

The Wesleyan.

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NOTES AND COMMENTS.

The man who selects a Church with exclusive reference to social advantages will not be likely to improve the social status of the Church.—*Holston Methodist.*

In India there are twenty-six thousand schools, over eighty colleges, and nearly three millions of pupils. A large part of this educational work is purely secular, but it is nearly all done, directly or indirectly, to the labors of missionaries.

Two ladies—Mrs. Mumford and Dr. Rachel Budley, Dean of the Women's Medical College—have taken their seats as members of one of the district school boards of Philadelphia. They were cordially received by the other directors.

The French Senate has carried an amendment inserting in the estimates 20,000 francs for Roman Catholic Missions in the East. M. de St. Vallier said these missions were the mainstay of French influence in the East.

At the death of a certain man from the use of liquor some one sent the following on a postal card to his liquor dealer: "Come and see the man buried that you were ten years in killing." No doubt the liquor-seller felt like killing the man that sent the postal.

The South Carolina Conference has one hundred and nine parsonages. Without the reliable data at hand, we give the little Palmetto the banner. A parsonage in every pastorate, furnished and well located, should be the aim of all our Conferences.—*N.O. Advocate.*

"I never heard a preacher from that pulpit mention the literature of the Church in my life."—*A Steward.* The good brother groaned at his hard task of raising money when the minister never took the trouble to get a paper among the people to tell them about Church matters.—*Richmond Advocate.*

There are some preachers, and the number is not small, who, if they do not study more, read more, and learn more, will soon realize the fact that they are behind the times, and the people do not care to listen to them. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." This paper is a friend to the preachers.—*St. Louis Advocate.*

A passage from a Chicago speech by Emory A. Storr: "We must put the city of our soul where it belongs—away upon those shining eminences where, robed in white and throned above the clouds, it shall be bathed in the perpetual sunshine of an eternal fame." Imagine Chicago, with its 50,000 saloons, stuck on a hill, and all painted white.—*Phil. News.*

It is a fact that much the larger part of the men and women now holding membership in the Methodist Church were converted and brought in by revivals—among them some of the very ones who seem inclined to disparage the agency that was blessed to their own salvation. The ingenuous Christian mind will give weight to such a fact.—*Nashville Adv.*

In a recent sermon Bishop Frazer, of Manchester, England, said that he believed that licentiousness is the sin that is eating out the moral life of the nation. That is a curse, he proceeded to say, which in their pulpits the ministers hardly dare to mention for fear of shocking some delicate taste, but it needs to be mentioned sometimes when it is known what ravages it is causing on every side.

Rev. Dr. J. H. Vincent, in describing the old-fashioned revival, and the criticism of various styles of Christians on our methods and converts, says: "But this I notice, that when the revival is over, ritualist and formalist are equally anxious to accept as Church members the very persons who, in the storm of religious revival, have been swept like shells and pearls from the deep sea to the pebbly beach."—*Central Advocate.*

The Crown Prince and Princess of Germany have just performed a graceful act in requesting that the contributions being made throughout Germany for the approaching silver wedding of the Emperor should be converted to the relief of the sufferers by the floods on the Rhine. The action has been generously and affectionately acknowledged by the press and the people, and much good will result from the charity of the noble pair.

The treatment accorded by the American people to Oscar Wilde, barring some interruptions of his lectures, was as good as he deserved. We may say of him what the *Popular Science Monthly* said of the Blue Glass theory: he served as a "foolometer." With all our follies as a people, we have this

credit, that the number who had any other feeling than that of wondering contempt for the self-styled apostle of aestheticism was very small. *N.Y. Ad.*

A wise speaker at a recent meeting of Ohio teachers pointed out that mischief in a school-boy is not meanness, but misdirected energy; and that the teacher should be good-tempered and large-minded enough to direct it judiciously. "Standards differ," he added, "as to what constitutes the best test for a good teacher. The only proper estimate of value in the school-room is to develop true men and women. Character is of more importance than scholarship."

The Churchman notes as the two great events of the past year, the "English victory in Egypt, which marks the end of the Ottoman power," and the passing away of the last vestige of the Pope's temporal power by the decision of the highest Italian court that the law of the State was supreme even in the Vatican. In the former case the editor calls attention to the fact that, from the rise of Mohammedan power to the date of Lord Dufferin's despatch to the English Premier announcing the fall of Alexandria, there were 1260 years to a day.

It was just a little red-hot poker, poked into some congealed oil, which caused the recent great fire in Cohoes, N. Y. It destroyed about a half million dollars' worth of property and threw seven hundred men out of employment, just as the severities of the Winter are coming on. Was it an accident? No; for any one should know that oil put upon red-hot iron will blaze. Was it carelessness? No; for the act was deliberately performed. It was ignorance; nothing more nor less. It was lack of brains. It was trusting cheap men to perform important duties.—*Independent.*

There is a town in Iowa which has a population of 1,300, and twelve distinct and separate church organizations which, it is said, are not busy converting outsiders but in trying to kill off each other. The unfortunate stranger who comes to that town is pounced upon by the emissaries of these organizations, and if he should be weak enough to yield to the blandishments of one, he is promptly ostracized by all the others. The paper seriously states that the business of the town is much injured by this state of affairs. It would seem that if there was more religion and a little less church, it would be better all around.—*N.Y. Tribune.*

The indefatigable Miss Frances E. Willard, president of the Woman's Temperance Society with the long name, has taken on her a big labor for the Winter and Spring. She has "gone West," via the Southern States. She is to meet state conventions, to form state auxiliaries of the Woman's National Christian Temperance Union in South Carolina, Georgia, Florida, and Louisiana. After leaving the South, where the press cooperates very heartily, she hopes to organize societies in every state and territory between the Rocky Mountains and the Sierras and on the Pacific Coast, returning in the Summer. The boundless continent is hers.—*Independent.*

The *Pall Mall Gazette* says: "It was the High Priest of Nishi-hong-wan-ji who was selected by the reforming Japanese Government of 1868 to proceed to London, and to report on the influence of the Christian religion on the public morals of England. It was the intention of the Japanese Government, that if the report were favorable, Christianity should be introduced throughout the country. But after the High Priest—a most enlightened and spiritually-minded man of very liberal views—had spent eighteen months in London he reported to his Government that Christianity was far more powerless than either Hindu or Buddhism in preventing crime, and particularly drunkenness, and it was, therefore, resolved to make no change in the public religion of Japan."

The plan adopted about a year ago at Brooklyn of having a police matron, appointed and paid by the Women's Christian Temperance Union, has proved most successful. She advocates the establishment of reformatories for women, and sentences made long enough to allow time for some hope of reformation. The Wayside Home, located near the jail, making a temporary home for those who would be thrown upon the streets when they are discharged from prison if it were not for this charity, is one of the noblest charities in the State, for it endeavors to put each inmate in a self-supporting condition, and then find the opportunity for her to work back to a self-respecting position, and where she can command the respect of others.—*Christian Union.*

THE REV. TITUS COAN.

The Rev. Titus Coan, whose death at Hilo, Sandwich Islands, December 1st, has been announced, was born on February 1st, 1801, in Killingworth, Conn.—a village of poetic memory since Longfellow wrote the "Birds of Killingworth." He was a cousin and townsman of Asahel Nettleton, the evangelist, but though influenced by the great revivals of the day he did not join the church until 1828, nor study for the ministry until 1831. During the following year he completed his course at Auburn Theological Seminary, and in 1833-34 he accompanied the Rev. Mr. Arms on a tour of exploration in Patagonia, sighting in the Straits of Magellan the Beagle, on which Charles Darwin was making his famous voyage. The young missionaries' enterprise was less successful than that of the naturalist. They barely escaped with their lives from the Patagonian savages, and the project of a Patagonian mission was given up.

Returning to New London in May, 1834, Mr. Coan was married to Fidelia Church at her father's home in Churchville, N. Y., November 3, 1834, and early in the following month he set out with his bride for the Hawaiian Islands. The voyage around Cape Horn, in a merchant ship, took six months, and Mr. and Mrs. Coan did not reach Hilo until July 20, 1835. Under the stirring ministrations of Mr. Coan, the missionary work in Hawaii had a great, perhaps an unprecedented, success. In five years after his arrival the majority of the adult people in his parish had been Christianized; and on the 1st of May, 1840, the roll of the Hilo Church bore the names of 7,028 members "in good and regular standing," besides those of 150 "under mild discipline." The total number of converts received under Mr. Coan's ardent pastorate was over 13,000. The accounts of his eloquence recall those of the missionary labors of Chrysostom. His success was in no small part due to the aid and wisdom of his wife—a remarkable woman, whose character was sketched by the late George Ripley in his "Annual Cyclopaedia" shortly after her death in 1882. To the general public Mr. Coan was better known as a writer on volcanic phenomena than otherwise, having been for more than forty years the chief source of information on the great eruptions of Hawaii.

Up to a month of the time when he was stricken with paralysis he was actively engaged in evangelistic services, and attending special meetings and laboring in the inquiry room. His Sundays were full days to the last—Sunday school, morning service, teachers' meeting, afternoon service at some outlying district and evening service in the large church. These he attended, though he did not always preach in the morning or take a leading part in the evening.

These last years he has walked among the people and entered their homes, wearing ever the same benignant expression and dropping everywhere a kindly word to young and old alike. For two weeks before his death he was borne about the little village in a mule, or litter, literally making farwell calls among his neighbors, who esteemed him so highly. His death was painless and peaceful and his last words were: "Glory—Jesus." The whole community joined in the funeral procession, natives and foreigners alike mourning the common loss.

It was a touching sight to see the flowers thrown by native hands from every direction into the open grave. His last resting-place is on Prospect Hill, in the midst and overlooking the scene of his labors. How better could it be described than in his own words: "The cemetery is in a beautiful place. The towering mountains are upon the west and south. East and north stretches the ocean and a glorious emerald landscape is on every side. The soft breezes that rustle the leaves and the murmurs of the distant

surf do not wake the sleeping form that awaits the behest of Him who is 'the Resurrection and the Life.' The soul, unfettered, unchained, has drawn nearer than they to the throne."

"I GAVE UP MY WILL TO HIM."

That is the way the old German toll-gate keeper gave me his experience in becoming a Christian. After paying the toll, as I was in no haste, I said to him, "Are you a Christian? Do you love Jesus?" He answered, "Yes." I said, "How long have you been a Christian?" He replied, "It is thirty-five years since I gave up my will to Him." Further conversation satisfied me that he had a very clear Christian experience. He was an unlearned man, and expressed himself in broken language. But his way of describing his own part in coming to Christ was original and forcible. The more I thought of it the more it impressed me, as eminently befitting.

Others, with more culture would have said, "I repented," or "I reformed my life," or "I turned to Jesus," or "I accepted Jesus," or "I believed on Jesus," or "I obeyed Jesus." But the expression, "I gave up my will to him," comprehended all the others. No man repents, reforms his life, turns to, accepts, believes on Jesus, obeys him, who does not give up his will to him. He who really gives up his will to Jesus does all other things required in a sinner's return to God. The Saviour's complaint against the Jews who rejected him, was, "Ye will not come unto me that ye might have life." Brother sinner, as you read these lines, "Give up your will to him," and your part of "the great transaction" will be done.—*Western Ad.*

GIFT OF THE HOLY GHOST.

It is said of the holy Fletcher of Madely, that during his long illness, when laid aside from pastoral work, he took every reasonable opportunity to urge upon his friends the higher blessings which are included in the gift of the Spirit. "When he was able to converse, his favorite subject was the promise of the Father in the gift of the Holy Ghost, including that rich peculiar blessing of union with the Father and the Son mentioned in that prayer of our Lord which is recorded in the seventeenth chapter of St. John. Many were the sparks of living fire which occasionally darted forth on this beloved theme. 'We must not be content,' said he, 'to be only cleansed from sin; we must be filled with the Spirit.' One asking him, 'What is to be experienced in the full accomplishment of the promise?' 'O,' said he, 'what shall I say? All the sweetness of the drawings of the Father, all the love of the Son, all the rich effusions of peace and joy in the Holy Ghost; more than can ever be expressed or comprehended here. To attain it the Spirit maketh intercession in the soul.'"

SUPPORT OF MISSIONS.

A sense of honor ought to constrain every Christian to make his contribution to this cause, whether he is solicited or not. A gentleman who had recently moved into a section of our city and had united with the church there, after a few months remarked, "You have not waited upon me for any of the expenses of your work out here. I should like to bear my share, and to be informed through what channels I may contribute." That was simple, manly principle. Every one of us ought to feel similarly with regard to the missionary collection. Look at the vast and wide interests of the only security for the prosecution of which is your devotion to the Master and your faithfulness in manifesting it. The Church can collect no tithes, impose no excise, require no customs. No member is required to pay a single cent to the support of her

great work. He may refuse to contribute. If he declined to pay his civil taxes his property might be seized and sold, but he sustains no harm if year after year he declines to give a single cent to the work of spreading the Gospel. We are called unto liberty in the matter of giving. The Master has demanded nothing at our hands. Just for this reason we should be the more scrupulously careful to avoid neglecting his work, and feel ourselves in honor bound to do all we can to promote it.

