that by direct and regular means the pastor should meet the youth, and teach and talk over with them the doctrines in which lay the secret of our fathers' success, and thus enable them to give with effect to

any that ask a reason of the hope that is in them. In these weekly gatherings, too, the watchful pastor may give much valuable advice and afford many hints of a practical character which given from the pulpit, would seem to be dragged into the sermon by the heels.

However true it may be that "the world is our parish," there seems to be no real reason why any pastor should fail to take an intelligent interest in the affairs of the city, town, or district in which his lot may be appointed. There is much force in the remarks of a noted preacher of our day, who has said, "I hold it to be a shame for a man to live in any town or village or city without a thought of the prosperity of that town or village or city. I hold that it is a shame for a man to use the community as a shepherd uses his sheep, merely to shear the wool. For a man to be a citizen, and to think 'Can I better myself at the expense of the government of the city, or of the community to which I belong,' and never to have the thought flash across his mind, 'Can I enrich the State, and benefit my fellow men?' is a shame. In aiding its philanthropic societies, in counselling obedience to enactments—only of course 'in the Lord,' in interesting himself in the common schools, and in aught that may tend to the welfare of that community in which he may live, he is bound to do what he can provided always that he never suffers any of these to interfere with the higher duties of the 'vocation' wherewith he is called. We are not certain that neglect in the performance of the commoner duties of citizenship has not been a source of weakness to many of the ministers of our Church.

Above all, in these early days in some new field of labor, let the minister seek to speak out of his own personal consciousness and therefore to the consciousness of others. Then men will hear, whatever his rhetoric or elocution. "The first thing," says a writer in the *Christian Union*, "for any minister who finds himself preaching to small audiences is to confine his preaching to those truths which are vital in his own experience. If in making this attempt he comes to the sorrowful discovery that he has no experience, he had better stop preaching and begin again preparation for the pulpit. If he finds that his experience is a very limited and shallow one, he will be stimulated to deepen and widen it. 'I am the truth,' said Christ. It is only as the minister can reverently and humbly say, 'I am the truth, not, indeed, as Christ, all truth, but that truth which I am endeavoring to expound, that he can expound it with power. The husbandman that laboreth must first be partaker of the fruits.'"

IRISH METHODISM.

The sessions of the one hundred and twelfth Methodist Conference in Ireland, recently closed, seem to have been of unusual interest. The Rev. E. E. Jenkins, M. A., presided, and Rev. James Donolly was elected Secretary.

The statistics of membership show the number of members to be 24,237—a net decrease of 226, but with 911 on trial. About 2000 members had been added during the year, but losses through deaths, emigration and "leakage" in removals had more than met this number of accessions. Such facts not wholly new to our brethren in Ireland. Years ago a young Irish minister told us how member after member of his churches had crossed the Atlantic until his heart had gone thither; and now his name occupies an honorable place among the many honored names of American Methodism. It is needless to say that strong faith is needed on the part of the minister who feels that it is his vocation to bring men into the Church, not so much to strengthen a weak centre as to furnish recruits to go forth and join the vast numbers who bear the same worthy name elsewhere. As the *Methodist Recorder* remarks: "Other things being equal, the probabilities of emigration increase in the case of an Irish peasant or labouring man in proportion as he comes under the influence of the Gospel. The more he becomes conscious of his true manhood, of his right to freedom, and his power to act, the more likely will he be to seek elsewhere the openings which are not to be found at home. Hence there will always be a large proportion of Christian converts amongst those who find a settlement in other lands." Especially of late has the state of the country strongly tempted men who can have no sympathy with passion and murder to "escape to other scenes and other circumstances."

To some of his friends who chided Wesley for spending, as they thought, too much time in Ireland, that man of wondrous foresight replied, "Have

patience with Ireland and she will repay you." Without recalling the names of men who have gone from Irish shores as pioneers in the work of our Church, and without dwelling upon the fact that many of the leading men in the ministry and laity of the American and Canadian Methodist Churches are Irishmen or the sons of Irishmen we may remind our readers that Lord Mayor McArthur of London, whose use of his position for the promotion of religious and benevolent objects won the other day from the Archbishop of Canterbury a tribute of the highest character, is the son of an Irish Methodist minister, and, with his brother, Alexander McArthur, M. P., an uncompromising yet broad-hearted Methodist. Of the wide-spread influence of evangelism in Ireland a correspondent of the *Watchman* gives a striking illustration, presented at the recent Cork Conference. He says:

A singular and pleasing coincidence was seen in the Open Session of Conference, when three of the distinguished visitors delivered addresses. These were the Revs. Dr. Potts from Toronto, (who ministers in the church formerly filled by the late Dr. Punshon) Dr. Reed (Senior Mission Secretary of the Methodist Episcopal Church, New York), and Thomas McCullagh of the British Conference, who were all Irishmen. The former, a comparatively young man, would be known by his accent still as a native of the Emerald Isle. He is a fine specimen of a man, and his sermon in the French church on Sunday morning was a splendid sample of sacred eloquence and rich evangelical truth. Dr. Reed's father emigrated to America, and going into a Methodist chapel was kindly welcomed. He pointed out the effect of attention to strangers, as he said the good man who shook hands with his father by that act introduced three generations into the Church. Mr. McCullagh told how he had been cared for by the late Rev. Robert Houston in the Kilkenny circuit, and Houston from that good man his first quarterly ticket forty years ago.

The report of the committee appointed to consider and report on the propriety of somewhat modifying the present relation of the class-meeting to church membership was awaited with no small degree of interest. Measures of a progressive character, adopted in the British Conference of late years, have generally been aired at a previous date in the smaller Irish gatherings, and interested parties have been hoping that some action would be taken at the recent session which would lead to an extension of the Church franchise across the Channel. Any hopes in this direction have for the present been doomed to disappointment, though the small majority by which certain resolutions were negatived shows that the disposition to place membership upon a somewhat broader basis than that now recognized finds many advocates. For Rev. W. Gorman's motion "that persons who fulfil the spiritual condition of membership, but have reasons for not meeting in class—which reasons may be deemed sufficient by the ministers in conjunction with the leaders' meeting—may be received into the Society subject to our general discipline," thirty-five votes were given, while fifty-nine votes were recorded against it. The debate on this topic is thus summed up in the *Watchman*:

"From the report it appeared that the committee were unable to agree to any report on the subject, and the convener submitted some resolutions, the principal point of which was to adopt a schedule, including a return of the communicants in the Church. The Rev. Dr. Crook moved an amendment rejecting the resolution, and the Rev. Robert Boyd moved a further amendment to the effect that a larger discretionary power shall be placed in the hands of the leaders' meeting when making the returns of the members of Society. Dr. Crook's amendment was withdrawn, and the others were discussed during the earlier sitting. At the close Mr. Boyd's amendment was accepted as a note of motion for next year. The speakers expressed themselves as firmly attached to the class-meeting as a means of grace, and deprecated any attempt to lessen it as such, but some thought attendance at it should not be retained, in order to secure recognition as members of Society."

The Conference ended pleasantly, in the absence of that hurry which too often marks the close of our sessions, and prevents the proper consideration of questions closely connected with the future of the Church. Revs. Wm. Crook, D. D., O. M'Cutcheon and John Ker were unanimously appointed a deputation to the United States and Canada in the interests of the Union Guarantee and Home Mission Funds.

A CALL TO PRAYER.

By the Executive Committee to arrange for an Ecumenical Conference it was unanimously resolved that Friday, August 5th, should be designated as a "special day of fasting and prayer, to be observed by the Methodists of all lands, for the blessing of God upon the Ecumenical Conference." In accordance with a suggestion of the Secretary

of the Committee for the Western Section we invite the attention of our ministers and Churches to this resolution, and urge the observance of this day, as far as may be possible, for this laudable purpose.

"A wide field for evangelistic effort," says the *Primitive Methodist Magazine*, "spreads out before the Methodist Churches in every continent, and it is of practical importance it should be occupied in the most economic and efficient way, and in a spirit of true brotherly co-operation, without collision and antagonism, so that the moral power and spiritual influence of Methodism may not only be in no sense diminished, but be greatly increased." Increased spirituality, unity and aggressive power for Methodism will be a blessing for Christendom and the world.

In view of this great gathering, and the influence of a Pentecostal baptism upon the delegates who are moving towards England from all parts of the world, our ministers and Churches have a strong motive for prayer. Plans have been carefully marked out, but success depends upon the blessing of heaven. In private and public, at our family altars and in our churches, let us remember the delegates who will represent in City-Road our world-wide Methodism, and especially let us endeavor to unite on the day designated for fasting and prayer in seeking the blessing of Almighty God upon their deliberations.