The organization of benevolence is yet scarcely a century old. It has well progressed in that time. We trust that the day is not far away when a generous church in the exercise of its liberty, will, out of its abundant resources, contribute as regularly and systematically to the Missionary and other causes, as men now pay taxes for the support of the State, or those secular orders from the membership of which they would be at once dropped if they failed to pay their dues.—*Baltimore Methodist.*

ITALY AND THE POPE.

Some notion may be gathered of what Roman Catholic establishments still receive under the administration of a political Government ostensibly hated by those who receive the money, from such facts as follow: An aggregate of 32,593 monks and nuns receive pensions amounting to more than ten million and a half of pounds Italian. The province of Rome gets, perhaps, the lion's share, but that of Naples is nearly of equal amount, while, on a somewhat descending scale, other provinces divide huge slices, and five dozen minor districts get comparatively scurvy allotments. Nevertheless, "His Holiness" maintains his customary tone of loud complaint. With seeming unction, however, Pope Leo accepts the "lessons" which "trials and sufferings" bring with them. The men who are paying his men and women all this money are still accused of having destroyed "the last bulwark of liberty and independence." Then there are the "shameless press," the "vacant sees," encroachments on "rights" which should have been held "inviolable;" but what crowns all is that "the safety of our own place of abode is at an end, and we are no longer free to exercise our sovereign rights," and nothing remains for the sufferer but "some special interposition of Providence." Perchance Leo III. finds some comfort in the abundance of presents that come to him at Christmas, cheques, post-office orders, cards, and other things more substantial; but, what looks more like business, Cardinal Simor has brought him a letter from the Emperor of Austria, which at once affected him to tears and gave him some hope of "reconciling Italy to the Church." We shall see.—*Meth. Recorder.*

A LESSON FROM ABROAD.

Two or three weeks since a deputation from the London Auxiliary of the United Kingdom Alliance had an interview with the envoys from Madagascar at their quarters at the Alexandra Hotel. In answer to the addresses presented, His Excellency Ravoninahitrinarivo, was interpreted to say: "Although we cannot speak of ourselves as citizens of a country which has long enjoyed the blessings of Christian civilization, we can join with you, both mind and heart, in the object of your United Kingdom Alliance. It was only yesterday that we began to receive enlightenment; but we have very soon seen the evils which are the fruits of the drink it is your aim to suppress; and we are glad that the thing which was in our minds already has thus secured friends like yourselves, who in this matter thoroughly agree with us. Your words are perfectly correct respecting the surrender of revenue, for although this drink is a source of wealth, our Government never rejoices in the money which

comes therefrom. We would rather have a small exchequer than a degraded people. (Cheers.) In witness of this, I may remind you that the barrels of rum taken as custom dues used to be poured out on the beach in the public presence, by way of showing to all importers that the introduction of this article into the kingdom was a thing which our Government hated. But these greedy of money were not ashamed, for they still force in their drink; and we are grieved to inform you that the imports of rum are apparently on the increase. Last year there were over 9,500 barrels brought in, and sold at sixpence a pint. And yet, as has just been said, our Government has no pleasure in this. We wish to prohibit the sale, but it is foreigners who push in the trade, and the treaties called treaties of friendship support them in their doings. (Murmurs of "Ah, that is it.") But we trust that the kingdoms of Europe, which have brought Christianity and civilization to our land, will see the unrighteousness of an evil traffic, conducted by a few to the killing of many, and will combine with us for its suppression. (Cheers.)—*Watchman.*

THE GREAT CATHOLIC DEBT.

The great Catholic debt of the Archbishop of Cincinnati has become the great Catholic scandal. The \$4,000,000 which confiding depositors placed in the hands of the Archbishop and his brother for safe keeping, was expended for the benefit of the Church. With it school-houses, churches, orphan asylums, a library, a theological seminary were provided, and candidates for the priesthood were fed and clothed and educated. If the money was the Archbishop's it was wisely administered. But as it was not the Archbishop's, as he was only a bank for poor Catholics, who trusted him because they believed their money was safer with him than in the savings bank, such appropriation was misappropriation, differing from embezzlement only, if at all, in the lack of criminal intent and purpose of personal profit. Most of this enormous sum of money was invested in property in the Archdiocese of Cincinnati, the title of which the Archbishop held. Both he and his brother turned all their real and personal property over to an assignee, for the benefit of their creditors. The sale of this property would have involved the loss of many churches and other buildings into which the money had been put; but the depositors would have received their own again. Bishop Elder, the administrator of the archdiocese, came forward however, to oppose this step, and raised \$40,000 to contest the matter in the courts. No decision has yet been rendered and perhaps years may elapse before the final decision is secured from the court of last resort. Meantime, the creditors have not even promised to sustain their patience. The money which was raised by the general appeal to the Catholics of the United States is in the hands of Vicar-General Quinn, of New York, and Archbishop Williams, of Boston, and those who are waiting for some portion of their deposits have not even the poor satisfaction of knowing how large the sum is. Furthermore, there seems to be some doubt as to whether any of the 25,000 sufferers will receive a dollar of it.—*Independent.*

Christianity does not impose limits to human research, nor discredit the results of it. On the contrary, it stimulates that research, and adds to the dignity and value of those results. The effect of the discovery that man is an immortal being is not to dwarf but to magnify the interest of his earthly surroundings. The discovery of God beyond nature enhances the glory of God in nature. And the stimulus that religion has given to the exercise of the faculties is far greater than any benumbing influence that a mistaken view of it may sometimes have produced.—*London Quar. Rev.*

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I cried, "Life's temptations are many, I will turn and flee away, For I have no strength to resist them, I will leave them if I may. There are places they may not enter; 'Mid new scenes they'll fly from me!" A voice whispered low to my spirit, "Its only cowards who flee."

HER LAST WORDS.

In the recent terrible colliery accident in England, by which so many families were bereaved, one little story came to light which conveys its own lesson. A tender-hearted woman, who went round among the bereaved homes on a mission of consolation, found a wife whose grief seemed to her of a different nature from that of the others. Some of them mourned their bread-winner, the father of their children; and the cry of, "What shall I do now?" went up from almost every desolate house.

This one young wife uttered no cry. She only sat swaying herself to and fro, with no tears in her eyes, but with a look of set, white anguish on her face, a thousand times more pitiful than sobs and tears.

The visitor could not bear to go away to leave her to her silent anguish. She lingered beside her and tried to comfort her. She spoke of the grief of some of the women, who were left helpless with large families to provide for. "That's not the worst," said the woman gloomily.

"You mean that you could bear it better, if you had children to take up your thoughts?" "No, no!" the wife cried, in a sort of despair: "nothing could help me now. Nothing ever can help me; but I could have borne it all, if I'd only spoke him fair at the end."

And then, at last, the story came. They had been married a year, she and Jim; and they both "had tempers;" but Jim, he was always the first to make up because he had the best heart. And this very morning they had had trouble.

It began because breakfast wasn't ready and the fire wouldn't burn; and they had said hard words, both of them. But at the very last, though breakfast had not been fit to eat, Jim had turned round at the door, and said—"Give me a kiss, lass. You know you love me, and we won't part in ill blood;" and she had been in her temper still, and answered—

"No, I don't know as I do love you," and had let him go, with never a kiss and never a fair word; and now—And there she stood, and awful, tearless sobs shook her; and the visitor could only say—

"Do not grieve so hopelessly; perhaps he knows what you feel now." But the mourner's ears were deaf to all comfort, and the wailing cry came again and again—

"Oh, if I had only spoke him fair at last!"

It is not a common story, this. We quarrel with those we love, and part, and meet and make up again; and Death is merciful, and waits till we are at peace; yet how possible is just such an experience to any one of us, who parts, with some dear one in anger, or who lets the sun go down upon wrath!

But it is always the noblest nature, the most loyal heart, which is the first to cry, "I was wrong; forgive me."

A USEFUL LIFE.

A New York daily, a week or two since, contained a singular incident of a burglar entering the room of Miss Gilbert, and, on her quietly intimating that he had made a mistake in thus disturbing a friend, was immediately subdued, told a story of poverty, received a basket of provisions, gave the address of his family, and went on his way rejoicing. The Christian Union, of Dec. 28, gives a very interesting account of the Miss Linda Gilbert, the heroine of this incident, who is emphatically the "prisoner's friend." Her

interest was awakened years ago, when young and residing in Chicago, by the beckoning of a hand through the grated cell window of the old prison of that city. A sad face met her view as she approached, and a sad voice asked for something to read. Her mission was at once decided upon. She immediately began to supply books from her father's library for prisoners. Her first prisoner died in jail, saying to her in his last moments, "Little girl, you have saved my soul; promise me that you will do, all your life, for the poor people in prison what you have done for me." Of course she promised, and has kept her pledge faithfully. All through Cook County, Ill., she supplied libraries, and became familiarly known and respected by all the criminals, securing a singular power over them. Ten years ago she came to New York city, and has continued the same benign work there. Her own means are not large, but persons of wealth have placed money in her hands for the accomplishment of her mission, and she is full of broader plans for the reformation and reinstatement in virtuous society of the criminals that now scourge the community and fill our jails. Every good man and woman may well wish her God-speed in her eminently Christian enterprise.

QUEEN VICTORIA'S CHRISTMAS.

Queen Victoria, since the death of her husband, Prince Albert, has always spent Christmas at Osborne, on the Isle of Wight. The following narrative shows how she passes the holiday season: On Christmas eve and Christmas morning, carols are always sung in front of Osborne house, and the poor of Osborne receive substantial gifts from her Majesty in the way of beef and clothing. Barons of beef, and veal, boars' heads, game pies, etc., are sent from Windsor to supply the larder. But the Queen has no family party of her married sons and daughters, with her at Christmas, as have so many of her subjects; neither does she have a large dinner party at Osborne house; indeed, her dinner guests rarely number above eight or ten at any time. When the members of the royal family are present at dinner they sit on either side of the Queen, except when foreign royalty of higher rank is present. When the lady in waiting or one of the maids of honor dines with the Queen, it is by special command; a message is sent on the morning of the day desiring her to do so. But there is no Christmas dinner party given by the Queen to her household, as many people imagine. Neither is the gold plate used at this season of the year, as is popularly supposed—indeed, it is only used when State banquets are given in the Waterloo gallery at Windsor, and of which there have been but few during the last twenty years. A portion of it is also used at State balls and concert suppers at Buckingham Palace. On New Year's day the Queen gives presents to the members of her family and all under her roof; her gifts include works of art, statuettes, books, china, and other rare and valuable things, in addition to useful gifts. The presents are laid out in a room, and her Majesty is present when they are distributed, while many she presents herself.

HOMICIDAL IMPULSE.

The terrible tragedy enacted in New York, harrowing as its details are, must be regarded from information as to the facts as an incident in the progress of slowly developing insanity or of nervous exhaustion rather than in any other light. At the same time, the case of Mrs. Seguin illustrates the care that should be taken in surveillance of the nervously diseased or prostrated after the first symptoms of despondency and settled depression have once set in, for, according to all medical experience, as surely as night follows day just as surely outbreaks of maniacal cast or of morbid impulse follow sooner or later in the wake of these prodromata. In reality, the matter for surprise is not that these tragedies occur, but that they occur so seldom. The confessions that are poured into the ears of the expert in nervous diseases by suffering patients abound in tales of suicidal and homicidal impulse long repressed. Dr. Board stated recently that he had received as many as three such confessions in a single week, and Prof. Hammond's record book

abounds in cases of the same class. Sometimes it is a husband fondly devoted to a beautiful wife, but haunted by an ever-present longing to kill her, that leaps into sudden activity whenever an opportunity is presented. Sometimes it is a father that loves, but is impelled to kill his child; sometimes a mother; but as a matter of curious interest, the impulse is general in aspects; the patient is simply tempted to kill somebody, male or female, friend or enemy, as opportunity may offer. A nervous patient lately confessed that he had come near killing his gardener that very morning. They had not had any dispute. The man was at work in the yard when his master passed. A spade was lying conveniently at hand, and he stopped to talk a minute. Three times he picked up the implement with the intention of braining his un-suspicious employe, and had the man's back been turned to him even for an instant the blow would undoubtedly have descended. And these patients tell the same story. They abhor the idea of murder; they dread the presentation of the opportunity, but the impulse leaps upon them with a lion's leap, and they fear that it will one day take them by surprise. They know the crime the wrong—the heinousness of murder—know it just as well when the impulse is on them as in saner moments. There is no mental, aberration and no subversion of the judgment, in the proper sense of the phrase; nor is there any proper insanity, settled or transitory. The attack cannot be described as in the nature of an outbreak of maniacal violence, although it properly replaces such an outbreak in the history of the case. There is, indeed, no such horrible fascination in the idea as Poe describes in his story of the nervous man who killed an old man because the old man's eye troubled him. It is simply an impulse that may at any moment prove resistless, but it is not accompanied by any intellectual bias or any physical phenomena—an impulse that is purely nervous. The nature of the facts is now rapidly becoming known to medical men, and there is the broad fact that such cases cannot be described as transitory mania, or explained on that basis. They involve no mania at all; no hallucinations, no delusions, and their jurisprudence is one of the most difficult problems that modern science has developed. They are wholly different in origin and method from epileptic attacks, either of the convulsive or the masked order, and yet the confessions so often come from persons of veracity, fine culture, and high intellectual altitude that the genuineness of suicidal and homicidal impulse—distinct from any form of insanity, and more frequently associated with spinal exhaustion than with brain disease—can neither be doubted nor denied.—N. Y. Times.