THE COLLEGE QUESTION.

In spite of the heat of summer days, inviting to rest, correspondence on College Union goes bravely on. As usual some wise things are said and many foolish ones. What amuses one is the persistent advocacy of an idea in the absence of any approach to a practical scheme for its development. In such a mode of tactics the suggesting parties may have plans they prefer to conceal, but they have no right to ask the thoughtful consideration of those who differ in opinion.

One thing is becoming evident. The field over which these writers range is becoming narrower, and their excursions are leading them a shorter distance from home. The firm utterances and generous gifts of the ministry and laity have caused them to cease to sweep with their glasses the fertile lowlands adjacent to Cumberland, or the not less rich valleys which surround Acadia. Partnership is still proposed, the partnership of a smaller firm—the union of King's and Dalhousie. It is not yet said whether Dalhousie is to go to Hants, or King's is to come to Halifax. The point is hardly worth discussing, in fact, while somebody, invested with authority, forbids the banns.

That some friends of King's are not averse to a change which might remove certain difficulties is not a matter of surprise. That Judge Wilkins—whose words we always read with respect, because of his evangelical views and courteous recognition of Christians under all denominational names—should avow himself among those favorable to a change is not to be wondered at. A glance at his letter in the *Chronicle* shows a reason on the surface, but does not reveal the dissatisfaction with which not a few Episcopalians regard the College whence their rising ministry goes forth to its most important life-work.

Had Judge Wilkins, and others who might name, attended the anniversaries at Sackville and Horton, and watched the graduating classes of those Institutions, and marked the religious influences of a wise and genial character which attend the preparation of our youth for their future work in the Church and the world, we are convinced that his opinions as expressed would have been greatly modified. It is not necessary that we should speak for Acadia—her own friends are doing that with good effect—but we are prepared to assert that Methodists who have taken pains to watch the education given at Mount Allison, and the influences surrounding the students there, are not harassed by any such doubts and fears as would lead them to seek relief by any change of base. Most cheering to the parties responsible for the management of our College and Academies are the strong expressions of confidence, backed by material testimonies of highest value, which have reached them from the three Conferences of the Maritime Provinces. But to enable the managers to raise them to still higher efficiency, a succession of gifts such as those we recorded last week is needed. Gifts like that of Mr. Starr's have a greater value, because really unasked, and resulting from a careful consideration of the claims of education under Christian auspices upon those to whom God hath given power to get wealth.

"WE," OR WHAT?

The *Christian Advocate* and the *N. Y. Independent* are having a "friendly tilt" on the use of the editorial "we." The former objects to the publication of the editor's name, claiming that "to identify a paper with a single man, as such a use of the plural pronoun does, seems belittling." It advises the use of "the present writer," "our superintending editor," or "our literary editor."

In reply to the *Independent*, which is said to "fall into the error, not uncommon with censurers, whether friendly or otherwise, of making its own practice the standard of perfection," the *Advocate* points out the difference between a paper like the *Independent*—responsible to no one, and the organs of the Methodist Church, conducted by editors "publicly elected" for a certain term, and "often after an animated canvass," and thinks it "little less than preposterous to talk about the concealment of the responsible editor's name under the circumstances."

We have not room to quote the *Advocate's* very suggestive remarks respecting "evils in religious journalism which arise from its personal character" or the probably "greater evils" which result from its being "impersonal;" we content ourselves therefore with copying the closing words of the article:—"Without prescribing for *The Independent*, we know of no more reasonable distinction where the Editor is known than that laid down in our former article:—"That when the editorial 'we' comes in a passage that relates to the policy or sentiments for which the paper is responsible, it means *The Christian Advocate* holds, teaches, maintains and defends such a proposition. But when it relates to something predicated of individual action, it means something the responsible Editor experienced."

EDITORIAL NOTES.

The Fourteenth Annual Report of the Halifax Young Men's Wesleyan Institute has been issued. We note with pleasure that the Institute "has never been in so prosperous a condition as at present." Several public meetings have been held under its auspices, at which interesting and valuable papers have been read. Of nine private meetings seven were devoted to debates on topics of present and general interest. At a meeting at which the writer was present, the criticisms given by several members upon readings by others, seemed well calculated to promote the general benefit. From the list of members who always took a lively interest in the welfare of the Institute the name of James B. Morrow must be removed, but here, as in so many other departments of religious and social life, his influence will continue to live. From the receipts of the lectures, and a successful "Olio," in which the Ladies' Literary Institute took part, \$13.00 were contributed to the Ladies' Parsonage Aid Society, and \$26.00 were given to the Committee of the Jost City Mission.

On Sunday last the ministers of several churches in St. John, N. B., called attention to the increasing prevalence of Sabbath desecration, "emphasizing particularly the running of Sunday steamboats and Sunday trains." At that precise time, if we mistake not, the highest authority in the Dominion was moving on in a special train over the Intercolonial. We have failed to learn that any important public business could be pleaded as a justification for his departure on Saturday evening on a journey which must of necessity involve transgression of the Sabbath law, on his own part, and that of numerous employees. We have heard of a slave-owner who found work on Saturday for an unwilling slave to do on Sunday. The hesitation of the slave was answered by an appeal to the Saviour's statement respecting the Sabbath relief of the ox or the ass fallen into the pit. "Yes, Massa," was the shrewd slave's reply, "but not if he put the ox in on Saturday." It is not the first time that a poor slave has been right, while the highest dignitary in the land has been wrong.

The man who wrote these words for the *Religious Herald* has evidently had some experience; "We have heard of a race-boat made so narrow and so easy to upset, that the oarsmen had to part their hair in the middle before they took their seats in it, so as to keep it in trim. Even so there are some churches, some little churches, in which the pastor needs to walk very circumspectly, so as not to put more weight on one side than the other. It is a very great mistake to suppose that it takes more grace and skill to manage a large church than a small one. Far otherwise. The largest man is needed for the smallest place."

The St. John papers contain lengthy reports of the sermon by Bishop Doane, adjutor-bishop Kingston last Sunday at Fredericton. The Bishop ignores all the hedges and ditches that some others have marked with a heavy mark along himself, by a somewhat daring assumption, side by side with apostles. While some men arrogate to themselves such distinction, many others of course will laugh. The temptation to do so is certainly great. We agree with Wesley, who said "If any man is disposed to dispute about this matter, let him know, I have better employment." Yet an occasional protest must be made against such empty and arrogant ostentation. We have been told that the ordination charge delivered at the recent Maritime Conference by the Ex-President, Rev. E. Evans, was a most able and eloquent refutation of the claims of High Church Episcopalians to superiority over their brethren. It is well when men can smile at such claims; better still when they can calmly argue them down. At the request of the ministers of the N. B. and P. E. I. Conference Mr. Evans' charge is to be published in pamphlet form at an early date. Our readers will do well to provide themselves with a copy of it.

A kindly Quaker is said to have asked a group who expressed sympathy with a man undergoing a loss, "How much are you sorry?" The *New York Chamber of Commerce* has answered such a question in the case of President Garfield and his family by the bestowal of a quarter of a million of dollars upon Mrs. Garfield, thus at once placing her future social position beyond doubt, and relieving the mind of the President from all anxiety. Next in value to a consciousness of the favor of Heaven, in the case of the man whose life trembles in the balance, is a conviction that his death is not likely to inflict upon those dearest to him any painful social reverse. Certainly if sympathy and prayer and the removal of all anxiety respecting the position of those who with himself have been suddenly raised to the first place in the nation can bring him back from the gates of death, President Garfield will soon turn his face from the dark pathway.

A valedictory service was held on Monday evening in the Queen's Square Church, St. John, in connection with the departure of Rev. B. Chappell, late pastor at Portland, for the Nicola Valley Mission in British Columbia. The Rev. D. D. Currie occupied the chair, and Revs. Dr. Pope, J. Read and B. Chappell gave addresses. Prayer for the success of the brother in his new sphere was offered by Revs. H. Daniel, J. R. Narraway, and G. B. Payson. Mr. Chappell also gave a short address at Brunswick St. Church in this city on Wednesday evening. We hope to receive frequent letters from him for the readers of the *Wesleyan*. He leaves behind many friends, who will regret his absence, while glad on the other hand to know that a minister from the Maritime Conferences has gone forth into the mission field.

The publishers of several of our *New Brunswick* exchanges are showing a degree of enterprise well worthy of commendation. The *Daily News* of St. John, issued for some time as an evening paper, is a bright newsy sheet, which ought to find general favor; and the *Daily Sun*, of the same city, now gives its readers each Saturday a double portion of its usual interesting matter. The *St. John Globe* received the thanks of the N. B. and P. E. I. Conference for its lengthy reports of the proceedings of that body. Nor must we forget to notice the rapid growth of our country contemporary, the *Maple Leaf*. May it preserve the autumn brilliancy of that leaf without the autumn decline. We have to thank the *Maple Leaf* for its standing notice of the *Wesleyan*.

The Hon. Neal Dow and A. M. Powell, Esq., Secretary of the American Temperance Society of New York, are now in Prince Edward Island. Next week they visit Halifax when Mr. Dow will give one lecture—in Association Hall, on Monday the 18th, inst. Single tickets may be had for 10c each; three for 25c. From condensed reports of the addresses of these well-known temperance advocates, delivered in St. John, the citizens of Halifax are warranted to expect the utterance of valuable practical thoughts upon a topic of world-wide value and of intense local interest.

A visit to the Berwick camp-meeting will be both pleasant and profitable. It commences on the 3rd of August. An advertisement giving all necessary information will be given in our next issue.

mission will tickets at on be given from are, good to Book Room grounds. A New Testam will be provi in need of a reading for do well to it

A friend v rooms of Mr his St., speak Kaabe pian has been app instruments- beauty and as well as un and singing

Keep up th brethren, y pastoral visit

NEWFOU

The greater spent in the ren's Fund. per capita rat previous year

In the aft hours, the R- dressed the of visitors on in relation to ville. In a r- ing speech the cial events a- tory. He al- importance of educated min that had bee there; the e- staff, and to r- asment und laboring. T- the city with sympathy and ference and John's take in- tions.

In the even the Education was addressed G. P. Story, s was assigned ample justice the latter got Rev. G. Boyd performances could be desir

The principl voted to the s- bationers, J. s- Peters, and J- two were un- dered an ad- nextion, and the ed to be sent- tions.

In the even- conducted by- promotion of H- dressed by sev- words were w- power which h- parts.

On Sunday- morning and e- by the Revs. D- Gower St., by- and Dr. Stewar- Hall by the R- Swann.

The members apprized the facts put forth laymen in the o- ters who were a- cait deficiency was raised amo- this purpose. This noble effor- of some of the on the mind of- factually dispel- was rendering- certain and per- God-appointed- and good-will!

The Conferen- it of two deleg- Society in St. J- the Hon. J. S. s- its members on- movement now- land, and on th- sing and dimini- leating liquors- not have conf- ment, beyond- work, than whe- conviction that- constituency of- were exerting a- by renewed in- the country eff- and the passin- of the Conferen- these Hon. gen- members were v- the temperance

In the even- was held, w- s- oners, J. A. Ja- were set apart fo- ministry by the- excellent charge- ov. Thos. Harr- which was appen- by the Rev. Cha- was charges ar- be published,- anything as to- The young met- ted briefly to- version to Ge-

Con

PASTORAL ADDRESS. of the NOVA SCOTIA CONFERENCE.

Dearest beloved Brethren.—At our Annual Conference, held in the city of Halifax, we have had the privilege of hearing the address of our dear and venerable pastor, Mr. W. H. Allen, on the subject of the "Pastoral Address."

A friend who lately visited the music rooms of Mr. W. H. Johnson, in Halifax, speaks in the highest terms of the music performed by Mr. Johnson and his choir.

Keep up the canvas for the Wesleyan, brethren. Ask about it at your first pastoral visit.

NEWFOUNDLAND CONFERENCE.

THIRD DAY. The greater part of the morning was spent in the consideration of the children's fund. It was resolved that the per capita rate should be the same as in previous years.

In the afternoon, from one to two hours, the Rev. Chas. Stewart, D. D. addressed the Conference and a number of visitors on the subject of education in relation to the Institutions at Sackville.

In the evening, in George St. church, the Educational meeting was held, and was addressed by the Revs. J. Parkins, G. P. Story, and Dr. Stewart.

FOURTH DAY.

The principal part of this day was devoted to the examination of four probationers, J. A. Jackson, W. Pratt, J. Peters, and J. Wilson.

In the evening a meeting was held, conducted by Rev. G. Boyd, for the promotion of holiness.

FIFTH DAY.

The members of the Conference were apprized of the happy results of the efforts put forth by some of the principal laymen in the city to relieve the ministers who were suffering heavily from pecuniary deficiencies.

The Conference was honored by a visit of two delegates from the Temperance Society in St. John's, Judge Prouse and the Hon. J. S. Winter, who addressed its members on the general temperance movement now being made in this Island.

In the evening, the ordination service was held, when two of the probationers, J. A. Jackson and W. R. Pratt, were set apart for the full work of the ministry by the imposition of hands.

In the evening, the ordination service was held, when two of the probationers, J. A. Jackson and W. R. Pratt, were set apart for the full work of the ministry by the imposition of hands.

Our congregations grow in numbers and attentive interest. Our material resources as a people increase. Our Missionary, Educational, Philanthropic and other enterprises obtain an increasingly liberal support.

The history of revivals is the history of the Church. Our Methodist Church with its characteristic institutions was born of a revival and received its name from others of "Christianity in earnest."

Seek, dear brethren, to enjoy the constant witness of the Spirit to the pardon of all your sins and to your present and future cooperation with God.

The members of the Conference were apprized of the happy results of the efforts put forth by some of the principal laymen in the city to relieve the ministers who were suffering heavily from pecuniary deficiencies.

In the evening, the ordination service was held, when two of the probationers, J. A. Jackson and W. R. Pratt, were set apart for the full work of the ministry by the imposition of hands.

Saviour of mankind, hold him up on high before the world. Exalt him in a happy and consistent profession of his saving grace. Exalt him by making the Sabbath and week night services seasons of grace and power and sweet delight.

It is very gratifying to find that our Sunday Schools were never more efficient than at present. Best of all, we are able to report a number of conversions among these young children committed to the care of the Church.

The publication of our new Hymn Book will, we trust, prove an incentive to congregational singing. While all that is loved and prized in Wesleyan Hymnody has been retained, over three hundred new hymns, all of which, with few exceptions are very familiar to every evangelist.

Several notices of departing ministers appear in late Provincial exchanges. The Yarmouth Herald contains an ably-written and highly appreciative review of Rev. J. Teasdale's pastorate at Yarmouth.

Several notices of departing ministers appear in late Provincial exchanges. The Yarmouth Herald contains an ably-written and highly appreciative review of Rev. J. Teasdale's pastorate at Yarmouth.

PERSONAL.

Rev. R. A. Temple's address is—No. 1, North Park St., Halifax.

The Book Steward, Rev. S. F. Huestis, has been obliged to seek a few days' rest.

Rev. J. E. Brown, late pastor of St. Paul's (R.E.) Church, Montreal, has accepted a call to the Third Reformed Episcopal Church, Philadelphia—a large and important field of labor.

Rev. Dr. Kennedy, of Sackville, who called at our office on Tuesday, was accompanied by his father, a venerable local preacher of Ontario.

The numbers of The Living Age dated July 2nd and July 9th, contain articles on Some National Characteristics of European Society, A Last Word on Disraeli, and "Boycotted," Contemporary; Sir Henry Taylor on Carlyle's "Reminiscences"; Nineteenth Century; The Visions of Sane Persons, Fortnightly; Mattie, the History of an Evening, Blackwood; The Wit and Humor of Lord Beaconsfield, and The Revision of the New Testament, Macmillan; A Japanese Bride, and a Pilgrimage to Cyprus in 1395-6, Fraser; The Shut-up Houses, Arroyo; with an instalment of "The Freres," by Mrs. Alexander, and the usual amount of poetry.

A new volume began with the No. for July 2d. Littell and Co., Boston are the publishers.

HON. W. C. WHITMAN.

A correspondent of the St. John Sun writes to that paper under date of the 7th inst.

The Hon. William C. Whitman, M. L. C. for the County of Annapolis, after a long illness, died at his residence, Lawrenceville, N. S., about half past nine o'clock on Saturday.

OUR OWN CHURCH.

A donation of \$50.00—a donation indeed, since it was not an item of circuit salary—was lately made to Rev. J. H. Davis, who has just passed through the city on his way to a new charge at Middle Musquodoboit.

Interesting services were held in the Portland, N. B., church on Sunday last. During the Sunday-school session of the afternoon, after several addresses had been given, Mr. Chappell was presented with an address from the officers and teachers and with a handsomely bound album.

From the St. John Telegraph we learn that the new church at Red Head was opened for worship on Sunday afternoon. Rev. D. D. Currie preached an impressive sermon from Exodus 33: 18.

Mr. W. H. Allen, who last year supplied the Bridgewater circuit, furnishes several items of interest. He reports the removal of several difficulties and the prevalence of peace and harmony throughout the entire circuit.