A GREAT ARTIST'S EDUCATION.

It is not altogether unusual for an artist or an author's work to be the subject of a brother's comment in criticism or biography; and, if one sister is asked, as I have been, to record the happy and successful early career of another, she will be ready, for the sake of a task so pleasant, to set aside the feelings of family diffidence, which might make her as modest in respect of her sister's fame as if it were her own.

Elizabeth Thompson (Mrs. Butler) was positively unknown to the great public when her "Roll-call" took the world by storm, and it was scarcely to be wondered at that the surprise at her success, joined to the common love of wonders, gave rise to many mistakes in regard to her past. One delusion it is well to put an end to at the outset—the opinion that her sudden success was not preceded by long and careful study. In fact, Mrs. Butler has been a worker at art from the age of five.

Her father's system of instruction consisted of reading aloud the things which he wished to instill into her mind, while she practiced drawing and sketching. A little questioning at the end of each lesson was, of course, necessary to test whether the pursuit of art had or had not been too absorbing. Undoubtedly the success of this plan was mainly due to his own gentleness and patience. Upon the whole, the system was found to work well, and it was no doubt persevered in because it enabled her father to give his two children more advanced instruction than would have been

possible without the constant comment and explanation which a reader is able to supply, better than any other teacher, to his hearers. He undertook the whole education of his daughter, giving up his time, and of course denying himself much that otherwise his cultivated nature would have enjoyed, for the sake of conscientiously fulfilling his self-imposed task.

Of my father's friendship with Charles Dickens little need be recorded here, except that it was unusually affectionate; and that it was Charles Dickens who introduced him to the lady who became his second wife and the mother of the battle-painter. He was the confident of the engagement, the life of the wedding, and with Mrs. Dickens, the companion of the closing month of a long wedding journey.

About seven or eight years later he met my parents again; this time they were living, with their two little girls, within sight of the snow-capped peaks of the Apennines, in an old palace, the Villa de Franchi. A great billiard-room, hung with Chinese designs, was Elizabeth Thompson's first school-room; and there Charles Dickens, upon one of his Italian visits, burst in upon a lesson in multiplication. It was the first and almost the only time I ever saw him. In dim remembrance, he abides as a noisy, very rosy, very energetic, and emphatically English personality, though his person itself is quite forgotten; and the fact that nine times nine are eighty-one has remained in the girls' minds as one of the most unmistakable by the clap of hands and the cordial shout with which he proclaimed it.

The two children never went to school, and had no other teacher than their father—except their mother for music, and the usual professors for "accomplishments" in later years. And whether living happily in their beautiful Genoese home, or farther north among the picturesque Italian lakes, or in Switzerland, or among the Kentish hop-gardens and the parks of Surrey (the family having a more than Bedaween fondness for liberty of movement), Elizabeth's one central occupation of drawing was never abandoned literally not for a day.—St. Nicholas.

A SIGNIFICANT STORY.

A wealthy banker in one of our large cities, who is noted for his large subscription to charities, and for his kindly habits of private benevolence, was called on one evening, and asked to go to the help of a man who had attempted suicide.

They found the man in a wretched house, in an alley, not far from the banker's dwelling. The front room was a cobbler's shop, behind it, on a miserable bed in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered about him.

"We have been without food for days," said the woman, "when he returned. It is not my husband's fault. He is a hard-working sober man. But he could neither get work, nor the pay for that which he had done. To-day he went for the last time to collect a debt due him by a rich family, but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way," turning to the fainting, motionless figure on the bed.

The banker, having warmed and fed the family, hurried home, opened his desk, and took out a file of bills. All his large debts were promptly met, but he was apt to be careless about the accounts of milk, bread, etc., because they were so petty.

He found there was a bill of Michael Goodlow's for repairing children's shoes, \$10. Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while at the very time the banker had given thousands in charity.

The cobbler recovered, and will never want a friend while the banker lives, nor will a small unpaid bill ever again be found on the banker's table.

No man has a right to be generous until his debts are paid, and the most efficient use of money is not alone in alms-giving, but to pay liberally and promptly the people whom we employ.—Baptist Weekly.

Be always at leisure to do good; never make business an excuse to decline offices of humanity.

THE STUBBORN BOOT.

"Bother!" was all Jack Chatterby said; Vainly and savagely still he jerked. He flourished his elbows and looked about. While over and over his "bother" he heard.

Harder and harder the fellow worked, Vainly and savagely still he jerked. The boot half on would dangle and flap—"Bother!" and then he burst the strap.

Redder than ever his hot cheek flamed: Harder than ever he fumed and blamed: He wriggled his heel and tugged at the leather, Till knees and chin came bumping together.

"My boy," said I, with a voice like a flute, "Why not—shew—try the mate of that boot, Or the other foot?" "I'm a goose," laughed John, As he stood in a flash, with his two boots on.

In half the affairs Of this busy life (As that same day I said to my wife) Our troubles come From trying to put The left-hand shoe On the right-hand foot.

Or, vice versa, (Meaning reverse, sir) To try to force, As quite of course, Any wrong foot In the right shoe Is the silliest thing A man can do.

FRONT SEATS.

But let us look at the thing in the light of common sense. The closer and more compactly people are seated in a meeting the quicker and more potential is their sympathy. It is easier for the leader to get the meeting fairly started when there is not a wide intervening vacancy between himself and others. The very fact of walking well toward the front gives an emphasis to the individual presence. Your being there signifies that you have come with a real purpose to be and to do what you can to further the interests of the meeting. They who occupy front seats will be more likely to linger for a few moments of social converse when the meeting is over, and nothing helps the family feeling in a church more thoroughly than the little informal meetings and conversation of those who exchange words of greeting and inquiry, after the hour of prayer.

It is hard for us to comprehend the indifference and apathy with which some regard the weekly prayer-meeting. Into the midst of our secular affairs and thronging cares, it lets itself like a Bethel opportunity. We have often gone to it feeling dull, disheartened, and ill at ease with life and work. We have seldom left it without having been refreshed, gladdened and strengthened. The Master is there, and gives peace to his waiting disciples. Just how the secret of his love is revealed to the inner consciousness in a prayer-meeting, we cannot explain; but it is the theme of joyful memory that often and often the Lord has made himself known here to the famishing soul. No Christian can afford to be intermittent in attendance on this means of grace. And once there, it is best for one's spiritual help to pass by the back seat and take the front.—Chris. Intelligencer.

OUR YOUNG FOLKS.

THE CHILD JESUS.

"I wonder what the Lord Jesus really did when he was a child?" said Willie, one Sunday evening just before Christmas.

"So do I," said Katie, "and I wish the Bible had told us more about him—whether he went to school or not, whether he ever played, or whether he was always quiet and thoughtful."

"A good many people have felt the same wish," aunt Kate answered; "but as God has not seen fit to tell us more, we may be sure there is some very good reason why we should not have our curiosity gratified. Still, we do know something about the childhood of our Lord, and the few notices teach a great deal."

"He didn't go to school, I suppose," Katie said, "because the Jew asked, 'How knoweth this man letters, having never learned?'" (John 7: 15).

"Did Jesus never learn his letters?" asked Polly, with some surprise.

"Well, the Jew did not mean that Jesus had never learned the alphabet," Aunt Kate said, "but he had not been taught in any of the schools of the Rabbis; and they were surprised, not at his being able to read, but at his knowing so much about the Scriptures. Whether he went to school at Nazareth or not I can't say, for the Bible tells nothing about it."

"At any rate, I suppose he used to help Joseph at his work," Willie said, "and that proves that he must have been something like other boys."

"I have no doubt that in a great many ways Jesus was like other boys, only we can never think of his being idle or disobedient, or anything else wrong. Very likely he did work at Joseph's trade, for the people called him the carpenter's son; and St. Mark tells us that once they asked, 'Is not this the carpenter?'"

"And don't we know anything else about the Lord when he was a child?" asked Polly.

"Yes, there is another text which surely you will remember, that tells us what he did after Mary had found him discussing with the doctors in the Temple."

"He went home with Mary and Joseph, and did what they told him," Willie said. Katie had found the place in St. Luke, and read: "And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these things in her heart, and Jesus increased in wisdom and in stature, and in favour with God and man."

"And so," said aunt Kate, "though we know hardly anything else about the Lord's childhood, we do know that he was always obedient and gentle, setting an example to the boys and girls of Nazareth, and not only to them, but to all children."

"I don't wonder that everybody loved Jesus when he was a child," said Willie, "for he must have been so good. But then it was easy for him to be good, and it's very hard for us."

"Yes; but, Willie, you know that he who was once a child and had to pass through all the temptations of childhood, knows how hard it is to be good; and if you ask him, he will help you so that you may be like him, and as you grow you may also increase 'in favour with God and man.'"

SUSIE'S LITTLE SISTER.

"Mamma, if the baby cries so much and won't let us have any good time, I should think you would give her away."

"Give away your little Elsie!" "Yes, I'm just tired of her noise."

"But if you and I don't love the poor sick baby well enough to take care of her, I don't think anybody would."

"I'd love her if she didn't cry so much."

"Didn't you cry when you hurt your finger yesterday?" "Yes."

"And when you fell down, and when your tooth ached?" "Yes, I couldn't help it, mamma."

"Poor little Elsie has the tooth-ache, and she can't help crying, either."

"Well, I want a baby to play with, but I don't want Elsie," and Susie Gage walked out of the room with the doll Elsie had broken and the picture-book she had torn.

In half an hour she came back to the sitting-room.

"Is Elsie in the crib?" she asked.

"Come and see," her mother said smiling.

Susie broke into a great cry when she saw a strange baby lying there in her little sister's place.

"Oh, mamma, where's Elsie?" she exclaimed.

"This is a nice little boy," her mother said. "He is well, and he doesn't cry very often, and—"

"I want little Elsie, mamma! Where is Elsie? You haven't given her away, have you?" and Susie cried harder than she had done for a month.

"Mrs. O'Hara brought the clean clothes a little while ago," Mrs. Gage said, "and I asked her to give me her little boy. Don't you like him?"

"No, no, I don't," Susie sobbed, with her head in her mother's lap. "If you'll only get Elsie back again, I won't strike her when she cries, or pull my playthings away from her, or anything."

Just then Mrs. O'Hara came back from an errand.

"You can take Teddy home with you," Mrs. Gage said. "Susie finds that she likes her little sister best, after all, if she is troublesome."

Mrs. Gage went up-stairs and brought the baby down. When Susie saw her she danced with joy, though Elsie was crying again and Teddy was as still as a mouse. "I like her forty times the best," she said over and over again "because she's my own little sister, Teddy isn't. Don't you ever give her away, mamma! she cries forty times harder; and perhaps it is needless to say that mamma never did.—Zion's Herald.

THE SUNDAY SCHOOL

FEBRUARY 4.

THE PRINCE OF LIFE. ACTS 3:1-11.

Ver. 12.—Peter began his address in connection with the miracle by a remembrance because he perceived that they were entirely mistaking the matter. They only thought what wonderful men these must be, and did not rise to the thought of their being only instruments through which Divine power had been manifested.

Ver. 13.—He at once attributes the miracle to the power of Jesus Christ; but in such a way as would be most likely to disarm prejudices. The God of their fathers had glorified His servant Jesus, whom they had delivered up and denied, although Pilate was determined to let Him go.

Ver. 14-16.—With boldness Peter having obtained a hearing by his introductory remarks, brings home to them the heinous crime of rejecting Jesus Christ, and causing Him to be crucified. In most forcible language he contrasts their conduct in condemning Him with that of Pilate, who, though a heathen, would have acquitted Him, and the character of Him whom they rejected.

Ver. 17, 18.—Peter having pronounced condemnation of the Jews in severe terms, now mentions the only palliation for their conduct which could be offered—they had done it in ignorance—and God had overruled their ignorance, so as to fulfill His own purposes, as announced by the prophets.

Ver. 19.—In the Revised Version, "be converted" is changed into "turn again," which more exactly renders the same meaning. Conversion for those Jews meant coming over to the faith of Jesus Christ—turning again from their bitter hostility to Jesus of Nazareth, and accepting Him as the true Messiah, and their personal Saviour.

Ver. 20, 21.—The Apostle's design appears to be "to meet the difficulty which his Jewish hearers would have in understanding why Jesus, if He was indeed the promised Messiah, should, instead of staying on earth to set up His Kingdom, have gone away into heaven. His absence, he tells them, is a necessary part of the Divine purpose; but that fully accomplished, He will as certainly come again from heaven as He has gone to it—Heaven must receive Him; but only until the time of restitution of all things."

Ver. 22-26.—Having referred to the testimony of the prophets to Jesus Christ, the Apostle goes on to show that He was that prophet, like unto himself, whom Moses had declared the Lord should raise up (Deut. xviii. 15); and that all the prophets, from Samuel onwards, had borne the same testimony.

ODDS AND ENDS.

See that good insurance is on the farm buildings. Keep out the cold from all the barns, stables, and houses, by banking with earth, manure, or even snow; double windows are a great saving in food and fuel. It is a mistake to think that exposure makes animals hardy; they are better off under cover during storms. Plaster sprinkled on the stable floor will aid in keeping the air free from bad odors, and save valuable materials that would otherwise escape. Use the curry-comb and brush freely; they will help to keep horses and cattle in a healthy condition.

HAIR FALLING OUT.