Several notices of departing ministers appear in late Provincial exchanges. The Yarmouth Herald contains an ably-written and highly appreciative review of Rev. J. Teasdale's pastorate at Yarmouth.

GENERAL CHURCH NEWS.

The popularity of the Presbyterian schools for girls at Tripoli is so great that the Moslems have opened an institution copying its methods, and the Greeks have devoted a convent to a similar purpose.

Robert Arthington, of Leeds, England, proposes to give \$35,000 to the American Baptist Missionary Union, on condition that American Baptists add \$15,000 more, and establish a Mission in Soudan, Africa.

The Methodist New Connexion, of England, has an increase this year of 8 societies, 6 circuit preachers, 70 local preachers, 797 members, 16 schools, 126 teachers, and over 1,000 scholars.

The Baptist Weekly says: It is within the memory of many not yet old when the first Chinese convert was announced to the world as a Pentecost wonder.

The Friends' Yearly Meeting in England is enjoying a period of prosperity, after a half century of decline. In the last few years there have been gains, instead of losses. There are now 14,961 members, an increase of 106 the past year.

SECULAR GLEANINGS.

THE DOMINION. Yarmouth expects to have the water-works completed in September.

Dominion \$1 notes neatly altered to four-dollar notes are in circulation in Ontario.

Polling under the Canada Temperance Act will take place in Cape Breton county on August 11.

20,000 young salmon have been planted in the Digdeguash river, through the efforts of Hon. B. R. Stevenson.

Over 2000 head of cattle and 3000 sheep were shipped from Toronto to England week before last by one firm.

More than one million feet of deals was shipped from Jordan River, last month, and there is another million ready for shipment.

Sir John A. Macdonald will remain in England for some time yet, unless his strength returns more rapidly than at present.

Out of 19 full-rigged ships which were in port at Philadelphia on the 8th inst., 13 belonged to Nova Scotia and twelve of these to Yarmouth.

Mr. Laurier and Mr. Huntington are mentioned as likely to accompany Mr. Blake for a portion of his tour in the Maritime Provinces.

At Loughe Point lunatic asylum on Sunday night last, an inmate named Gertrude Robert was murdered by another lunatic, Delia Poirier.

At Hampton, on Saturday at 10 a. m., the thermometer indicated 98° in the shade; at Sussex it was about the same, and at Moncton it ran even higher.

Capt. Eben C. Killam, of the Lillie Souillard, died at Belfast on the 4th inst. He was a son-in-law of Nathan Moses, Esq., of Yarmouth.

The most successful student at Hellmouth Ladies' College, Ont., is a young lady from Charlottetown, P. E. I. Her list of prizes is long and important.

The large chimney of Messrs. Pickles and Mills's planing mill at Annapolis, was struck by lightning on the 6th inst. and damaged to such an extent that it had to be taken down.

It is supposed that the fire which destroyed Grantham Brothers' mill at Aroostook Junction on the 4th, was caused by a spark from the engine. The loss will reach \$7,000.

It is said that a silver mine will be opened within a few miles of Weymouth bridge, and a gold mine in a village situated near the Sissiboo Falls, about seven miles from Weymouth.

The oldest resident of Charlottetown, John Morris, Esq., J. P., died there suddenly on the 30th ult., in his 88th year. He is said to have been one of its most highly respected citizens.

W. M. Fullerton, Esq., has rebuilt his saw-mill at Maccan. It was started on the 6th inst., on which day it cut 20,000 feet of deals. It is only a few weeks since the former mill was burned down.

On the 4th inst., a dory containing William Rheyndol, of Canso, and Jas. Basket, of Guysboro, was capsized, and both were drowned. Rheyndol had a wife and several children. Basket was unmarried.

The Medical and Chirurgical College of Quebec has decided to take action against charlatans practicing in that Province. Several have already been brought before the Courts and heavily fined.

The pier of the Acadia Steamship Co., at Annapolis, will be built under the superintendence of Lawrence Delap, Esq. It will be finished for the first steamer of the line, which is expected to leave that port early in October.

Paper pulp made from saw-dust is to be sent to England from Welland, Ont. It will be tried at an English factory, and the paper sold as an experiment. If successful, several capitalists will at once start a factory.

The Manitoba South Western Railway Co. have completed arrangements with parties in New York for the immediate construction of the whole line of railway, 312 miles. Fifty miles are to be completed and equipped by the first of Jan., 1882.

At a meeting of the shareholders of the Nova Scotia Cotton Co., the following were elected directors:—Messrs. S. M. Brookfield, Adam Burns, T. E. Kenney, W. L. Lowell, John Doull, F. G. Parker and A. W. West. The stock is to be increased to \$400,000.

A temperance meeting was held in St. John on the evening of the 7th inst., at which the famous Maine Prohibitionist, Hon. Neal Dow, delivered an address. The audience was not so large as might have been expected. The meeting was held under the auspices of the Citizen's Temperance Committee, and Mr. Andre Cushing presided, in the absence of the Sheriff.

A daring attempt was made on Saturday afternoon to burn down the Suspension bridge across the St. John. The care-taker says that he was informed of the fire by a lady who saw a man take a newspaper, set it on fire, and stuff it between the girder and the outer plank on the river side. Had the fire not been discovered at once the bridge would have been swept away.

The granite quarry at the Lodge, Charlotte Co., N. B., now worked by the contractor for the erection of the cotton mill, is pronounced one of the best on the continent.

The storm of Sunday night was very severe in many parts of New Brunswick. It raged with especial violence in the vicinity of Moncton, the most serious damage done being the destruction of Mr. F. A. Jones's mills at Painsec Junction, which were set on fire and consumed.

Messrs. Fleming & Sons, St. John, removed the ninth locomotive from their works on Monday. These locomotives are being used for the freight traffic on the Intercolonial Railway. The firm is now getting ready to commence work on another contract for seven express engines for the same road.

Sir Hector Langevin, K. C. M. G., Minister of Public Works, who is now on a tour of inspection of the buildings and work of his department in the Maritime Provinces, arrived in this city on Friday evening from St. John via Annapolis.

In the Militia General Orders there appears the following: "The visit of His Excellency the Governor General to the camp at Sussex has afforded him great pleasure. The soldier-like appearance of the corps on parade, the manner in which the manoeuvres were performed, and the neatness and arrangements of their camps were an earnest manifestation of the care and attention which had been given by the officers commanding the regiments and corps to their military duties, and His Excellency congratulated them on the successful issue of their labors."

NEWFOUNDLAND.

Recent advices from Labrador show decided improvement in the fishery.

The newly appointed Governor of the Colony is Lieut. Colonel Sir H. F. B. Maxse, K. C. M. G., recently Governor of the island of Heligoland. This gentleman is said to have achieved some distinction in the Crimean campaign, and was one of the famous Six Hundred of the Balaclava charge.—North Star.

Two sad accidents are reported. The first—a fearful case, is the burning to death at Garnish of a man and a boy by falling into the furnace or boiler of a lobster packing house there, death being the immediate result in both cases. The second occurred at Ferryland when a little boy aged 10 years, the son of the assistant keeper at the light house, fell over the cliff under the light house and was lost.

ABROAD.

The steamer Ocean arrived at San Francisco on Tuesday from Hong Kong via Yokohama with 1000 Chinese.

Lefroy, charged with the murder of Mr. Gold on the Brighton Railway on the 27th ult., has been arrested at Stepney, East London.

Mr. Gladstone and Sir Stafford Northcote's expressions of sympathy with President Garfield are warmly appreciated in the United States.

Two prominent druggists, in Geneva, Ill., have been fined \$50 and sentenced to ten days imprisonment in the county jail for selling liquor.

Three hundred and sixty-two head of cattle were burned to death by the burning of Titmeniche's feeding barns at Buffalo, N. Y., on Friday last.

Mr. Gallings, the well known correspondent of the Times, has left England for the purpose of penetrating Siberia, and describing the condition of the exiles there.

A telegram from Geneva states that Isereble, a village in the Valais, with about 300 houses, had been set on fire by lightning and totally destroyed.

The official report on the results of the earthquake at Chio gives the number of killed at 3,612; wounded, 1,306. The surviving population numbers 66,573 souls.

In a bulletin issued from the Executive mansion at 4.25 p. m., on Tuesday, Dr. Bliss reported the President's pulse as below 100, and his condition in general as more favorable and encouraging than at any time since he was wounded.

At Pittsburg, Pa., at one o'clock p. m. on Saturday the thermometer registered 102.7 degrees, the highest point in nine years. Eight fatal cases of sunstroke were reported that evening, and twenty prostrations.