I have two good receipts, either of which will be productive of good results if persevered in; they are very simple. Make a good tea of sage leaves, into a quart of which put an ounce of borax, bottle, and shake before using. Pour a little into a bowl, and wash the scalp well with it, scrubbing in with the fingers, after which rinse well with cold or tepid water. One of the members of our family had a sickness, causing the hair to fall out and become lustreless and dead. I persevered in this remedy, and I know of no one with thicker or better hair.

USEFUL HINTS.

The farmer who leaves his plow to rot in the fields all winter is usually the one who finds most fault with the condition of the country.—N.Y. Herald.

For appetizing egg sandwiches take some eggs, beat them thoroughly and fry them in butter as a pancake, and when cold cut in small square pieces and put between slices as buttered brown bread.

The fact that a young lady of Boston, Mass., moving in the best society and shortly to be married, has cut and made her own wedding dress is looked upon as such an achievement that her example may establish the custom.

Egg spoons get discolored and tarnished by the sulphur in the egg uniting with the silver as soon as it is moistened by saliva. This tarnish is a sulphuret of silver, and may easily be removed by rubbing it with table salt or a little Larchhorn.

Be careful in sowing small seeds next spring not to get them too deep. The smallest seed to be covered simply and the soil pressed on just enough to exclude light. And do not sow too early; better wait until the ground is warm and dry.

Bitterly painful was the remark of an unhappy husband of a thoughtless, vain and dressy wife. "It is hard to say it, but if my girls are to have a chance of growing up good for anything they must be sent out of the way of their mother's example."

Try valveteen as a binding for the square of oil-cloth that protects the carpet about the stove. We utilized a discarded dress-trimming of dark maroon valveteen—slightly faded—last year, in that way, and were pleased to find that it looked well and wore well.

PHYSICIANS are in the habit of prescribing Hannington's Quinine Wine and Iron, and Tonic Dinner Pills because they know that no better medicines are available. Physicians, however, as well as druggists and patients, are cautioned against the purchase of imitations of these remedies. For sale by all druggists and general dealers in Canada. The original and genuine has Hannington's name on bottle and wrapper. Jan. 5, 1m.

For Croup, Asthma, Bronchitis and deep seated Lung troubles, use Allen's Lung Balsam. See adv. in another column. dec 22 1m

HE DID. Job went pretty heavily into the bull business, and the venture was a complete success. This reminds us that PUTNAM'S PAINLESS CORN EXTRACTOR is another success and that it gives more comfort to the world than Job's boils did. Remember the name, then, for the little playful corn cometh, and the remedy therefore will gladden the heart. Positively sold by all druggists. N. C. POLSON & Co., Kingston, Proprietors.

THE PUREST AND BEST.

REMEDY EVER MADE—IT IS COMPOSED FROM HOPS, MALT, BUCHU, MANDELAKE, AND DANDELION.

The oldest, best, most renowned and valuable medicine in the world, and in addition it contains all the best and most effective curative properties of all other remedies, being the greatest liver regulator, blood purifier, and life and health restoring agent on earth.

It gives new life and vigor to the aged and infirm. To clergymen, lawyers, literary men, ladies, and all whom sedentary employment causes irregularities of the Blood, Stomach, Bowels, or Kidneys, or who require an appetizer, tonic, and mild stimulant, it is invaluable, being highly curative, tonic and stimulating, without being intoxicating.

No matter what your feelings or symptoms are, or what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you feel bad or miserable use the bitters at once. It may save your life. Hundreds have been saved by so doing, at a moderate cost. Ask your druggist, or physician. Do not suffer yourself or let your friends suffer, but use and urge them to use Hop Bitters.

Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the purest and best medicine ever made, and no person or family should be without it.

Don't risk any of the highly lauded stuff with testimonials of great cures, but ask your neighbor, druggist, pastor or physicians what Hop Bitters has and can do for you and test it. jan 19 1m

MOTHERS! MOTHERS!! MOTHERS Are you disturbed at night and broken of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth? If so, go at once and get a bottle of Mrs. WINSLOW'S SOOTHING SYRUP. It will relieve the poor little sufferer immediately—depend upon it; there is no mistake about it. There is not a mother on earth who has ever used it, who will not tell you at once that it will regulate the bowels, and give rest to the mother, and relief and health to the child, operating like magic. It is perfectly safe to use in all cases, and pleasant to the taste, and is the prescription of one of the oldest and best female physicians and nurses in the United States. Sold everywhere. 25 cents a bottle. feby 10 1m

BEST AND MOST COMFORT TO THE SUFFERING.—Brown's Household Panacea has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back or Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of a Pain or Ache. "It will most surely quicken the Blood and Heal, as its acting power is wonderful." "Brown's Household Panacea," being acknowledged as the great Pain Reliever, and of double the strength of any other Elixir or Linctum 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 feby 10.

TESTIMONIAL FROM CAPTAIN JOSHUA HARPER. SACKVILLE, N.B., Feb. 13, 1877. J. H. ROBINSON, Esq., St. John, N.B. Dear Sir.—Early in October last I took a severe cold which settled on my lungs. After having a bad cough for about six weeks, I had a very severe attack of bleeding from the lungs, while on a passage from Queenstown to Dover. I had daily spells of bleeding for some days, until I lost about two gallons of blood, and was so weak as to be scarcely able to stand. I put back to Queenstown, where I received such medical assistance as enabled me to get home. I saw an advertisement of your Phosphorized Cod Liver Oil Emulsion in a paper. I immediately sent and got half a dozen bottles, after taking which I feel myself a well man again. My weight, which was reduced to 120 pounds, is now up to my usual standard of 152 pounds. Seeing that it has done for me, I confidently recommend it to others afflicted with lung diseases.

Yours very truly, (Signed) JOSHUA HARPER, Of the barque "Mary Lowerson." Robinson's Phosphorized Emulsion of Cod Liver Oil with Lacto-phosphate of Lime is prepared only by Hannington Bros., St. John, N.B., and is for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5 00. jan 5, 1m.

BETTER THAN GOLD!

ENGLISHMAN'S COUGH MIXTURE

Is better than Gold to any one that is troubled with COUGHS, COLDS, ASTHMA, BRONCHITIS, HOARSENESS, SPITTING OF BLOOD, LOSS OF VOICE, WHOOPING COUGH, INFLUENZA, SORENESS OF THE THROAT, CHEST AND LUNGS.

And all other Diseases leading to CONSUMPTION!

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

DON'T FAIL TO TRY IT! IT MAY SAVE YOUR LIFE! IT HAS SAVED OTHERS

A Large Reward Will be paid for a better remedy than Englishman's COUGH MIXTURE.

A WONDERFUL MEDICINE!

A prominent Government Official writes us as follows: "Of all the cough medicines that I have tried during a long life I must say that Englishman's COUGH MIXTURE.

Is superior to any.

LEAVING HOME! Consumptives leaving home for change of climate should not fail to take with them a supply of Englishman's Cough Mixture.

It will ensure a good night's rest, free from coughing, and easy, light expectoration in the morning.

AN ESTABLISHED REPUTATION! ENGLISHMAN'S COUGH MIXTURE

Is the most certain and Speedy Remedy for all Disorders of the Chest and Lungs. In Asthma, and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting Blood, Hoarseness, Loss of Voice, etc., this Mixture gives instantaneous relief and properly persevered with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use.

A BLESSING IN THE FAMILY! A well-known clergyman writes us that Englishman's Cough Mixture.

Has been a blessing to his family, having cured his wife of a very troublesome cough which had distressed her for over three years.

SHOULD NEVER BE NEGLECTED COUGHS & COLDS

Should always have rational treatment, and never be neglected. Such trifling ailments are too often solemn warnings of Consumption, which may be cured or prevented by timely using.

Englishman's Cough Mixture This Popular Remedy is Infallible.

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

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IS A POSITIVE CURE FOR COUGHS, COLDS, SORE THROAT HOARSENESS, DIFFICULT BREATHING, Inflammation of the Lungs, BRONCHITIS, ASTHMA, CROUP, AND ALL Diseases of the Pulmonary Organs

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No. 72 GERMAIN ST., SAINT JOHN, N.B.



Chilblains! Chilblains! Chilblains!

If you are troubled with CHILBLAINS get at once a bottle of

GATES' EYE RELIEF.

It is a sure cure. One application heated in well is generally sufficient for the worst cases. It will also cure all forms of sore eyes and Piles. Price 25 cents per bottle. Sold by druggists and dealers throughout the Maritime Provinces, and at wholesale by BROWN & WEBB.

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THE WESLEYAN
FRIDAY, JANUARY 26, 1883.

UNION NOTES.

The disposition to "say something" on Union shows no abatement. That the subject has two sides is not surprising. Those who may have supposed it to have but one are now being made partakers of the experience which is always needed to enable men to give any subject thoughtful and fair consideration.

We, nevertheless, congratulate our correspondents on the general moderation shown in their treatment of "Union." Possibly a word here and there might have been toned down in the interests of Christian courtesy, but such words have been rare. Over this we rejoice. We believe that no man has a right to attempt to bind any man's soul and conscience on questions of great importance, but we think every Christian, and especially every Christian minister, is in duty bound to weigh well his words and to avoid, whether in correspondence or editorial columns, any imputation of unfair motives or any harshness of expression, in reference to those with whom he may differ.

The witty remarks of "Enquirer" cannot weaken our belief in the providential indication afforded by the harmonious meeting at Toronto of the several committees on union. That a large number of Roman Cardinals should decide with complete unanimity in favor of the infallibility of the Pope is not at all strange. It would rather be strange—the strangest thing possible—that these, having yielded fully the right of private judgment, should not thus decide. But "Enquirer" should know that with Protestants the right of private judgment has ever been esteemed a right worth bleeding for, or burning for. There are yet clerical organizations where he would find his wings clipped if used with his present freedom. As a Methodist he has a freedom which men have often longed for, and then "died without the sight." We yet maintain that the rarely harmonious conclusions of so many free men, representing so many different sections of Methodism, and under the history of past sessions and the memory of somewhat bitter rivalries, is in itself an indication of Divine direction which the thoughtful Methodist, when weighing the question, will not treat too lightly.

Last week we noticed in part the proceedings of the General Conference of the Methodist Episcopal Church in Canada. At the close of a subsequent debate the final votes were taken and the Basis of Union adopted by a considerably larger vote than in the division on the General Superintendency. As no one seemed inclined to call for a show of hands the exact number of yeas and nays is not known. According to an analysis of the voting given in the Toronto Globe, there were 94 votes cast altogether, of which 74 were favorable and 20 opposed. Of ministers, 45 voted yeas and 14 nays, and of laymen 29 voted yeas and but six nays. Of the Niagara Conference, 18 ministers and 8 laymen voted yeas, and 3 ministers and one layman voted nays; of the Ontario Conference, 14 ministers and 8 laymen voted yeas, and 6 ministers voted nays, but not one layman; of the Bay of Quinte Conference, 13 ministers voted yeas and 5 laymen nays.

The earnest advocates of union have little to fear from the financial turn which the discussion has taken. If denominational leaders will not rush to steady the ark, and will carefully observe the proper relation between personal support and official position, ill results need not be dreaded. To over-estimate the importance of gold

in Christian work is dangerous; to ignore its value is scarcely less so. It is one of God's grandest agents in the salvation of men. It supplies the wings with which even the man of burning zeal must find his way to the uttermost parts of the earth. The Church financier, who devotes to the work of God powers that have made other men personally wealthy, will have his reward. It is only when the dollar is held so closely to the eye of the Christian as to hide the brightness of the Sun of righteousness and veil the exceeding greatness of His work, that evil can ensue. If this be borne in mind much good may result from some of the letters passing through our columns. Our laymen will learn facts in relation to our ministry of which they have not yet felt the force, and will see that in bearing one another's burdens there may be needed a degree of Christian liberality not hitherto exercised. If duty be done, and "giving" be included in the Christian graces, union may become a glorious fact and at no serious loss to any one individual. We have confidence in our laity.

A WISE ENACTMENT.

Prison life has often been made too attractive. Many hard-working, honest men have been unable to provide for their tables such food as was served to the guilty inmates of our prisons. This fact has rendered short terms of imprisonment attractive to a certain class of worthless beings, everywhere to be found. The recent action of the St. John Municipal Council has rendered their county jail less inviting than formerly. Men who have paid that institution more than three visits now find a change of diet. Former delicacies seemed to atone for a brief absence from the outer world, or even to render an abridgment of freedom attractive, but the present prescribed diet of bread and water has suddenly lessened the number of prisoners and developed a disposition to remove from an inhospitable country. This action of the St. John Municipal Council is worthy of adoption elsewhere.

A desire for health will now constitute the only probable attraction to the jail, and few who are accustomed to go thither may be supposed to be influenced by that reason. Perhaps the prescribed diet may even touch that motive. Seriously, prisons are noted as being healthy places. William Chambers says in his journal that a medical superintendent of a large prison told him that there is no condition of society within his knowledge where the health is so good. Three months of regular diet, work and rest, usually made different beings of men who had entered in most pitiable plight. A singular confirmation of this fact is afforded by the last epidemic of yellow fever in Bermuda, 1864. That fell disease, introduced by one of the numerous vessels visiting St. George's during the blockade of Southern ports, raged among the military and civilians while not one of the numerous prisoners in the jail, which stands close to the town, was even attacked by it.