France is likely to have serious trouble in Africa. A despatch from Tunis states that the insurrection had assumed such large proportions that unless put down with a strong hand the consequences all over the regency must be very serious.

A medical paper at Leipzig has been fined 100 marks and costs at the suit of 75 homoeopathic doctors for publishing a lecture delivered to a Berlin medical society in which homoeopathy was denounced as quackery and swindling.

The heirs of a man six months dead, in North Attleboro, unable to find the papers containing the records of his property, dug up his body and found them and \$60 in money in the pocket of the mouldering coat in which he had been buried.

From Ludington, Mich., a correspondent writes respecting diphtheria: "We have buried about 150 children in a few months in this city of 4,000, and no class escapes. A member of the national board of health is now here—a physician from Washington—to investigate the cause or causes of so much diphtheria."

An inquest was held in New York on the 9th inst., on the body of Thomas Fitzgerald Callaghan, Governor of the Bahama Islands. Death was caused by paralysis induced by a long attack of intermittent fever. The body has been embalmed and taken to England by Mrs. Callaghan.

N. B. AND P. E. ISLAND CONFERENCE.

The Conference reporter sends us a more detailed statement of the proceedings of the last day of the Conference sessions than that given last week. We copy such matters as were not then published:

TORONTO, June 25, 1881.

Rev. Douglas Chapman, President of Conference, Moncton, N. B.:

DEAR BROTHER,—

Accept my hearty congratulations on your elevation to the chair. I trust the session may be harmonious and pleasant.

I wired you to-day in reference to one of our missions in British Columbia. The Stationing Committee of the Toronto Conference felt that it would not be advisable for them to fill all the vacant missions, and gave consent that I should negotiate with Presidents of other Conferences for the support of other fields marked "One to be sent." One of these fields is Nicola Valley, British Columbia, a region lying between the Rocky and Cascade ranges of mountains, occupied by a scattered population engaged in farming. We want a man of bodily vigor and full of holy fire. Such a one will find a good field in Nicola Valley.

We could also take a young married man for the same country, who would be willing to devote himself to the Indian work.

Another Station, Edmonton, on the Upper Saskatchewan, is vacant. For this we want a married man, comparatively young, with small family, zealous but prudent.

The young man for British Columbia is the most urgent need at present. If you can supply the place let it be with a man you can unhesitatingly recommend.

I should have remarked above that Edmonton is not an Indian Mission though there are Indians constantly coming and going. The population is a mixed one, whites and half-breeds.

Hoping you may be able to aid in supplying some of these fields, I am, dear Bro., Yours faithfully, A. SUTHERLAND.

On motion, Revs. T. Marshall and George Harrison were granted leave of absence for three months on account of ill-health. On motion, the Secretary was instructed to prepare credentials for Dr. Pope as delegate to the Ecumenical Council. It was resolved that farewell services in connection with Bro. Chappell's departure for the Nicola Valley be held in the principal centres.

AFTERNOON.

Opened in the usual form. Mr. Anslow of Newcastle, was presented by the President on behalf of the Conference with a handsomely bound copy of the new Hymn Book and the Memoir of Jas. B. Morrow, as a slight recognition of his faithful and excellent reports of Conference proceedings in the St. John Globe. The Report of the Children's Fund Committee was submitted by Rev. Howard Sprague, A. M., and adopted. Rev. H. Sprague, A. M., was appointed Secretary, and Rev. George Harrison and Hon. W. G. Strong, Treasurers of the Children's Fund for the ensuing year. The final Report of the Supernumerary Fund Joint Committee was received and adopted. Master W. W. S. Duncan (son of the Rev. R. Duncan) was presented with a Bible in acknowledgment of his services as messenger during Conference. It was announced that the Conference will be entitled to send 9 clerical and 9 lay delegates to the next General Conference. Of the laymen, St. John District will elect 2, Fredericton 2, Sackville 2, St. Stephen 1, P. E. Island 2; the Miramichi District not having enough members to entitle it to send a representative.

EVENING.

Opened in usual form. It was resolved that the General Conference collection be made the 2nd Sunday in August. The following changes were made in the station sheet, owing to appointment of Brother Chappell to Nicola Valley; Thomas Pierce from Alma to Newcastle; Clement Williams from Tabusintac to Alma; Tabusintac—one to be sent. It was decided that the next Conference will be held in Fredericton, on the 4th Wednesday in June.

On motion of the Rev. D. D. Currie, it was resolved:—

"Whereas, the Board of Education of the Province of New Brunswick has fore-shadowed in a late report of the Chief Superintendent the necessity for the establishment of three academies in this Province, to be a department of public education, and to have affiliation with the University of New Brunswick; and whereas, There seems to be a wide and increasing tendency on the part of the taxpayers to demand a reduction of school taxes by abolishing free instruction in the higher school branches, and in consequence thereof the probability is that all beyond the branches of a common education may soon be unprovided for at the public expense; and, therefore, the establishment of the proposed academies is not likely to be an accomplished fact;

"Wherefore Resolved, That in view of coming events and emergencies, the Board of Governors of the Mount Allison Institutions at Sackville be requested to consider the propriety of treating with the Government of this Province for the foundation of Scholarships for giving education in the higher branches of a certain number of students who may come out of our public schools with a scholarship or a suitable certificate of standing." The minutes were read, and signed by the President and Secretary. The doxology was sung, Rev. F. Smallwood led in prayer, and the Conference closed about 10 p.m.

IN MEMORIAM.

MRS. WESLEY BLACK, SEARLTOWN, P. E. I.

Mrs. Black was the daughter of the late Stephen Fulton, Esq., of Wallace, N. S. She enjoyed from her childhood the advantages of religious training. Her home was eminently a Christian home. What her early religious experiences were or what the circumstances that immediately led to her conversion we are unable to state, but it is certain that in very early life she made choice of the "one thing needful." Our acquaintance with Miss Fulton dates from the summer of 1874 when the writer was stationed at Wallace. We met her in class-meeting, the prayer-meeting, the Bible class, and in social life, and everywhere found her to be the same earnest and sincere Christian, anxious to consecrate her energies fully to the service of Jesus, her Master and Saviour. Some three years or more prior to her death she was united in marriage to Mr. Wesley Black, of Searltown, P. E. I. To that place she removed and there passed the remainder of her short life. She was to the last, as her late pastor—Rev. Geo. Harrison, has assured me, the same faithful and exemplary Christian. Her death was said by reason of its suddenness. In two short hours she passed away. During this period she was unable to speak, so that the hopes of her friends rest not upon her dying words, but upon the evidence afforded during her life that she had made due preparation for the solemn summons. She died on the 5th of April last, at thirty years of age. To her husband and little boy the loss is irreparable. We commend them and other bereaved relatives to the covenant mercies of God the Saviour. A. D. M. River Philip, July 1, 1881.

[During a three years pastorate at Wallace at an earlier period than that of which Mr. Morton speaks, we found Miss Fulton one of the most devoted young Christians with whom we have met. Few adorn so fully "the doctrine of God their Saviour," as she did. The tidings of her early departure deeply impressed us. Such Christians seem to be needed on earth, but the Master knows best. Ed.]

MRS. BISHOP.

Jane A. Bishop, wife of Silas Bishop, Esq. of Somerset, Barwick circuit, died March 13th, 1881 aged 69 years. A notice of her death was given in the "Wesleyan" of March 18th, but it is probable that under the name Bishop, which she had borne but little more than a year, many of her old friends would not know the Mrs. Lucas they had known in years past. The greater part of her life had been spent in Carlisle, St. John, N. B., where she had brought up her family, and where she had experienced the sorrows of widowhood. Some years ago she came to Weston, Kings Co. to live with her daughter, who, by an accident in childhood, lost her hearing and became a deaf-mute. This daughter is married to Mr. W. Sanford, who is similarly afflicted. With these silent children she lived for several years. Being an adept in language of signs she was the means of communication between her deaf and dumb children and the hearing and speaking world around them. From her youth Mrs. Bishop feared the Lord, and at an early age manifested the decision of religious character for which she was so well known. The Methodist Church was her choice—a choice so fixed that neither wavering nor change disturbed her mind. Its doctrines, worship, and social means of grace she held firmly and intelligently. The class-meeting she valued and endeavored to maintain. She was desirous for the salvation of souls, and especially that the young should give their hearts unto the Lord. Carefully training her own children in a love for the church of her choice she was exceedingly pained by any attempt to alienate their affection therefrom. Her character and life were adorned with the fruits of the Spirit. The retrospect of the way in which the Lord had led her through the years and circumstances of her pilgrimage caused her to extol the exceeding riches of his grace in his kindness toward her through Christ Jesus. Ever mindful of the sympathy and counsel given her in the years of trial and affliction by ministers of her Church, their names were frequently on her tongue, and their memory precious to her heart.

Her last illness was comparatively brief. The knowledge that her end was near caused neither fear nor doubt. Confidently trusting in the merits of our Divine Redeemer, and looking for the recompense of the reward, she calmly passed away from us into the fellowship of the Church of the first-born in heaven.

MISS ANGIN'S LETTER.

In a recent issue of the Mail we find a letter from Miss Angwin, in which she calls attention to the fact that Miss Steadman, of Mill Village, Queen's Co., who received the degree of M. D. from the Board of Trustees of the "Women's Medical College of New York," is the first Nova Scotian to graduate from its halls. Of the history of the College Miss Angwin writes:—

Beginning as a dispensary in a single room, it was opened as a small hospital of ten beds, with a dispensary attached, at No. 64 Bleekie Street, N. W. York. Dr. Elizabeth Blackwell, Dr. Mary Takezawa, now of Boston, and Dr. Emily Blackwell, being attending physicians. In 1865, a charter for a college in connection with the hospital was obtained, having the same regulations and by-laws as the Male Medical College. It was called "The Women's Medical College of the New York Infirmary" (the hospital having taken the name of "N. Y. Infirmary for women and children.") Speaking of its establishment, Dr. Emily Blackwell says: "We carried out many alterations which the profession at large had been for some time urging upon the colleges; but which had not then been adopted by any of them, namely: the extension of the college course through three years; the lengthening of the college year; the grading the course, so that each year's study was not a repetition of the previous one. A chair of Hygiene was established, and this was the first time that this branch was taught in a medical college in this country. We also formed a Board of Examiners independent of the College Faculty, composed of eminent physicians and professors in the different schools of the city. As to the facilities for instruction both theoretical and practical, the professors and clinical teachers are well known in New York for their skill and ability, standing, as they do, high in the profession. The course of study is thorough and the examination very rigid, as the candidates for graduation, after having passed the faculty, are required to present themselves before the Board of Examiners, which has on its list such names as: Dr. Willard Parker, Emeritus Professor of Surgery, College of Physicians and Surgeons, Examiner in Chemistry; Dr. Loomis, Professor of Practice, University, Examiner in Practice; the chemical advantages are also; for the Infirmary—now grown to handsome proportions, which demand enlargement, and ably presided over by Dr. Elizabeth M. Cusher, resident physician—places all its resources at the disposal of the students, while the five thousand patients created annually by the women physicians in charge of the dispensary, afford ample scope for practical work in all branches of the profession. The career of the graduates is well told by Dr. Blackwell. "From 1870 to 1879 the whole number of our graduates amounted to forty-six. Of the forty-six, nine were married women, five of these were wives of physicians,—who are all now engaged in practice with their husbands; three were daughters of physicians; they are in practice with their fathers; four have gone abroad as missionaries,—one of these has succeeded in establishing in China a hospital for women, through which she is obtaining a wide-spread influence. Sixteen have engaged in hospital work as resident physicians, or as physicians to large Women's Colleges, as Vassar, and Mt. Holyoke. Seven have been abroad and pursued their studies at European Universities."

college in connection with the hospital was obtained, having the same regulations and by-laws as the Male Medical College. It was called "The Women's Medical College of the New York Infirmary" (the hospital having taken the name of "N. Y. Infirmary for women and children.") Speaking of its establishment, Dr. Emily Blackwell says: "We carried out many alterations which the profession at large had been for some time urging upon the colleges; but which had not then been adopted by any of them, namely: the extension of the college course through three years; the lengthening of the college year; the grading the course, so that each year's study was not a repetition of the previous one. A chair of Hygiene was established, and this was the first time that this branch was taught in a medical college in this country. We also formed a Board of Examiners independent of the College Faculty, composed of eminent physicians and professors in the different schools of the city. As to the facilities for instruction both theoretical and practical, the professors and clinical teachers are well known in New York for their skill and ability, standing, as they do, high in the profession. The course of study is thorough and the examination very rigid, as the candidates for graduation, after having passed the faculty, are required to present themselves before the Board of Examiners, which has on its list such names as: Dr. Willard Parker, Emeritus Professor of Surgery, College of Physicians and Surgeons, Examiner in Chemistry; Dr. Loomis, Professor of Practice, University, Examiner in Practice; the chemical advantages are also; for the Infirmary—now grown to handsome proportions, which demand enlargement, and ably presided over by Dr. Elizabeth M. Cusher, resident physician—places all its resources at the disposal of the students, while the five thousand patients created annually by the women physicians in charge of the dispensary, afford ample scope for practical work in all branches of the profession. The career of the graduates is well told by Dr. Blackwell. "From 1870 to 1879 the whole number of our graduates amounted to forty-six. Of the forty-six, nine were married women, five of these were wives of physicians,—who are all now engaged in practice with their husbands; three were daughters of physicians; they are in practice with their fathers; four have gone abroad as missionaries,—one of these has succeeded in establishing in China a hospital for women, through which she is obtaining a wide-spread influence. Sixteen have engaged in hospital work as resident physicians, or as physicians to large Women's Colleges, as Vassar, and Mt. Holyoke. Seven have been abroad and pursued their studies at European Universities."

Whist no British monarch has died by the assassin's hand, Prime Ministers have been less fortunate. Mr. Spencer Perceval was shot in the lobby of the House of Commons, by one Bellingham, who had claims against the Treasury, and had worked himself into a frenzy under a sense of supposed injustice. The man was undoubtedly more or less mad, but was tried, condemned and executed while popular indignation was red hot. The killing of the Prime Minister gave rise to apprehension that a wide-spread conspiracy was afoot, and the mails were all stopped that night, pending the preparation of dispatches to the authorities throughout the country. Sir Robert Peel, also, would have fallen but for his secretary (a near relative of the present secretary of the British Legation at Washington) having been murdered by mistake for him. After a miscreant struck at Queen Victoria, some twenty years ago, an act was passed rendering any kind of assault on the Sovereign punishable by severe whippings. Since then only one such offence has been committed, and that by a youth whose clearly proved weak intellect saved him from stripes. Oxford, who shot at the Queen early in her career, got off on the plea of insanity, though the genuineness of the plea was very much, and with good reason, questioned. He was, consequently, relegated to Bedlam, and, greatly to his disgust, kept there for life. This probably exercised a deterrent effect on many others that miserable order of beings who will do anything for notoriety.

KINDNESS TO SERVANTS.—One of the loveliest women in America said to me once: "I was at Brook Farm when I was eighteen. I have always been glad of it. Some things got burned into me there that I shall never forget. For instance, I have never been able to speak to a servant in the tone commonly used. It comes from the way in which common work was regarded there. You could not ask George Ripley to bring in a load of wood, or Nathaniel Hawthorne to draw a pail of water in the tone in which ladies usually ask those services." Are Christian people willing that the graduates of Brook Farm should be the only people on record who have treated labor and laboring people as if they remembered who once "took upon Himself the form of a servant?"—Woman's Journal.

More than forty cases of scarlet-fever having appeared at Keswick, in England, the medical officer traced their cause to a dairy from which the infected families received their milk. Typhoid and scarlet fever have been repeatedly traced to dairies. Exactly how the poisonous germs are communicated through the milk has not yet been discovered, but of the fact that they are so disseminated through whole neighborhoods there can now be no doubt.

BREVITIES.

The chains of slavery are none the lighter for being made of gold.—Shaw.

The man who comes about to kill time should confine himself to his own time.

Law is like a sieve—you may see through it, but you must be considerably reduced before you get through it.

Men are like an old-fashioned country wagon. When loaded, every thing works well and smoothly; with nothing in it, it rattles so it can be heard for miles.

"What is the meaning of the word tantalizing?" asked the teacher. "Please, ma'am," spoke up little Johnny Holcomb, "it means a circus procession passing the school house and the scholars not allowed to look out."

The losses by fire in the United States during the year 1880, aggregate \$79,838,000. For the last five years they total up \$405,269,700, or an average of \$81,253,940 a year. This is at the rate of over \$228,000 per day.

There is much excitement in certain localities about mad dogs. One well patronized whiskey saloon will do more hurt than a dozen mad dogs. The whiskey saloons are licensed; the mad dogs are shot. And this is American common sense.

Madam, did you ever lift a dog by the tail? "Why, no, you cruel thing, you." "I didn't know, because I just saw you carry your little child across a gutter by one arm. A dog's tail is a good deal stronger than the ligaments of a baby's shoulders."