Our Presbyterian friends have had a heavy windfall. By the death of an aged citizen, the Aged and Infirm Ministers' Fund and the Widows and Orphans' Fund receive large sums and other interests smaller sums. Dalhousie College, as residuary legatee, will receive a very large sum. A single fact interferes with hearty congratulations to a sister church in view of such financial aid—the fact that such benefactions can scarcely be received by any Church without apparent complicity with a traffic of which John Wesley said, one hundred and fifty years ago, "It is amazing that the traffic should be permitted, I will not say in any Christian country, but in any civilized State." We admit that there is weight in the remark that money gathered at terrible cost is now to be used for the highest purpose, but—nevertheless. We only wish the windfall had reached them from some other source. Then, we should, without any reservation, "rejoice with those" who, it will be generally supposed, "do rejoice." Should not ministers so learn to preach that men who are determined not to abandon the traffic will at least cease to take shelter under the wing of the church. Their enmity is less to be feared than their friendship.

In the article on the Supernumerary Fund last week for "Maritime Conferences," read "Western Conferences."

The Herald of Monday last gives these statements in reference to the religious growth of Nova Scotia during the last thirty years;

There were in 1851, as there are now, five leading religious denominations in Nova Scotia—of which the Presbyterians were the most numerous—being 72,914. The Catholics came next with 69,634; then the Baptists 42,243, next the Church of England 36,482, and last the Methodists with 23,596. The smaller denominations and people of no religion numbered 11,386. It may be interesting to note how the denominational strength stood in 1881 as compared with thirty years previous. We find that the Catholics, not the Presbyterians, are now the leading body—the former numbering 117,487, and the latter only 112,477. In thirty years the Catholic body has increased 68 per cent, the Presbyterians 54 per cent. The Baptist growth, however, is greater than either, being not less than 90 per cent, while the Methodists have more than doubled, showing an increase of 110 per cent. The Church of England exhibits an increase of 60 per cent, being just about the same as the increase in population as a whole. It would thus seem, if the census returns are to be depended on, that the Methodists have made the greatest and the Presbyterians the smallest comparative progress during the past three decades. This Province owes scarcely any of its increase to immigration.

The Sons of Temperance in Nova Scotia have been fortunate in securing for Grand Seabe a supernumerary minister of our Church, the Rev. R. Alder Temple. The "Year Book" prepared by him is a neatly printed document of nearly two hundred pages, with a vast amount of information on one of the most important reforms of the age. Real friends of Temperance will find much to stimulate and perhaps to sadden them in the reports of the County and District Deputies. We advise them to read the "Year Book." During the year twelve Divisions have been organized, and thirteen dormant Divisions reactivated, making a total of 160 Divisions in working order, with an aggregate membership of 7157. The number initiated during the year was 3716, the losses by removals, expulsions and deaths were 2512, giving a net increase of membership of 1204.

Should any one be allowed to remain in telegraph or railway offices who has sprees? An answer to this question is found in a summary of a recent disaster given by an exchange: Dec. 23, 1882, a railway telegraph operator was on a spree. Dec. 24, he was on duty. An order came from the dispatcher "Keep 32 at Kennedy until 31 and extra pass." He acknowledged the order, put it correctly in his book, but gave it to the conductor of 31 omitting "and extra." He was, as the superintendent said, too sullen and proud to own and correct the mistake. His temper and his faculties were "blue." Two hours elapsed; train 31 passed; 32 started, and collided with the extra. The conductor of 32 was killed, and \$25,000 damage done! The operator was not drunk, indeed, but in the day after a spree a safe one? Or is it safe to have men connected with telegraph offices or railroads who have sprees?

Respecting the lecture of the Rev. John Lathern, on Inspiration, and the sermon by Rev. H. McKeown, both delivered before the Theological Union of Mount Allison, the Canadian Methodist Magazine says:

This able lecture deserves and should have received an earlier notice, but it has only now reached our desk. The author summarizes the current theological theories upon this subject, and proceeds to elaborate, explain and defend by lucid exposition and cogent argument, the Scriptural statement of the subject. This is one of the most important questions of the day, and we know not where else it is so succinctly and ably treated.

The sermon of the late Rev. H. McKeown, a devout and practical treatment of an important Scriptural theme, possesses pathetic interest as, we believe, the last published utterance of the brother who was so suddenly taken from us.

The Sixteenth Annual Report of the Halifax Association for Improving the Condition of the Poor is on our table. The good work done by the Association is too well known to need any commendation. Many of our city readers are aiding the charitable organizations connected with our Church, but if any desire to widen their work they will find in this Association an excellent medium. Donations and subscriptions will be thankfully received by W. L. Lowell, Esq., Hollis Street.

Of the Life of the Rev. Alexander Duff, D.D., LL.D., the Presbyterian Witness says:

This reprint reflects honor upon the press of Canada. The two magnificent volumes of this truly magnificent Memoir are before us in a style scarcely inferior to the British edition, and offered at a price which makes it a marvel of cheapness. It is a most pleasing as well as a most interesting fact that the publishers are the Book Stewards of the Methodist Church of Canada. It is stated that a large-hearted member of the Methodist Church having read Dr. Duff's Memoir was so delighted with it that he ordered a copy for every Methodist minister in Canada. This meant a large edition of the work at one stroke. Now, is there not a large-hearted Presbyterian who will render similar service to 800 Presbyterian ministers? It would be money well invested for the future of evangelistic efforts at home and abroad.

To others than ministers the price is three dollars.

In "Picturesque Canada" the scenery of our Dominion, than which none more beautiful can be found, is being illustrated in a style worthy of our country. Parts 11 and 12 show that the publishers are striving to increase the attractiveness of the work. These parts illustrate the upper lakes of Ontario, with Keewatin and a part of Manitoba. Too much can scarcely be said of this rich publication.

Several communications are unavoidably postponed. We cannot stretch the printer's chase: will correspondents compress their favors into the smallest compass possible?

CORRESPONDENCE.

METHODIST UNION.

Mr. Editor,—Without consuming your space by commonplace observations, on the importance of this subject, allow me to say, I am a careful reader of all that is published concerning it, whether in the Wesleyan or Guardian; and I could heartily wish that each of these organs might have a place in every family of our people, East and West, at least while this great subject is pending.

It may be safely assumed that there are very few Methodists within the Dominion who are opposed to the organic union of these various Churches that it is now sought to "gather together in one." But it is very evident that there is a large number of the people of our own Church, who are strongly convinced that this "Toronto Scheme" of Methodist Confederation is not a fit foundation to build upon. It is unfortunate for the success of this general project, that the concessions made by our representatives should favor so strongly of the "union at any price" principle; and after reading and re-reading all the correspondence which has been printed about this matter—official and unofficial—I do not hold myself responsible for the conviction that, if some of the advocates of this Toronto measure are not disposed to force it or not, they are, to say the least, unhappy in the way they voice their intentions and feelings. The official arrangement and rebuke of a prominent member of the Toronto Conference, because of a criticism of this measure, which was—I am bound to hold—most moderate and wise, was a very suggestive occurrence. Along the same line, is this same cry of "now or never," which is being raised; a cry which is calculated to alarm the fears of some, who, while they desire the union, are adverse to this scheme for securing it, and thus may win them to unwilling acquiescence with the measure. If it be true that there is a radical defect in the foundation upon which we propose to erect this great house, let it first be made good, if it take ten years or twenty years. In such a case we cannot afford to build; and we can afford to wait.

But it is claimed by some, that this scheme is wise and good. There is one fact to be noted here, which cannot be impeached, and which with me has great weight, viz: the delegates of our branch of the Methodist Church, who attended at Toronto, forward, with very few exceptions, failed to carry out either the intentions or the instructions of the General Conference; and have adopted a policy which, had it been proposed to that body last September, would have met with indignant and summary rejection. So far as we are concerned, the deliverances of that Toronto Committee are not, in any true sense, the voice of the Church; and let none be accused with contumacy, because they oppose them. The will of the Methodist Church of Canada has been distinctly expressed upon this matter; and that, after long and careful consideration of the whole subject. And if there is any such thing as loyalty to properly constituted authority, those of our delegates who refused to assent to the finding of the Toronto Committee are on the safe side, as regards their relations to those who sent them. With respect to the reasons which the brethren of the Committee deemed sufficient to justify them in assuming a position of antagonism to the General Conference, I have nothing now to say. What

impresses me, is the fact of this antagonism. Had this project been a political or a financial one; and the delegates of the party sending them, had so disregarded their instructions, and had given away powers and prerogatives which they knew to be warmly cherished by their masters, their position might have been made uncomfortable. But perhaps the part was wiser than the whole; and the course of conduct, which would have been considered revolt had it been pursued by one alone, will secure the imprimatur of the General Conference when the reasons for it shall have been submitted and passed upon. We shall see.

I will ask, Mr. Editor, for further space, on another occasion.

J. S. COFFIN.

Lower Horton, Jan. 18, 1883.

UNION.

No. 1.

IS THERE ANY NEED FOR IT?

I am a Methodist of many years standing, and I therefore take a deep interest in the union so much talked of by my co-religionists just now through Canada. After meditating on the matter, I ask myself again and again, is there any need, any pressing need for such a unification? I am forced to the conclusion that the need for union is great and urgent. I can evade this conclusion by no device known to me. In Nova Scotia, New Brunswick and Newfoundland, indeed, Methodism is not broken up into separate and rival bodies. But in Ontario the division is marked and distressing. There, I see sometimes in one little community, a Canadian Methodist Church congregation, a Methodist Episcopal Church congregation, a Primitive Methodist Church congregation, and a Bible Christian Church congregation. I ask why these divisions? Is it because they differ on fundamental questions of doctrine? Oh, no, not at all. They are sentimentally good John Wesley Methodists, sound as a well-cast bell, on every material doctrinal point. They see as clearly eye to eye in the gospel as men of like doctrinal views possibly can see. Are they thus divided because they differ as to the range and character of Christian attainment? Certainly not. They teach alike as to a conscious conversion, the witness of the Divine Spirit and the attainability of Christian Perfection.

Do they differ as to the means best calculated to promote Christian fellowship? No, they all maintain the class-meeting, and the love feast. Do they differ in their modes of worship? They are as nearly alike in this respect as they well can be. Do they all maintain the itinerancy? They do. How came they to be split up into fragments? The story is a long one, and it is useless to recite it here. Does any evil arise from the disunion? Apparently, very much. It lessens the influence of Methodism generally. It involves a great waste of force in men and money, three or four ministers are often employed under it to do the work of one. Three or four feeble congregations struggle under it to keep alive at an expense that would amply suffice to maintain one united society in full vigor. Disunion renders a large number of circuits dependent for their maintenance in part on mission funds, where union would render them self-supporting. Disunion promotes unpleasant rivalries among members of the same Methodist family, and it fritters away in such rivalries energies that combined and well-directed might achieve noble results.

But are not great results often promoted by denominational rivalry? Possibly. For there are but few evil things not sometimes over-ruled for good; but evil is evil all the same. Besides, enough is always better than too much. It seems to me that rivalry between Protestant and Roman Catholic, between Methodist and Episcopalian, between Methodists and Presbyterians, between Methodists and Independents, Baptists and P. B. Baptists, provides all the rivalry required by Methodism for its useful purposes. At the very best it seems to me disunion stands in the way of the achievement of a greater good than the disunion can accomplish.

Might it not, however, be urged that undue rivalries might be moderated without having recourse to union? Yes, and truly urged. To some extent the bitterness of denominational rivalry between Christian bodies differing widely from each other on important questions of doctrine and polity has been mitigated by better acquaintance with each other, and the diffusion of warmer and softer Christian feeling. And without doubt the feeling between the various Methodist bodies everywhere has greatly improved lately. But let it be noted that wherever the feeling improves the desire for union grows stronger. There is ample reason for this. Good feeling naturally promotes unity where unity is possible; and the conclusion that union only can stop the dreadful waste of force caused among Methodists by disunion is simply irresistible.

Urgent as is now the need for union between the separated Methodist bodies, the urgency will become more intense yearly, as the great North West witnesses the evil of disunion, should the proposed unifications now be postponed. I am compelled to conclude that the need for union in Ontario and the North West is pressing, so pressing that I cannot see how it can be justly prevented save by providential interposition.

FROM "INQUIRER."

Mr. Editor,—Impelled by the necessities of the case I again crave a small portion of your valuable columns. As the time which is allotted for the ventilation of the Union question is necessarily limited to a few weeks, what is to be said on the matter must be uttered at once. Very much has been made, both by your own pen and the pens of your correspondents who have written in favor of the union scheme, of one feature which characterized the sittings of the Union Committee, viz. That a harmonious and Christian spirit pervaded the deliberations from first to last. This is greatly to be commended; and that "upwards of seventy representatives" of the different branches of Methodism conversed with each other very harmoniously, and behaved themselves altogether as Christian gentlemen should, is a matter for which we are devoutly thankful. But when this beautiful little circumstance is gravely brought forward as an argument in favor of union we simply wonder how otherwise these selected Christian gentlemen could have conducted themselves. That in such general fellowship difficulties would sink out of sight we can easily understand. But, unfortunately, difficulties which become lost to present vision are not always removed. In cooler moments they obtrude themselves again, and "the bugles" which "sang truce" so sweetly, blow a different strain. This unanimity—of the committee argument is simply the old fallacy—"For populi, vox Dei." The conclave of cardinals at Rome gave a unanimous vote on the matter of infallibility—not even an immortal "nine dissentients" were found among them; but surely our advocates for Union will not suggest that "the Lord was in the movement" on that account. We do not say that the Basis of Union was not "reached under the guidance of an all-wise Providence," but we do insist that a unanimous vote is not conclusive proof that it was. Let this point be well established in the mind of every one before whom this scheme of union must pass,—that the unanimous vote of the Union committee is no good reason of itself for a unanimous vote from the Quarterly Board. If members of that committee indicate that it is, why bring the matter before the latter bodies at all? We have confidence enough in those dear brethren to be persuaded that their hearts could not go wrong; but their heads,—well, that is quite another matter.

Several of your correspondents seem to be greatly exercised in mind because certain impulsive brethren in the West have ventured to express their objections against Union to brethren in the East. Well, and why not? Do the East and West ends of the Methodist Church of Canada form two separate branches? Dr. Southwell sends his eloquent pamphlet in favor of Union into the study of every minister. Shall we pillory the good doctor for thus "aiming to influence our Quarterly Boards in these Maritime Provinces?" From the jealousy which has been cropping out in reference to this matter I submit that the first step in union remains to be taken,—a union amongst ourselves. Surely the time has come when this playing off of the Maritime Provinces against the West should cease. Mr. K., at the West has the same right to express his views through our church organs as Mr. J., at the East. We are introducing into our united church elements of discord. There is no West nor East. We are one church, and it borders badly enough in favor of further effort for union that these imaginary—or geographical—lines are snapped between us still.

I cannot but express surprise that business men like some of your correspondents should so lightly pass by the "monetary consideration," which the scheme involves; and lecture the ministers so soundly about "making some sacrifice," and this to men whose income is brought to a point yielding bare living. How pleasant it is to commend sacrifice to other people! It is like enlisting one's wife's relatives for the war. But passing by this feature of the case, will those gentlemen embark on a commercial enterprise without seeing at least a "little way into the monetary part of it?" Will they exercise a little faith, they cry. So we do. And were they to spend an hour or two in the homes of some of our Home Missionaries they would be of opinion that a generous share of faith is exercised sometimes. But will some one be good enough to snuff the line between faith and presumption? Let these clear-headed business men grapple boldly with this "monetary consideration" and perhaps they will find a solution of our difficulty by starting a fund like that of the St. John's Free Church of Scotland, which deals with all the ministers on a true connexional principle—giving every one the same amount of stipend, a principle which we profess, but generously leave others to possess.

Jan. 20th., 1883.

METHODIST UNION.

The following resolutions were unanimously adopted by the President's Meeting of the Methodist Churches in St. John, N. B., January 22nd, 1883. Whereas, a Basis for the union of the following Methodist bodies viz. "The Methodist Church of Canada, The Methodist Episcopal Church of Canada, The Primitive Methodist Church in Canada, and The Bible Christian Church of Canada," has been

submitted, we... 1. The... 2. The... 3. The... 4. The... 5. The... 6. In... 7. The... 8. The... 9. The... 10. The... 11. The... 12. The... 13. The... 14. The... 15. The... 16. The... 17. The... 18. The... 19. The... 20. The... 21. The... 22. The... 23. The... 24. The... 25. The... 26. The... 27. The... 28. The... 29. The... 30. The... 31. The... 32. The... 33. The... 34. The... 35. The... 36. The... 37. The... 38. The... 39. The... 40. The... 41. The... 42. The... 43. The... 44. The... 45. The... 46. The... 47. The... 48. The... 49. The... 50. The... 51. The... 52. The... 53. The... 54. The... 55. The... 56. The... 57. The... 58. The... 59. The... 60. The... 61. The... 62. The... 63. The... 64. The... 65. The... 66. The... 67. The... 68. The... 69. The... 70. The... 71. The... 72. The... 73. The... 74. The... 75. The... 76. The... 77. The... 78. The... 79. The... 80. The... 81. The... 82. The... 83. The... 84. The... 85. The... 86. The... 87. The... 88. The... 89. The... 90. 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INQUIRER.

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submitted to us for approval or rejection, we beg leave to submit the following resolutions thereon. 1. That we are in hearty sympathy with the spirit of Union, believing that it would alike promote Christian harmony, and economize the active and material resources of our Church. 2. That we accept the General Superintendency as provided for by our last General Conference, with such modifications of the term of incumbency as may be deemed expedient, viz: "That the President of the General Conference shall hold office during the quadrennial period following his election, preside over all sections of the General Conference during his term of office and be Chairman of all standing Committees of said Conference: that he shall travel through the Connexion, being for this purpose relieved from circuit duties, that he shall attend as many of the Annual Conference sessions as possible to bring before them any matter of Connexional importance, provided however that in discharge of the duties of his office he shall not infringe the prerogatives of Annual Conference officers, or of church courts. 3. That we do not approve of the General Superintendency as provided for in paragraph 5, under the heading of "The Annual Conference," of the said Basis of Union, viz: "The General Superintendent when present shall open the Annual Conference, and preside during the first day of its session and afterward alternately with the President elected by the Conference. In the absence of the General Superintendent, the President of the previous year shall take the chair and open the Conference. In association with the President the General Superintendent shall conduct the ordination service, and they shall jointly sign the ordination parchment. But all other duties pertaining to the Presidency of the Annual Conference shall be vested in the President elected by that body, and in the absence of the General Superintendent he shall conduct the ordination." For the following reasons, (1) we regard such co-ordinate Superintendency of the Annual Conference by the General Superintendent as likely to lead to a possible conflict of authority as between himself and the President of the Annual Conference; and, (2) involving the undesirable result in case of an appeal from any of the Annual Conferences against any of his decisions being adjudicated upon by a Committee of which he would be a constitutional member. 3. That while we approve of Lay representatives in all the courts of our Church, we are not prepared at present to accept so large a representation as is provided for in the said "Basis of Union," while our constitution in other respects remains unchanged; for the following reasons; (1) that if said "Basis of Union" should become law it would be next to impossible to provide for the holding of said Conference in more than one or two of the chief towns within our Conference bounds; (2) that such representation would necessitate a division of the Annual Conference now existing, thereby limiting the range of ministerial supply for circuits, and circumscribing ministerial work to the injury alike of ministers and circuits; and (3) such multiplication of Conferences would lead to an increased expenditure in carrying on the general work of the Church by its representative Committees. 5. That in our present judgment the union would result in diminution of the Missionary income of the united Church, since it can scarcely be reasonably expected that the Church as a whole would do as much in that direction as when in their separate capacities they were stimulated by a spirit of generous rivalry; further, that while in this Eastern section of the Conference territory we are not moved to union by the presence in our midst of other Methodist bodies, yet in case of union such is the large proportion of Domestic Missions amongst us as compared with self-sustaining circuits, we would be compelled to bear a very large share of financial embarrassment. 6. In view of the foregoing objections we cannot accept said "Basis of Union," nevertheless we hope that the tabulated returns of this appeal to our people may reveal such a state of sentiment as shall render such a modification of the scheme practicable as shall commend it to universal adoption. W. W. LODGE, Sec'y.

UNION.

DEAR MR. EDITOR.—It must be a difficult matter to meet the expectations of the many correspondents on the Union question, especially if each undertakes to counsel the editor respecting his duty, as a recent Charlotte-writer has done. Much has been written about "self-sacrifice" and "successors of Wesley," and "salaries," etc. But we ask, Is there a willingness on the part of these writers to make such sacrifices? Are all those who advocate Union—including Missionary Secretary, Professors and Ministers on the richer independent circuits—willing to level down to \$750—the stated salary of ministers—so that the way may financially be paved for Union? Or do these wish to only legislate for, and place the financial burdens upon those labouring on Home and Foreign Mission Stations, without sharing any loss themselves? These are questions we would like to have answered satisfactorily—answered so as to equalize losses in-

involved in Union. Until this be done we can scarcely suppose that we will hear the voice of Providence saying, "Arise and go forward." Let the cause of the cloud settling down, preventing progress, rest in its right place. ONE ON A HOME MISSION. January 16, 1883. AN IMPORTANT FUND. It is not fully known by the Methodist people that in connection with the Conference of Nova Scotia there is a Committee composed of an equal number of ministers and laymen, known as "The Parsonage Aid and Church Extension Committee." Its history is brief, its work all important, its existence a necessity. So far its operations have been particularly secret; the time has arrived for the Conference to take charge of it as of a valuable institution. About five years ago, in accordance with a resolution of Conference, the Committee met in Grafton St. Methodist Church, Halifax, for the purpose of organizing the society, and framing constitution and by laws; all of which are to be found in the Minutes of Conference for 1878, page 32; and for 1879, page 31. The objects are to loan or grant sums of money, to aid in building churches and parsonages within the bounds of the Nova Scotia Conference; the loans to be repaid, in equal yearly instalments, extending over a period of ten years, unless otherwise provided for; with interest at one per cent. on the whole amount loaned. For example, an amount of 500 dollars, would be repaid by 10 payments of 55 dollars per year. The funds are derived from certain moneys belonging to the late Conference of Eastern British America; (a share of which fell to the Nova Scotia Conference), legacies, donations on annuity and private subscriptions. Up to the present time, one amount only has been received from donation sources; viz, 500 dollars old N. S. currency, per Rev. J. R. Borden, from Guysboro. Since its formation, it has loaned to 10 churches, and 7 parsonages, a sum equalling 2660 dollars; and granted absolutely, 310 dollars to four boards of trustees. In two instances valuable properties have been saved to the Church: a small grant having saved a property valued at about 2000 dollars, from being sold under the auctioneer's hammer; in another case, the grant saved the trustees from a heavy financial embarrassment. The moral effect of such aid cannot be calculated. A sum of 147 dollars stirred up the people on one of our circuits to raise a sum of 1000 dollars needed for church purposes. Only those who have had anything to do with the Committee, can form an adequate idea of its real value. The Conference of 1882 passed the following resolution:—"The Conference learns with pleasure that the Parsonage Aid and Church Extension Fund has been affording relief to a number of circuits during the year, and hopes that it will become more and more a useful and successful institution of our church. This fund is commended to the liberality of our people. We confidently appeal to the benevolent for funds, now greatly needed. A sum of 700 dollars at the present time would afford help in several directions, the amounts loaned render aid again and again. Will those who feel disposed to help on the work of the Committee, kindly communicate with the Rev. Joseph Gaetz, Amherst; or the Rev. S. F. Huestis, at the Methodist Book-room, Halifax. W. G. L.

PERSONAL.

We are glad to learn that Rev. Jos. McLeod, of Fredericton, who was prostrated by a severe attack of congestion of the lungs, while in Richmond, Va., is better. He was on his way to Florida, in search of health. A recent number of the Scientific American contains an illustration of a potato digging machine, of which Rev. C. W. Ditcher, of St. Andrews, is the inventor and patentee. The machine is intended to be operated by two horses and a driver, and is mounted on two wheels, like a mowing machine. Dr. C. O'Brien was consecrated Archbishop of Halifax on Sunday last. Dr. O'Brien is a native of P. E. Island, where he received his preparatory education. Seven years were spent by him in study at Rome. His last parish charge was at Indian River, P. E. I. On Sunday the clergy presented him with a handsome purse, and the laity with another of \$1000. The new archbishop is only forty years of age. We sympathize with a bereaved family and with our church at Truro in the loss sustained by the death of Samuel Rettie, Esq., which took place on Saturday evening. Though he had been ailing for some days serious consequences were not anticipated; the blow is therefore so much the more heavily felt by his family and friends. A life in thorough keeping with his Christian profession had secured for Mr. Rettie the sincere respect of all classes. For three years—from 1871 to 1874—he represented Colchester County in the Provincial Legislature. Rev. R. A. Daniel writes from Canning on the 12th inst.—"We were favored last evening with the presence of Messrs. Joseph Burrill, G. W. P., and T. M. Lewis, of Yarmouth. Mr.