Francis I. being desirous to raise one of the highest dignitaries of the Church, asked him if he was of noble descent. "Your Majesty," answered the Abbot, "there were three brothers in Noah's ark, but I cannot tell positively from which of them I am descended." He obtained the post.

Three opium-eaters to every one hundred persons in Illinois, Indiana, Ohio and Kentucky! Man's capacity for self injury is a marvel. He turns the highest triumphs of science into engines of evil. There are ninny who tell us that it is knowledge, not religion, that will cure all the evils of the world.—Ed.

Some people can invent awful mean sins. When the Jenkins girl was whaling away at the piano and pestered the next door neighbor, the next door neighbor came out on the steps, listened to the noise a minute, looked up to the Jenkins girl's mother who was at the window, and said, "Got plumbers at work in your house, haven't you?" No wonder those families don't speak now.

A recent advertisement of a bird-fancier offers to purchasers the opportunity of buying some swearing parrots. "We are inclined to think that most of the profanity in the world comes from swearing parrots—from men and boys who do not swear because they think swearing a commendable form of speech, or an aid to eloquence, or a pleasure to society, but because they have heard others swear, and have just brains enough to imitate other peoples' vices."

An amusing story is told of a lady, a Roman Catholic, who in her last illness, promised the priest to leave him a sum of money for charitable uses. When she was dying, she begged the priest to come nearer to the bedside, and gasped out, "Father—I've—given—you." "Stay," said the priest, anxious to have as many witnesses as possible to the expected statement, "I will call in the family," and opening the door, he beckoned them all in. "I've given you," repeated the old lady, with increasing difficulty, "given—you—a great deal of trouble."

Rufus Choate once made an argument of three days to convince a jury that the car-wheel sold by the defendant was radically, intrinsically, and indubitably different from that patented by the plaintiff. Webster arose to answer, and the jurors rustled uneasily in their seats, settling themselves for another three days. But he simply placed the two models upon the table in the jurors' sight, fixed his great magnetic eyes upon the entire twelve at once, and said: "Gentlemen of the jury, there are the wheels; look at 'em." Verdict for the plaintiff on the spot.

A friend of mine said to me yesterday, "All the money you ever handed couldn't buy that little piece of paper." With that he handed me a manifold sorted scrap on which I could at first see nothing. At length I deciphered in rude, disjointed letters the two words, "Dear Papa." He had discovered it in the play-house of his little daughter, who died only a few days ago. Some time when in the midst of her play, her little heart had turned toward him she had scrawled these two words—and then, having borne testimony of her love, threw the paper away.

"How is your father getting on now?" I said to a little daughter of a man formerly a drunkard, but whom, some months ago, I had persuaded to sign the pledge. "He is getting along very well," was her reply. "Has he kept his pledge?" "Oh, yes," she joyfully replied. "Are you sure he has?" "Yes, sir, I am quite sure." "How is it you are so positive on this point?" I asked. "Why," said she, "he never abuses mother any more; we have always plenty to eat; and he never takes my shoes off to pawn them for the 'drink now.' This is why I know it, sir."

BROWN & WEBB (Established 1824.) WHOLESALE DRUGGISTS SPICE MERCHANTS AND DRYALTERS HALIFAX, N. S. Warehouse and Counting rooms, COR. DUKE & HOLLIS STREETS Steam Mill and Stores TOBIN'S WHARF.

AVERY'S BALSAMIC SYRUP Can be confidently recommended as a most pleasant and efficacious remedy for recent coughs, colds, etc. This preparation compounded from the prescription of Dr. Avery, has been in use for over 30 years, and with unvarying success. Convicted by so long and thorough a trial, of its great superiority to the various nostrums so persistently advertised, we have determined to put it more prominently before the public. Once known it is always used as the FAMILY COUGH MEDICINE being more palatable as well as more efficacious than any of the advertised COUGH REMEDIES, and both better and cheaper than those commonly dispensed by Druggists. Price, 25 Cents Per Bottle Of Druggists and general dealers throughout the Province.

BROWN & WEBB PROPRIETORS. 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.

PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers Generally. PRICE, 25 CENTS PER BOX. BROWN & WEBB'S CRAMP & PAIN CURE No "Painkiller," however boldly advertised surpasses this Standard Preparation for the relief of the class of symptoms for which such remedies are so much used.

For CRAMPS and PAINS in the STOMACH, BOWELS or SIDE; SORE THROAT, RHEUMATISM, LUMBAGO, SCIATICA, NEURALGIA, CHILBLAINS, FROST BITES, CHOLERA, DIARRHOEA, &c., &c. It is an unfailing relief and frequent cure. Its stimulant, rubefacient, and anodyne qualities adapt it to a large class of disorders, and make it a most valuable Family Medicine PREPARED BY BROWN & WEBB AND SOLD BY Druggists and Medicine Dealers PRICE, 25 CENTS PER BOTTLE.

BROWN & WEBB'S FLAVORING EXTRACTS Are unequalled for strength and purity of flavor by any imported brand. They are made from the purest and choicest materials, with no inferior or factitious admixture, and need only a trial to show their great superiority to the flavors commonly sold in the shops. PRICE, 25 CENTS PER BOTTLE. Ask your Grocer for Them!

1881 SPRING. COLEMAN & Co. Have just received from Christy & Bennett of London, and from Blair, of Glasgow, A FINE ASSORTMENT OF Gents', Youths' & Boys' Hats, Latest Styles, and all prices, in Soft and Stiff Felt, Tweed, &c. ALSO A large stock of STRAW GOODS, Gents, Boys and Childrens, TRUNKS, VALISES, SCHOOL BAGS, UMBRELLAS, &c., &c. WHOLESALE AND RETAIL AT 143 Granville St., Halifax April 8, 1881

Music Books FOR SALE AT THE METHODIST BOOK ROOM THE CANADIAN ANTHEM BOOK, Enlarged Edition, 25c. THE NEW LUTE OF ZION, No. 1, 25c. THE NEW HYMN AND TUNE BOOK, English, 25c. GOSPEL HYMNS, Combined Edition, No. 1, 2 and 3, 25c. GOSPEL HYMNS, No. 2, Board Covers, 25c. THE WAVE OF SUNDAY SCHOOL SONGS, 25c. THE CANADIAN HAIP AND ORGAN COMBINED, 25c. SONG LIFE, Illustrating the Pilgrims Progress, 25c. HALLOWED SONGS, By Phillips, 25c. SONGS OF ZION, Harmonized Edition, Melody, 25c. GOSPEL HYMNS, Words only, Combined Edition, Each 12c. Per dozen, 1.25. GOSPEL HYMNS, Words only, No. 2 and 3, Each 6c. Per dozen, 60c. SONGS OF ZION, Words only, Each, 10c. Per dozen, 1.00.

THE NEW Oxford Bibles for Teachers Containing in the Appendix Analyses, Notes, and Summaries of the Several Books. Historical, Chronological, and Geographical Tables; Tables of Weights, Measures, Time and Money, etc.; together with A New Index to the Bible; A New and Complete Concordance, a Dictionary of Scripture Proper Names, and a Series of Maps. PRICES: POCKET EDITION Cloth red edges, 25c. Paste Grain Morocco Limp, 30c. French Morocco Circuit, 1.10. MEDIUM EDITION Cloth, red edges, 1.10. Paste Grain Morocco Limp, 1.25. French Morocco Circuit, 1.35. EXTRA MEDIUM EDITION Paste Grain Morocco Limp, 1.75. Persian Morocco Limp, red lined, 1.80. Turkey Morocco Lined Calf, red lined, 2.00. Red under gold edges, 2.25. Levant Morocco silk sewed, 2.50. LARGE TYPE EDITION Turkey Morocco, lined calf, silk sewed pocket and elastic band, 3.00. Address S. F. HUESTIS, *Methodist Book Room.