Burrill commended himself to the audience not merely by his earnest advocacy of the temperance cause, but also by the material support he has given the movement. The address of Mr. Lewis was one which, in originality of method, vividness of description, wealth of illustration and power of persuasion surpassed any temperance lecture we have listened to in this Province. An impetus has been given to the cause in Canning which, we hope, will be felt both in the near and distant future. The "golden wedding" of our worthy friends, Mr. and Mrs. Lemuel Bigney, of Wentworth N. S., in whose home this editor as well as many of his ministerial brethren have spent many pleasant hours, is thus noticed in the Amherst Gazette: "We join the Council, as well as the many friends of Councillor and Mrs. Bigney, in congratulations on having lived to celebrate their golden wedding, and hope they may see many returns of the anniversary. Mr. Bigney has been a member of the Methodist Church for 40 years, a lifelong advocate of temperance, on which he made a vigorous speech in the Council on Wednesday, for 25 years a Justice of the Peace, and is altogether a most worthy citizen." All true! We should gladly congratulate them at their own fireside. LITERARY, &c. The Guide to Holiness, for January, (W. C. Palmer, N. Y.), has a fine portrait of Frances Ridley Havergal, and a brief sketch of that Christian lady, by Rev. Gideon Draper, D. D. All its papers are good and the tone and teaching of this periodical are excellent. Order at our Book-Room. Ariel, and Other Stories, by Ruth Elliott. (T. Woolmer, London). Ruth Elliott's style is always graceful and her lessons always good. Here are seven stories, relating to the sea, and displaying those touches of eloquence and pathos which won for her a high reputation. Book-Room, Halifax. Heroes and Holidays, (Funk and Wagnall's, New York), has already been noticed by us. The book is a good one for young people, and consists of short illustrated sermons to boys and girls by twenty-one preachers of the United States and Britain. W. Briggs, Toronto; S. F. Huestis, Halifax. Equally Yoked, and Sketches from the Portfolio of a Lady Class-leader, by Mrs. S. J. Fitzgerald; (T. Woolmer, London.) This book can be recommended without reservation. The narrative forms profitable reading for Methodists, especially young women, and the personal incidents given by the writer may help lady-leaders in cases of difficulty. Order at our Book-Room. No reader of general literature can feel disappointed with Harper's Magazine for February. The frontispiece engraving is The Frozen Fountain. The Wild Welsh Coast, Artist Strolls in Holland, German Political Leaders, and Local Associations of Whittier's poems, are rich in interest and in illustrations, while in lighter literature there is no decline in effort to please and profit. Few serials have so well maintained their reputation. In the North American Review for February, six prominent ministers, representing as many denominations, give their views upon the "Revision of Creeds." The Rev. J. O. Peck, D. D., speaks in behalf of Methodism with no uncertain sound. "It would be," concludes Dr. Peck, "no benefit to the Church of Christ to attempt to modify her creeds in deference to outside clamor, or to revise her doctrines in the vain hope to harmonize them with newspaper theology." In the same number Bishop McQuaid makes an adroit use of certain admissions of Protestant writers to assert the "Decay of Protestantism." Other papers are interesting as usual. PEWS IN BEECHER'S CHURCH. The auctioneer, Mr. E. E. Hoyt, was then introduced, and the sale began. The bids were for premiums in excess of the regular rental affixed to the various pews. For the first choice there was a lively competition between H. B. Clafin and S. H. Duryea. The former obtained the coveted privilege at a cost of seven hundred and twenty dollars, which is the largest ever paid, the next largest having been the premium of seven hundred dollars, paid also by Mr. Clafin in 1881. The assessed rental is one hundred and twenty dollars. Mr. Duryea paid seven hundred dollars for second choice. The pew chosen by Mr. Clafin is in the centre of the church, in the fifth row from the platform, and Mr. Duryea's is immediately in front of it. Mr. S. V. White paid a premium of \$600 for his pew, and then followed many other large premiums. At about half-past nine the premiums were as low as one dollar, and at the conclusion of the sale there were thirty pews left, which will be rented at their assessed valuation. Three pews were reserved, one for Mrs. Beecher, another for Mr. Halliday, the assistant pastor, and the third for Mr. Weld, the sexton. The total amount realized from premiums was \$24,209.25. The rental assessed on the pews were \$12,792, making thus a total income for the church by this method of \$37,001.50, as against \$38,284 last year.—N. Y. Paper.

METHODIST NOTES.

An old-fashioned missionary meeting, held in Kaye St. Church on Monday evening, elicited the approval of an excellent audience. On Tuesday revival services were commenced in Burnswick Street Church. These services, to be participated in by the several Methodist pastors in the city, are to be held on four days of each week until all the Methodist churches in the city shall have been visited in successive weeks. The hours for gathering are 3.30 and 7.30 p.m. The Social Re-union given one evening last week by the Young Men's Wesleyan Institute in the basement of Burnswick St. Church, proved highly satisfactory to all present. Both the youthful members and the senior friends spent a most pleasant evening. The programs for the season is an excellent one. If the debaters fully prepare themselves for the interesting topics to be discussed, listeners cannot fail to be both pleased and profited. The preparation of original papers and the "Readings with Criticisms" should be encouraged. From North East Harbor, Rev. J. C. Ogden writes: "Our missionary meetings were a glorious success spiritually and financially. The receipts are largely in advance of last year. The District Chairman and Bro. Hockins did us very good service. You will be glad to know that Bro. Smith is in good health and that his services are highly appreciated in the Barrington circuit.—In a few weeks we intend to open a new church at Roseway, and expect to have the Chairman of the District and Bro. Heartz with us. The church will cost three thousand three hundred dollars and we are hoping to raise three hundred dollars by special effort next month. We shall amongst a kind and thoughtful people. We never expect to meet with friends who are more so. It will be hard work to leave them at the end of this year. From Wentworth, Rev. G. W. Glendonning reports, January 16th: "We have spent five weeks in special services at Wentworth. The results are good. The church has been revived, the Spirit of the Lord has been poured upon us; and twenty profess to have found peace, of whom fifteen have been received on trial. Many others are seeking the precious pearl. Death is in our midst. Within a week, we have been called upon to consign all that remained of three, to the silent grave. Diphtheria has suddenly burst out in many families. But for this our services might have been followed by more blessed results; and yet, we cannot say, for God moves in a mysterious way. Warned by this sickness and unusual mortality a spirit of great seriousness pervades the community. The people look well after our comfort. Just before Christmas a few friends met at our home, and presented the writer with a purse of money and a valuable ulster. ABROAD. Nineteen Indians are being educated at Trinity College, North Carolina Conference, at the Government's expense. The South Carolina Conference of the M. E. Church, South, at its last session resolved to raise \$100,000, in 1883 and 1884, as a Centennial Endowment Fund for Wofford College. It is estimated that fully thirty new Methodist churches have been built in Northern Michigan within the last Conference year. The Church Extension Society has liberally aided this work. Dr. Patterson, Superintendent of the Southern Methodist Mexican Mission, for want of funds has had to suspend some of his schools, among them the training school for native preachers. This is a calamity and a reproach. The search in the ruins of the Newhall House was finished on Saturday. The total loss of life was 75. Russia has thirty-three schools in which to educate men to manage and operate railways. The receipts at the New York Custom House, one day last week, greatly exceeded one million dollars. Mr. R. McKinstry, of Hudson, N. Y., owns the largest apple orchard in the world—30,000 trees on 300 acres. The tunnel under the Elbe, between Hamburg and the island of Steinwarder, now open, is nearly half a mile in length, and cost about \$5,000,000. Two men were hanged at Tralee, Ireland, for the murder of Thomas Brown, near Castle Island. They protested their innocence until the last.

GLEANINGS, Etc.

David Dudley Field received from the Pennsylvania Central Railroad \$150,000 in fees for legal advice in one year. According to the recent British census there are 885,000 persons whose mother tongue is Irish, of whom 64,000 speak no other language. The balloon Saladin, in which Powell, a member of the British Parliament, perished in December, 1881, has been found in the mountains of Siena del Phudros, in Spain. The proportion of civil to religious burials in Paris appears to be rapidly increasing. During the month of November last, out of 4,400 burials 1207 took place without any religious ceremony. A desperate battle has taken place between Mexican troops and Indians. The Indians lost eighty killed and many wounded. The troops lost fifty killed. The Indians were routed. Charles F. Freeman, who sacrificed his child in a religious frenzy at Pocasset, Mass., three years ago, and is now in a lunatic asylum, is regarded as having recovered his reason, and is likely soon to be released. The great Mormon temple in Utah is said to have cost, up to this time, the enormous sum of \$14,000,000. When finished it will have cost double this sum, and be the most expensive building in America. Nine divorces were granted at the last session of the S. J. Court, held recently at Machias, Me. At this rate there is a prospect of the number of divorces exceeding that of the marriages. It is claimed that the cyclone warnings hoisted along the Atlantic coast last September saved at least \$15,000,000 in property, enough to cover the expenses of the signal service for ten years. An explosion of eight tons of powder took place on Sunday at the Giant Powder Works, near San Francisco. One white man, a foreman, and nearly thirty Chinese, are known to have been blown to atoms. In the United States 187,000 men are employed in mining coal. The total amount of invested capital in coal-mining is \$256,502,374. The total output last year exceeded that of the previous year by more than 10,000,000 tons. Pearl-fishing is pursued by no less than 1000 divers on the coast of Lower California. The pearl oysters are found from one to six miles from shore, in water from one to twenty-one fathoms deep. The yearly product is about \$500,000. The U. S. Cattle Commission says it is vain to hope that England will remove her restriction against American cattle until the infection is wiped out. Their report estimates the yearly loss from lung plague in the U. S. at from \$2,000,000 to 3,000,000, and the prospective loss of \$50,000,000. According to the Revue Scientifique railway travelling is safer in Norway and Sweden than elsewhere in Europe, a year often passing without a single fatal accident in either. In England and France one is killed out of every four and a half millions of passengers. Spain and America have the worst record. The total income of the three English Masonic charitable institutions for 1882 has been exceeded on one occasion only—viz: in the year 1880. In the past year the total income was £47,444, or £2317 less than in 1880. The institutions are voluntarily supported, and their objects are the support of aged masons, and widows of masons, and the education, clothing, boarding, and housing of the sons and daughters (orphans or otherwise) of Freemasons. Twenty-one persons, including Town Councillor Carey, all charged with conspiring to kill Government officers, were arraigned at the Police Court on Saturday. Mr. Murphy, counsel for the Government, called a witness to prove that a society of which the persons at the bar were members, had for its special object the murder of officers of the Government, not only those who were known to be hostile to such secret organizations, but of all who were concerned in maintaining order under the laws. The Police Court was closely guarded and detectives in private clothes moved among the crowd. A detachment of soldiers was under orders for the court. The German steamer Cimbric, bound for New York, came into collision with the British steamer Sultan, in a dense fog on Friday morning, when twelve miles southwest of Borkum, and sank in fifteen minutes. She left Hamburg on Thursday with three hundred and eighty passengers and a crew numbering one hundred and ten. Nearly seventy persons have been rescued; the rest are supposed to be lost. Those lost are mostly emigrants from East Prussia, with whom were six American Indians, who had been on exhibition in Berlin some time. The officers and crew of the Sultan, which arrived at Frankfurt seriously injured, have been placed in jail and the vessel has been seized by the police. Some of the rescued passengers affirm that while they were in the picking up the lights of the Sultan were visible, and that their vain cries for help must have been heard on board.

Lieut. Col. McDonald, of Guelph, is this year, to command the Canadian artillery team at Shoeburyness. The S. Croix, N. B., Cotton Mill is running 360 looms, and the number will be doubled in the spring. It is expected that the bank of P. E. Island will pay at least 50 per cent. of its liabilities. The Albert Maple Leaf has been again enlarged and is a credit to place and publisher. The St. John Building Society has declared a dividend of 4 per cent. on the half year ending Dec. 31st, 1882.—News. The Toronto World announces that it has the best authority for stating that General Wilsely will succeed Lord Lorne as Governor-General. There are now registered in Charlottetown, 248 vessels, of \$1,684 tons. Of these 13 are steam vessels, and 235 sailing vessels. G. G. Corey, a manufacturer of rubber stamps in St. John, who has been pushing a fraudulent bank note business for some time, has been arrested and sent to jail. A very handsome medal has been prepared for competition to No. 1 Battery of P. E. Island Provincial Brigade of Garrison Artillery, by the Hon. Judge Young, of Charlottetown. In Hants County, fewer vessels were launched in 1882, than in any year since 1872, but the tonnage now under contract is larger than in any previous year. The Canadian Pacific Railway has been pushed forward at the rate of four miles a day, a feat unparalleled in railroad engineering, and has now reached a point nearly six hundred miles west of Winnipeg. Good progress is being made by the contractors in the construction of the traffic bridge across the St. John at Andover. They expect to have the bridge open for traffic early in February. The Government now has 160 men and boys at work on the graving dock at Esquimaux, B. C. About \$500 a day is being paid in wages. It is now estimated that the cost of the dock will exceed one million dollars. The Prince Albert Times and Saskatchewan Review is a cleverly managed sheet, full of confidence in the future of the North-West in general and Prince Albert in particular. Mr. Fitzgerald Cochran, formerly of Halifax, is editor. The Trades Journal says: There is no question but that the fear of the Scott Act has produced a good effect in Stellarton. Liquor is still being sold, but evidence of sale is wanting. That will come by and by and then some folks will hop. A B. C. despatch says that Fenians on the American side propose, in the absence of all British men-of-war from Victoria, to make a raid on the Canadian border. There are immense naval stores there and a large amount of bullion in the banks. Every precaution has been taken. The Canima, from this port for New York, came into collision with the brig Mariposa, off Fisher's Island. The steamer had two holes stove in her side and lost topmast. The brig sank shortly after. The boat of the brig capsized by the suction as she went down, and seven of a crew of eight were drowned. Here are the statistics of Prince Albert, N. W. T.: Population of town 1500; number of churches of all denominations 4; schools 3, and Emmanuel college; saw mills 2 steam; flour mills 3, 2 steam and 1 water; stores 23; hotels 6, including boarding house, value of real and personal estate, about \$2,500,000.—Prince Albert Times. At present there are 207 post-offices in Manitoba and the Northwest, forty-five having been established in 1882. There are applications for fifty more. Fort Edmonton is the post-office farthest from the railway, being 584 miles from the nearest railway station. The Government has made a contract for the conveyance of a weekly mail from the railway to Battleford, Prince Albert, and Edmonton, at a cost of \$30,000 per annum. GENERAL. The search in the ruins of the Newhall House was finished on Saturday. The total loss of life was 75. Russia has thirty-three schools in which to educate men to manage and operate railways. The receipts at the New York Custom House, one day last week, greatly exceeded one million dollars. Mr. R. McKinstry, of Hudson, N. Y., owns the largest apple orchard in the world—30,000 trees on 300 acres. The tunnel under the Elbe, between Hamburg and the island of Steinwarder, now open, is nearly half a mile in length, and cost about \$5,000,000. Two men were hanged at Tralee, Ireland, for the murder of Thomas Brown, near Castle Island. They protested their innocence until the last.

ENQUIRER. DIST. UNION.

THE PRESENT.

The most important period to us. The past is gone forever; the future we may not see, on earth. The present alone is ours.

As all duty is in the present tense, so is religion. With too many we fear experimental religion in the past tense.

The present is always associated with a beautiful little word, which should never be absent from our minds; that is the word now.

Time with us never gets beyond the now. The year 1882 has no now in it to us, but 1883 has. The current of time is just as rapid now as it ever has been, or will be.

Now is the time of fight to obtain our crown; now is the day of spoil to seize our booty; now is the market to buy the kingdom of heaven; now is the time of warning to gain the goal and prize; now is the day of sowing to provide us corn.

Now, while the New Year is in our thoughts, we ought to resolve to spend its fleeting moments in such a manner as to secure the approbation of God, and to accomplish some good for our sin-stricken world.

Let the past guide, the future cheer. While youth and health are thine prime; But O! be still thy greatest care.

METHODIST UNION.

MORE FACTS AND FIGURES.

May I be allowed to say a word or two more on the above subject. The action of four District Conventions, held since I wrote my letter, has confirmed my statement that in Ontario there exists a widespread conviction that the financial difficulties of the Union have not been sufficiently considered either inside or outside the Union Committee.

unit on this subject. It is not discourteous to other Conferences to say that we have a closer personal acquaintance with the respective financial positions of the parties to the proposed basis of union, and have, in addition, an actual experience in this line from which we think we have learned something, and, moreover, this Conference has within its bounds one half of the circuits belonging to three smaller bodies, and therefore has vastly more at stake than any other Conference.

1. The Union of 1874 seriously affected the salaries of our ministers. Our experience says that a large proportion of the money saved by the consolidation of the work does not go to extend the cause elsewhere, but remains in the pockets of the people.

I could point to other congregations where there has been so much friction, that ground that gave three men a fair support only supports one man to-day and other communions have grown at our expense. But more significant than the multiplication of such illustrations is the fact that the year following union the average salary of the married Wesleyan ministers, in this Conference suffered a diminution of \$105.

2. The Union of 1874 increased the number of Domestic missions.

Dr. Stewart thinks that union will produce an economy of missionary resources; in this he differs from the Missionary Secretary who thinks that after union we shall need \$285,000 per annum to carry on our work; and experience says that if there is a surplus of men it will embarrass receipts rather than economize our missionary resources.

The above union gave to the London Conference thirty-five additional married men. To find places for more a re-adjustment of the work was necessary, and twenty-four more domestic missions were formed. Previous to the union there were thirty-eight in the Wesleyan Church, after the union there were sixty-two, giving an increase of 63 per cent in the number of domestic missions, and, within this Conference, an increase in the funds of the Society of 91 per cent. The sequel was a cutting down, by one-third, of the salaries of the brethren on these missions, and a large missionary debt. The London Conference is at present crowded with married men young men are in demand it is true, but only because the people cannot afford to support those who have families. Union will infinitely increase this difficulty.

3. The Union of 1874 crowded us upon the Superannuation Fund who were not worn out. During the quadrennial prior to Union there were, in the three Conferences, by the ordinary wear and tear of our work, six claimants placed on the fund. In the course of two years after union there were forty additional thrown upon the Fund, nor was there any corresponding increase in the income to meet these additional claims, in fact the average annual increase in lay subscriptions was \$200 less during the four years following, than it was during the four years previous to union. The result was an immediate reduction of 25 per cent in the amount paid each claimant. The Basis of Union does not recognize the fact that the members of the three smaller churches have not been trained to give a liberal support to this Fund.

True, our M. E. friends claim that in one of their Conferences they raise almost as much per member as we do, but it is raised by a "per capita" tax on the membership, and funds raised in this manner, instead of educating the people to benevolence, alienate their sympathies from the desired object. And usually the plan is only resorted to when others fail. We consider then that the levelling up of invested capital is a trifling consideration in comparison with the kind of constituency you are to have from which to derive annual subscriptions which are the main support of the fund. Neither of the three smaller churches brings a constituency that bears any comparison with our own for such purposes, hence Union on the basis proposed will bring untold privations to many who are entirely depending on this Fund for their living, and to my mind there is no consideration that would justify our bartering away their lawful claims.

Dr. Stewart in closing his letter says, "Shall it (Methodism) shrink now in its manhood from a task imposed upon it in the Providence of God?" I submit, Mr. Editor, that that putting of the case begs the whole question, and shuts off all discussion, and I protest against any such assumption. The Dr.'s good advice about facing difficulties would have greater force if he were prepared to recommend the amalgamation

of the Superannuated resources East and West. He would then show his faith by his works.

In closing, let me say that claiming to be just as loyal to Methodism and to God, and just as free from narrowness and bigotry as those who clamor for a precipitate Union, we some of us, feel that we are being crowded into a position full of unnecessary sacrifices for the sake of a mere sentiment, and this by those who will themselves least feel the hardships of the change. We look upon the question as being purely one of expediency, and in this are in practical accord with universal Methodism and, for that matter, with Evangelical Christendom. We cannot then petition our Synod, "I pray that they may be true," can be minutely answered by working in a spirit of brotherly love according to our own methods, than by any system of forced conformity.

W. KETTLEWELL.

Hamilton, Jan 1883.

LOCKPORT, N. S.

Rev. J. L. Dawson writes, Jan. 11th, from Lockport. We are glad to note his success and to thank him for the fine list of subscribers forwarded.

Bro. Darke (Baptist) and I are holding the services of the Week of Prayer together. Yesterday's storm prevented a congregation from gathering in the Baptist Church last evening; but the meeting of Monday and particularly that of Tuesday, led by Bro. Darke in our church, were excellent in tone and calculated to do good. I shall not be surprised if we obtain that outpouring of the Holy Spirit which will to-day be invoked by such a multitude of believers.

For the Centennial services, which were held in their time, we had a strong deputation in the Chairman and Bro. Mack. They were greeted by good audiences, and the circuit met their eloquent appeals with a response as liberal for its means as perhaps that of any other in the District.

Our tea-meeting and fancy sale held in Lockport itself on the evening of the 20th ult., was in every way a success. Almost unappreciated good order prevailed throughout, and the proceeds were quite in excess of general expectation—amounting in the gross to more than \$150.00—enough to pay for the church stoves, coal, oil, insurance and the iron rods which must now be put through its body to prevent it from spreading further, and becoming a wreck, and to put some needed furniture into the paragon. Our thanks are due to Messrs. Forsyth, Sutcliffe & Co., of Halifax, for a donation of two hundred pounds of alum, of which we had only asked the loan.

We are receiving much kindness from the people. Our Lockport friends, not satisfied with many smaller gifts both before and since a surprise party of last fall, presented us last week with an immense buffalo robe.

J. L. D.

MEMORIAL NOTICES.

MR. THOS. RUTLEDGE.

Died at Saxton St., Cornwallis, Nov. 1st, 1882. Mr. Thomas Rutledge, in the 52nd year of his age.

Brother Rutledge was for many years confined to his house as an invalid. At the occasion of our visiting him we always found him intelligent in conversation and genial in spirit. He liked to converse upon scripture themes and enjoyed Christian society. Being deprived of the public means of grace he the more highly enjoyed Christian converse in his home. His death was very sudden. He seemed during the day to be in his usual health. He took tea with the other members of the family, and then passing into an adjoining room, with an expression of weariness, lay down—and died.

May the heavenly Father sustain and guide the widow in her affliction. R.A.D.

AMOS SHEFFIELD, ESQ.

Died at Sheffield Mills, Cornwallis, N. S. Sept. 17th, 1882, in the 88th year of his age, Amos Sheffield, Esq.

Mr. Sheffield was for many years a member of our church. He was brought to God through the instrumentality of his daughter. Brother Sheffield's piety was not of the noisy, demonstrative kind; rather it was like the silent light which is not heard, but seen and felt. He sought to give expression to the life within him, by the doing of good deeds rather than in the utterance of fine sentiments. His generosity and kindness to the poor are known to all. The words of Job he might in truth have uttered, "When the ear heard me then it blessed me; and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that hath none to help him." He was not only highly respected, but won the sincere regard of all who came in contact with him, and I had an opportunity of forming a correct estimate of his character.

An unusually large number were present at the funeral, and thus evidenced the high appreciation by the community of his many noble qualities.

R. A. DANIEL.

Canning, Jan. 12th, '83.

HENRY MILBERRY.

Henry Milberry, one of the oldest and most highly esteemed members of our church in New Germany, passed away from the church militant to join the church triumphant, on Oct. 26th, 1882. Mr. Milberry was in the eighty-first year of his age. His conversion took place about forty years ago, after which he united with the Methodist Church and became a zealous worker in the vineyard of the Lord, taking an active part in all the services of the sanctuary and occupying important official positions in connection with the circuit.

For some years past his health has been failing and it was evident that his end was drawing near. He attended service at the church the second Sabbath before death. Death came suddenly and he found him ready, in the merits of his Lord and Saviour and looking for a blessed immortality.

J. S.

BREVITIES.

So act that your principle of action would bear to be made a law for the whole world.—Kant.

"I reverence a young man," says Wesley, "because he may be useful when I am in the dust."

"Patience is a female virtue nowhere so conspicuous as at a dressing-table."

"I aim to tell the truth." "Yes," interrupted an acquaintance, "and you are probably the worst shot in America."—Cincinnati Saturday Night.

A North-country fishwife went to buy a dress. "None of your gaudy colors for me," she said at once to the man at the counter; "give me plain red and yellow."

"If you would be truly happy, my dear," said one New York lady to another, "you will have neither eyes nor ears when your husband comes home late from the club." "Yes, I know," answered the other, wearily; "but what am I to do with my nose?"

Professor to Student (who always depends upon his neighbors for prompting): "Now Mr. X., how do you account for this action?" Mr. X. (glancing to the right and left, without receiving the accustomed help): "Well—hum!—none of us seem to know, sir."

It is stated that in the North Atlantic record waves have been observed of 24 and 30 feet high, highest being 43, mean 18, in westerly gales. In the Pacific, 32 feet is recorded; South Atlantic, 22; Cape Horn, 32; Mediterranean, 14; German Ocean, 13; and French sailors mention 36 feet in the Bay of Biscay.

A man once took a piece of white cloth to a dyer, to have it dyed black. He was so pleased with the result that after a time he went back to the dyer with a piece of black cloth, and asked to have it dyed white. But the dyer answered, "A piece of cloth is like a man's reputation; it can be dyed black, but it cannot be made white again."

A new baby recently arrived in the family of a Louisville journalist, and papa was excessively proud over the event. Turning to the old black nurse, "Auntie," said he, stroking the little pate, "this boy seems to have a journalistic head." "O," cried the untutored old aunty, soothingly, "never your mind 'bout dat; dat'll come all right in time."

"Now, my boy," said a cabinet-maker to his little son, "you must remember that sins are like nails driven into a post. Repentance is merely pulling the nails out, but the scars—the holes—remain." "But," interrupted the youth, "can't we putty 'em up, as you do the worm holes in the rotten pine wood that you use to make real oak bed-room sets?"

A well known member of the Governor's Council, at a late public dinner, overheard one of the colored attendants ask another: "Whose that gemmen, Sam?" And Sam responded: "Dat's Purfessor F." Then the other queried: "How did you know he was a purfessor?" To which Sam replied with dignity: "Oh, all dese yere purfessors is polished off on top."

A curious instance of the formidable power of molecular forces is related by the Gazette Maritime et Commerciale. The Italian ship Francesca, loaded with rice, had put in at East London leaking badly. A squad of workmen was put on board to pump the vessel out and unload it; but in spite of all their diligence the rice absorbed the water faster than they could discharge it, and swelled until it burst the vessel to pieces.

London fogs are a vastly greater evil than the perennial jokes at the expense of those who have to endure them indicate. Official statistics show that during the week ending December 16 no fewer than 637 persons died in London from diseases of the respiratory organs, "under the influence of the almost continuous fog." And on December 29 The Pall Mall Gazette said: "It is quite possible, judging from past experience, that to-day's fog may cost us as many lives as Tel-el-Kebir, and that the fogs of December may be fatal to as many subjects of the Queen as the whole of the Egyptian campaign."

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They are not a quick medicine in any sense, unless science and skill are quackery, for advantage has been taken in their preparation of the learning and experience of eminent physicians and pharmacologists.

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BRIGHT'S DISEASE CONQUERED. Entersburg, April 13.

Gentlemen—Five years ago I fell with a bag of grain, which caused weakness in my back, and also brought on an attack of Bright's disease, and which caused me to lose considerable in weight. After wearing your Pad for six weeks, I gained 13 lbs. all pain and weakness has left me. I would have yet been in the doctor's hands, had it not been for my using your Kidney Pad. W. F. WELCH, Miller.

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