THE CANADIAN METHODIST MAGAZINE ANNOUNCEMENT OF VOLUME XIV. WITH THE JULY NUMBER WILL BE GIVEN A Steel Portrait of Dr. Pundson, with sketch of his life by the Editor of the English Wesleyan Magazine, and Tributes to his memory by the Rev. Dr. Douglas and Rev. Hugh Johnston, B. D. A large edition of this number will be printed, which will be mailed singly for 20 cents each. Send orders at once. Illustrated Article in Volume: "JOTTINGS IN THE EAST," with Engravings of Palestine, Damascus, and Athens, by D. G. Sutherland, B. D. "THE YELLOW TIBET," by Grace Cross. "A NIGHT ON MOUNT WASHINGTON," by Professor Blake. "FOOT-PRINTS OF LUTHER," PICTURESQUE SPAIN VOYAGE OF THE POLARIS, PICTURESQUE CANADA.

by the Editor, with other finely illustrated papers. Principal Grant, 1 resident Nella, has prepared Shaw, and other able writers, have prepared contributions. A series of brief Life-Sketches of the late Judge Wilnot, James B. Morrow, Robert Wilkes, Rev. George MacDonnell, will be given by the Rev. A. W. Nicholson, J. L. Hunter, Dr. Hunter, and Dr. Carroll. They will conclude his story of Martyr of the Gaxton, and his series of "Men Worth Knowing," which have met with much favor. Critical Papers on the Revised New Testament, by a member of the Revision Committee, will also be given. The Subscription List has largely increased. A few copies of the back numbers, from January, 1881, can still be supplied at full price, viz: \$1 for six numbers. Back numbers for 1879 and 1880 will be sent for half price, \$1 for each year. Our \$1.25 Premium is still offered for 30 cents. Now is the time to subscribe. Send 20 cents for July number, which will be credited on a longer subscription if desired.

Address WILLIAM BRIGGS, Methodist Book and Publishing House 70 & 80 King St. East Toronto. OR S. F. HUESTIS, Methodist Book Room, Halifax.

NEW SABBATH SCHOOL STONES CRY rock witness of the Bible. N. E., author of its story, etc. EVANGELIST Church, from Rev. P. C. sixteen portraits OUR INDIAN Rise and Growth. J. S. Banks. POPEY AND or, Biography of Scotch Church Rev. J. Marr. THE LAND of the Marritt. WYCLIFFE Heroes and Church in B JOHN LYON Depths, by PHILIP GAIN and Loss. THE MAUS or, The Bible MY SCHOOL Bowers; or Storm A PEEP by Scen's, by Christie's Old BEFORE THE Story of Wye CHRONICLES stan Cabin, by Wray NESTLETON of Yorkshire Rev. J. Jacks MATTHEW M a story with one, by Rev. J. SPIRITUAL of a Roman C Louis N. B. OUR SOUTH Cousins, by R The Last First some of the letters of Script Fathers Motto, with a Silver Boys will be B Sargent. The Lancasters Cioely: A Tale Reformation. Glenwood—A S Life. Emily Elliot's Jo toward a Bette Mrs. Prosser. Little Abe, or Bery Brown. Stories and Church Histor The Days of Que Suff-rings of t See Upon a Tu Book of Alivo seventeen years Country. Shel Graham's true Tales about ant Milly's Ch the Beloved Pri of the Prince of Nichols. Rev. Mark G Homely Tal Home Good Will; a Christmas Short Stor Papers. Mister Ho Friends Sermons for Daniel Quo Religious N Second se John Treg Mark. Rob Rat, A Lite. Pledge that R by Sargon. The Topics, of Incidents of W by Rev. J. Ma and Daniel, or. Converted Hin Hodson. Simpces of India Lite. The King's Mess of Canadian I W. H. Witbro ville Trueman Preacher. By Withrow. way on the Wa thoughtful Joe, Earned his Nan the Wrong Turn stories. By G. Anthony's Se Stories.

SPRING 1881 NEW BOOKS FOR SABBATH SCHOOL LIBRARIES.

STONES CRYING OUT, and rock witness to the narratives of the Bible. Collected by L. N.E., author of the Book and its story, etc. Illustrated \$1.25

THE NEW Bibles for Teachers.

in the Appendix Analytical summaries of the several books; of the names, Measures, Time etc.; together with

THE CANADIAN METHODIST MAGAZINE

Portrait of Dr. Punshan, his life by the Editor of the Wesleyan Magazine

WILLIAM BRIGGS, Book and Publishing House, King St. East Toronto.

WOODBURY BROS., DENTISTS, NEW YORK. DR. H. WOODBURY Graduate of Philadelphia Dental College.

R. J. SWEET, Importer & Wholesale Dealer. OFFERS FOR SALE VERY SUPERIOR TEAS EXTRA FINE IN FLAVOUR

WILLIAM F. PICKERING MERCHANT TAILOR. PRICES: SUITS TO ORDER, \$14.00 to \$32.00

ARTESIAN WELLS! COMMON WELLS! Rust's New Eagle WELL DRILLING MACHINE

Baptisma! THIRD EDITION BY THE REV. J. LATHERN. Price 75 Cents.

WOODBURY BROS., DENTISTS, NEW YORK. DR. H. WOODBURY Graduate of Philadelphia Dental College.

R. J. SWEET, Importer & Wholesale Dealer. OFFERS FOR SALE VERY SUPERIOR TEAS EXTRA FINE IN FLAVOUR

WILLIAM F. PICKERING MERCHANT TAILOR. PRICES: SUITS TO ORDER, \$14.00 to \$32.00

GEO. MACLELLAN VICTUALLER. 206 Argyle Street & 36 Spring Garden

W. W. McLELLAN, Barrister, Attorney-at-Law CONVEYANCE, &c., &c. 171 Hollis Street, HALIFAX, N.S.

USE THE NEW PROCESS BAKING POWDER. CHEAPEST & BEST.

FRED. B. WOODILL, DAVIDSON BROS., Manufacturer. Wholesale Depot HALIFAX, N.S.

McShane Bell Foundry. Manufacture those celebrated Bells for Churches, Academies, etc.

THE REVISED VERSION OF THE NEW TESTAMENT "CAMBRIDGE PRESS" EDITION.

Nonpareil 32 mo. (6 1/2 x 8 1/2 inches). Paper Covers, red edges, \$0.22

Pica Demy 8vo. (6 1/2 x 8 1/2 inches). Cloth, bevelled, red edges, \$2.50

YOUNG'S Analytical Concordance TO THE BIBLE.

SCHOLAR'S EDITION. The \$4.00 Edition, printed on extra fine heavy paper, with wide margins, bound in cloth.

CLINTON H. MENEELY BELL CO., SUCCESSOR TO MENEELY & KIMBERLY, BELL FOUNDERS, TROY, NEW YORK

NOW READY. COMPANION TO THE Revised New Testament

NEW HYMN BOOK. We have in stock at present the following varieties of the New Hymn Book.

BEATTY'S ORGANS 18 useful stops, 5 sets reeds, only \$45. Pianos \$125 up.

THE WORLD'S BEST BOOKS For a Trifle.

Books of Standard Series now ready. No. 1. JOHN PLOUGHMAN'S TALK. By Rev. Charles H. Spurgeon.

No. 2. MANLIFFNESS OF CHRIST. By Thomas Hughes. 10 cents. No. 3. MACAULAY'S ESSAYS. "Milton," "Dryden," "Bunyan," "History," "Samuel Johnson," two Essays, "Athenian Orators," and "Montgomery's Poems." 15 cents

No. 23. ROWLAND HILL: HIS LIFE, ANECDOTES AND PULPIT SAYINGS. By Rev. Vernon J. Charlesworth, with Introduction by Rev. Charles H. Spurgeon. 15 cents

No. 37. THE THOUGHTS OF THE EMPEROR MARCUS AURELIUS ANTONINUS. Translated by George Long. 15 cents

No. 47. JOHN CALVIN. By Guizot. Price 15 cents. No. 48. CHRISTMAS BOOKS. By Charles Dickens. Illustrated with 16 full page engravings. Octavo form. In two parts. Price, per part, 25 cents.

NOVELLO! DITSON & Co., are the sole agents for the United States for the magnificent Novello List of Oratorios, Operas, Glees, Part-Songs, Etc.

OLIVER DITSON & Co., Boston. C. H. DITSON & Co., J. E. DITSON & Co., 843 Broadway, 1228 Chestnut St., New York.

NOW READY. MEMORIES OF JAMES B. MORROW, Esq.,

By Rev. A. W. NICOLSON. A narrative of his admirable life with sketches of the men who mobilized him for usefulness.

COMMENTATOR THE ORIGINAL AND GENUINE MENEELY BELL FOUNDRY ESTABLISHED 1826.

JOHN M. GELBERT, Jr., LL.B., Attorney-at-Law Notary Public, Commissioner Supreme Court, &c. &c.

BUKEYE BELL FOUNDRY. BLYMYER MFG CO. BELLS.



Sarsaparilla Is a compound of the virtues of sarsaparilla, stillingia, mandrake, yellow dock, with the iodide of potash and iron, all powerful blood-making, blood-cleansing, and life-sustaining elements.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. SOLD BY ALL DRUGGISTS EVERYWHERE.

NEW RICH BLOOD! Parson's Purgative Pills make New Rich Blood, and will completely change the blood in the system in three or four weeks.

CHEAPEST BOOKS IN THE WORLD. Messrs. J. C. Ayer & Co., Lowell, Mass.

